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Annotations
UPON THE
FIVE BOOKES OF
MOSES, AND THE
Booke of the PSALMES.

WHEREIN THE HEBREW WORDS
and sentences are compared with, and explained by the
ancient Greeke and Chaldee versions, and other Records and Monuments
of the Hebrewes: But chiefly by conferre &c with the holy Scriptures,
Moste this words, lawes and ordinances, the Sacrefices and other Legall
ceremonies heretofore commanded by God to the Church
of ISRAEL are explained.

With an Advertisement touching some objections made against
the sincerity of the Hebrew Text, and allegation of the Rabbines
in these Annotations.

As also Tables directing unto such principall things as are
observed in the Annotations upon each severall Booke.

By H. Ainsworth

LUKE 24.44.
All things must be fulfilled which are written in the Law of MOSES,
and in the Prophets, and in the Psalms.

L. M. Mayes 1818

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ANNOTATIONS

Upon the first book of Moses,
called.

GENESIS.

Wherein the Hebrew words and sentences, are compared with, &
explained by the ancient Greek and Chaldee versions:
but chiefly, by conference with the
holy Scriptures.

By H. A.



Moses commanded us a Law; the inheritance of the
Church of Iacob. Deut. 33.4.
Remember the Law of Moses my servant: which I com-
manded him in Horeb, for all Israel; with the Statutes
and Judgments. Malach. 4.4.

Imprinted in the year
1621.

A Preface concerning Moses writings, and
these Annotations upon them.

Moses the man of G O D, and first writer of holy Scripture, was an Hebrew born in Egypt, about 2432. years after the creation of the World : and before our Saviour Christs coming in the flesh, 1496. years. He was the son^{*} of Amram the son of Kohath, the son of Levi, the son of Iacob, the son of Isaak, the son of Abraham our father, in the seventh generation, as Enoch was the ^t seventh from Adam. When he was borne, he had a ^f divine beauty upon him : he was marvellously saved from death, being drawn out of the water, and thereto had his name; he was nourished by K. Pharaohs daughter for her own son; learned in all the wisedome of the Egyptians, and was mighty in words and in deeds. Fourty years he lived in Pharaohs court; which ^t then he left, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of syn for a seafon, effemming the reproach of Christ greater riches than the treasures of Egypt. Fourty years ^{*t} he was a stranger and sheepherd in the land of Madian, from whence God called him, to feed Iacob his people, and Israel his inheritance. Which thing he also did with all ^t fidelity fourty years, being ^f in the Church in the wilderness with the Angel, which spake to him in the mount Sinai, and with our fathers; where he received the lively oracles to give unto us; and he ^t commanded us a law, which is the Inheritance of the Church of Iacob. Of all the Prophets that arose in Israel, there was none like unto Moses, whom the Lord knew ^t face to face ; and dying 120. years old, (but his natural strength not ^t abated,) he was buried of God, no man knowing of his sepulchre unto this day.

He wrote the law, in five books; conteyning a brief ^t history of things past ; a covenant between God and his Church then present; and ^t a prophesie of further grace to come, which now is exhibited by Iesus Christ. In his first book, he wrote the ^m generations of the heavens and of the earth, and of mankind : which we therefore (of the Greek word) call *Genes*, that is, *Generation*. In the secon, he set down the *Departure* of Israel out of Egypt, with the *Covenant* which God plighted with them, the same yare that they went out ; which book therupon is named *Exodus*. In the third, he described the sacrifices and service of God, under the Levitical priesthood, called accordingly *Leviticus*. In the fourth, he reckoned the Numbers of the tribes, & of their journeys from Egypt to Canaan, with the order wherein God settled that Common wealth of Israel, while they were travelling towards their Rest: which book is therfore called *Numbers*. In the fiftie wrote a repetition of the Law, and covenant, which God had given unto Israel, & the confirmation of the same: whereof it is named, (according to the Greek,) *Deuteronomic*. In the propounding of all these things, Moses hath ^t a veil drawn over his bright and glorious face; for in the histories, are implied ^t Allegories & in the laws are ^t types and shadowes of good things that were to come; the body wherof, is of Christ. In *Genes*, (which historie enth with the going down of Israel into Egypt,) we have the Image of a natural man, fallen from God into the bondage of syn. In *Exodus*, is the type of our regeneration, and state renewed by Iesus Christ. In *Leviticus*, the shadow of our mortification, whiles we are made sacrifices unto God. In *Numbers*, the figure of our spiritual warfare; wherunto we are mustred and armed to fight the good fight of faith. In *Deuteronomic*, the doctrine of our sanctification, and preparation to enter into our heavenly Canaan, (after Moles death,) by the conduct of Iesus the son of God.

The things which Moses wrote, were not his owne: but the ^t Law of the Lord, by his hand: to him ^t the Prophets after, bare witness. Our Saviour also approveth of

- * Chro. 6.
- 1. 2. 3. & 2.
- 1. C. 1. 3.
- ^t Psal. v. 14.
- ^t Act. 7. 20.
- 2. 22. Exo.
- 1. A. 7. 23.
- H. b. 11. 24.
- 25. 26.
- ^t Act. 7. 19.
- 30. Exo. 3.
- ^t Num. 1. 7.
- ^t Act. 7. 38.
- ^t Deut. 33. 4.
- ^t Deut. 34.
- to
- ^t Deut. 34.
- 5. 6. 7.
- ^t Gen. 1.
- &c.
- ^t Exo. 14. 4.
- 1. 8. &c.
- ^t Deu. 18. 15.
- &c. Job. 5.
- 26. & 1. 17.
- ^t Gen. 2. 4.
- ^t 5. 1. &c.
- ^t Exo. 34. 30.
- 35. 2. Cor.
- 3.
- ^t Gal. 4. 14.
- ^t Heb. 9. 9.
- & 10. 1.
- Col. 2. 17.
- 1. 2. Corin.
- 34. 14.
- ^t P. 4. 103.
- Dan. 9. 11.
- Mal. 4. 4.

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Luk. 24:25 Moses, and of all that he spake and wrote: what he said, was the commandment of God; and what God spake unto him, the same is spoken unto us: him therefore we are willing to hear, which who doth not, will not be perswaded, though one rose from the dead: **Luke 16:29, 31.** But because his writings were the Old Testament, under which the New was veiled, and which many reading, even to this day have a veil laid upon their heart, so that they cannot fassen their eyes upon the end of that which is abolished: therefore God sent the Prophets following yea his own Son, and his Apostles, to open and explain the mysteries, which Moses had closely, & briefly penned: that now by their help, and through the Spirit of the Lord, we may all with unceas'd face be holden in a glasse; the glory of the Lord, and perceive how the law was given by Moses, but grace and truth is come by Iesus Christ.
The literal sense of Moses Hebrew. (which is the tongue wherin he wrote the law) is as follows:—and all interpretation: and that language ha's h figures and proprieties, and all conseruation: and that language ha's h figures and proprieties, and all conseruation:

The literal sense of Moses Hebrew, (which is the tongue wherein the Law is) is the ground of all interpretation; and that language has figures and properties of speech different from ours: those therefore in the first place are to be opened, that the natural meaning of the scripture being known, the mysteries of godliness therein implied, may the better be discerned. This may be attreyed in a great measure, by the scriptures themselves; which being compared, do open one another. For dark and figurative speeches, are often explained, as, When God saith, I live; *Nisi*. 14. 21. 28. thus we are to understand as an oath: for elsewhere he saith, I have sworn by my selfe, *Eze. 14. 23.* and to express this, Paul allegeth, *I live, saith the Lord, Rom. 14. 17.* Also when he saith, I am the LORD, *tha*t healeth it, *Exod. 15. 26.* hereby he intendeth the pardoning of our synnes: for where other scriptures speak of healing his people, *Esa. 1. 10. Mat. 13. 15. etc.* where it is interpreted, *the forgiving of their sins,* *Mark. 4. 12.* So, he voleth himself on the Lord, *Psal. 2. 12.* is in plainer speech, he trusted, *Matt. 27. 43.* and Christ who should be *an enigne of the peoples,* *Esa. 11. 10.* is under that phrase prophesied, *to rule over the nations,* *Rom. 15. 2.* When Moses saith, God smote the Sodomites with blindness, *Gen. 19. 11.* he meaneth very great or extreme blindness, noted by word that in the plural number: as where the Prophet mentioneth weeping of biers, *Sof. 1. 12. Isa. 21. 15.* the Apostle expounded it, *weeping and great mourning,* *Mat. 2. 18.* So when he teacheth us to swear by the name of the Lord, *Deut. 6. 13.* under it, he impheth the confession of his name and truth: as when an other Prophet speakeith in like sort of swearing, *Esa. 45. 23.* Paul expounded it, *Confessing unto God, Rom. 14. 12.* In Moses and the Prophets, a defect of words, which reason

Often times we shall see in Moses and the Prophets, a defect of words, and therefore
teacheth are to be supplied, as Adam began in his likeness, Gen. 5. 3. that is, he was a son,
The Scripture felleth us to supply such wants; as, I the God of thy Father, Exod. 3. 6. that
is, I am the God, Matt. 22. 32. Samuel faith, Yea put forth to the Ark, Sam. 6. 6. and other
doeth explain it, Yea put forth his hand to the Ark 1. Chor. 13. 9. One Prophet wri-
teth briefly, with scorpions, 2. Chor. 10. 11. an other more fully, I will chafe you with
scorpions, 1. King. 12. 11. One faith no more, but in the ninth of the month, 2. King. 25. 3.
an other supplieth the want thus, In the fourth month, in the ninth of the month, Jer. 29. 6.
So, by his servant hath found to pray, 1. Chro. 17. 25. that is, hath found in his heart to pray, 2. Sam.
7. 17. and many the like. Here men may see the reason, why translators doe sometime
add words (which are to be discerned by the different letter,) for the original tongue
afficeth brevite, but we desire and need plaineſſe of speech. Yea this may help in
weighty controversies; as, If he took bread, and blessed, and brake, Math. 26. 26. here some
imaginig a trāſfūtiatiōn of the bread, blame those that trāſlate, he brake it, as adding
to the scripture; whereas such additioſes are necessarily understood, many a hundred times
in the Bible; and the fame Apostle elsewhere faith, Christ blessed and brake, Math. 14. 19.
when as other write, he blessed them and brake, Luk. 9. 16. which a third Evangelist ex-
playneth,

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playneth, he blessed & brake the loaves (or bread) Mark 6. 41 again he saith, a man shall leave father and mother, Mat. 19. 5, when Moses plainly layth his father and his mother, Gen. 2. 24. But such u. shall defet, all of any judgement, will soon understand.

On the other hand, but more seldom, there is an abundance of words, (though not in name,) which in other languages, may be made fewer, and the holy Ghost approveth it. As where Moses exhorteth, a man a prince, Exod. 2. 14. *Seraph layeth only,* a prince, omitting the word man, Act. 7. 36. So one Prophet faith, men shooters, 1. Sam. 31. 3., another layth but *shooters* 1. Chron. 10. 3. Elly layth, a man of his counsels, Esa. 40. 13. Paul abidgetteth his counsillor, 1. Cor. 2. 16. Andone sayd *laying* on this manner, 2. Chron. 18. 19. or, *one sayd* in this manner, 1. Kings 22. 20. with fundy other of like sort.

Questions, as are as in other languages, so in the holy tongue, used for earnest affirmations, deprecations, rebukes, forbiddings, wishes, and the like: as, when the people said, *Why should we dye?* Deut. 5. 21. it was both an affir'mation that they shold dye, and a prayer against it. The scripture openeth it self; as, *why don ye break blasphe'my?* Mark. 2. 7. wchich an other Evangelist writeth, *this man blasphemeth.* Mat. 9. 3. And, art thou come to torment me? Mat. 8. 29. wherein was implied, *I pray thee torment me not.* Luk. 8. 28. So, as they not written 1. Kings. 20. 20. is affir'med, behold they are written, 2. Chron. 32. 32. & that wchich the Prophet averreth, *All the my hand had made.* Esra 6. 13. is turned into a question; *hath not my hand made all these?* Luk. 13. 42. Again, when God say to David, *shalt thou build me as house?* Sam. 7. 4. he meant, *thou shalt not build,* 1. Chron. 17. 4. when Christ sayth, *how shal Satans kingdom stand?* Mat. 12. 26. he meaneth, *it cannot stand,* Mat. 13. 26. and, *think yet thus I am come to give peace?* Luk. 12. 31. is as if he had sayd, *think not thus:* Mat. 10. 34.

I will pass on to a few more observations. When speech is of many, where one is principal; the scripture setteth it down either as one, or of many indifferently. As, hear thou the word, 1. Kings 22. 19. or, hear ye the word, 2 Chron. 18. 18. And they killed . . . 2 Kings. 5. 6. or, the King of Babylon killed . . . for, 2 Chron. David offered . . . or, they offered, 1. Chron. 16. 1. They made peace with David, and served him; 1. Chron. 19. 19. or, made peace with Hiram, and served them, 2. Sam. 10. 19. So, Peter said unto Christ, Mat. 15. 24. I am veras an other Evangelist saith, his disciples asked him, Mark 7. 17. And, couldst thou not see (my discip:les) master? Mat. 16. 40. not thou (Peter) watch? Mark 14. 37. or, could not yet (my discip:les) master? Mat. 16. 40. By this, we may gather the reason, why Christ at other times spake to Peter singly, than to the rest of the apostles; and that which was intended also to the rest, in Mat. 16. 17. 19. compared with Job.

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20.23.23. which some not observing, would destroy the keyes of the Kingdome unto Pe-
ter only.

But oft times, there is a force in words, whereby other persons are
cluded: as when Moles sayth, they shall be one *fb*, Gen. 2. 24. he meaneþ, they two (not
one) shall be one *fb*, Mat. 19. 5. and saying of God, him shalþ *fb* serve, Deut. 6. 13. hee
intendeth him only, Mat. 4. 10. It was not lawfull to eat the Shew bread, but for the
Priests, Mark. 2. 26. that is, but for the Priests only, Mat. 12. 4. and, the figtree had no
leaves, Mark. 11. 13. that is, nothing but leaves only, Mat. 21. 19. Accordingly
Paul sayth, a man is not justified by the works of the law, but by the faith of Iesus Christ,
Gal. 3. 11. whereby he meant, by faith only.

In expounding the Oracle of God, we are taught to take absolute and indefinite speeches in the largest sense; unless there be some speciall reason of restraint. As, when he say to Moses, See, and make thou them, according to their pattern, Exod. 25. 40. the meaning is, See thou make all things, according to the pattern, Heb. 8. 5. And in saying, Cursed be he that confirmeth not the words of the law, Deut. 27. 26. it extendeth thus far, Cursed be every one that continueth not in all things which are written in the book of the law, Gal. 3. 10. When he promiseth Christ, to put his enemies for his footstool, Psl. 110. 1. he meaneth alius enemies, 1. Cor. 15. 25. So other such precepts and promises, are in like manner, to be understood.

But sometime generall words are used, which scripture and reason teacheth us to be understood.
freyen : as, all freyent went up with David to Baalah, 1. Chron. 13. 6. meaning, all the people that were with him, as another Prophet explynneth it, 2. Sam. 6. 2. So Christ himself did all that were sick, Mat. 8. 16, that is, all the sick that were brought unto him, or, as another other Evangelist saith, Many that were sick: Mark 1. 34. Thus all, is used for very many, Mar. 21. 16. Luk. 11. 17. Phil. 2. 21. Gen. 41. 37. none, for very few, Jer. 8. 6. 1. Cor. 2. 8. nothing, for very little, Job. 18. 20. Mat. 27. 33. Or, with other speciall refreyent, as, of all the people that were with him, there is all we which believeth, and the like.

It is not the least help in opening the scriptures, to observe words and speeches that differ in sound, but accord in sense; & set down the same thing in sundry termes, one of which do often give light unto another. As, the word of the Lord came, 2. Sam. 24. 11. or, the Lord spake, 1. Chron. 21. 9. There fell, 1. Chron. 21. 14. Or, there died, 2. Sam. 24. 17. To sit on his throne, 1. Kings 3. 6. or, to reign in his sed, 2. Ch. 6. 1. They sat not, 2. Sam. 14. or, they eat and drink, Luk. 5. 33. The time of tentation, Luk. 8. 13. or, of affliction and persecution, Mark. 4. 17. To enter into life, Mat. 18. 9. or, into Gods kingdom, Mark. 9. 47. To take away the key of knowledge, Luke 11. 52. or, to shut up the kingdom of heaven, Mathe. 23. 13. Thus they that are in one place called Hypocrites, Mat. 24. 51. are in another called Infidels, Luke 17. 45. and they that walk not according to any law, Mathe. 7. 5. are said to transgresse the same, Mat. 15. 2. And the Wicked one, Mat. 13. 19. the Devil, Luk. 8. 12. and Satan, Mat. 4. 15. are all one. By comparing the holy writers thus, even mysteries in words and phrasles are manifested, and difficulties may be cleared. As in 1. Sam. 7. 23. halelu Elshim, that is, God they went, this soundeth to a paynim, as if there were many Gods: but the same thing written by another prophet, halec Elohim, God he went, 1. Chron. 21. 21. refuteth the plurality of Gods, though closely teaching the trinitie of persons in the Godhead. So when David sayth, for thy words sake, Sam. 7. 21. or, (as an other recordeth his speech,) for thy servants sake, 1. Chron. 17. 19. these two compared, shew that David meant for thy Christs sake, for Christ is both the Word, John. 1. 1. and the Servant of God, Mat. 12. 18. - 21. When Davids foans are called by one Prophet Cophanim, (that word which vve English Princes, or Priests;) 2. Sam. 8. 18. & by an other are named the Ensi (or Chief) at the kings hand, 1. Chron. 18. 17. vve may hereby

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hereby learn the office of Christ our Cohen, both Prince and Priest; vho now sitteth at the right hand of the throne of the Majestie (of God) in the heavens, Heb. 8. 1. So for other material things in Israel, whch vve are not acquainted wth, scriptures compared, doe explaine them. As when Solomon put three pound of gold to one sheld, King. 10. 17. and another prophet saith, three hundred (shekels) of gold wuent to one sheld, 2. Chron. 9. 16. vve may errrarily gather, that the Manch or Pound in Israel, was a hundred shekels. When K. Achaz made his son to passe through the fire, 2. King. 16. 3. if any know not wwhat this meaneth; an other scripture telleth us, he burns his sons in the fire, 1. Chron. 18. 3. So the (Debir or) Oracle in Solomons temple, 1. King. 6. 23. is shewed to bee the Holy of holies, or most holly place in that house, 2. Chron. 1. 10. When Christ teacheth us to pray, Forgive us our debts, Math. 6. 12. theriby is meant, our sins, Luke. 11. 4. wth many other like, of profitable use, in letters, words and phrases, throughout the Bible. And the more to excite men, to search & conferre the scriptures, I will note a few more, not unlike the former. The name of God, and of Christ, how often it is mentioned in the holy book yet not always understood. How be it, the Prophets and Apostles, open themselves; one saying, he shall build an house to my name, 2. Sam. 7. 13. another, he shall build an house to me, 1. Chron. 17. 12. to Christ sayth, for my name, Mat. 19. 29. that is, for me & the Gospell, Mark. 10. 29. for my name sake, Luke 21. 12. that is, for my sake, Mat. 13. 2. So things spoken by the Prophets in the Lordes name, 1. Chr. 21. 19. wvere the Lords commandementis, 2. Sam. 24. 19. accordingly James sayth of the Prophets, they have spoken in the name of the Lord, 1. Tim. 5. 10. and wwhere the Prophet sayth, the fles shall way for (Christs) law, Esa. 42. 4. the Apostle expoundeth it, the Gentiles shall truff in his Name, Mat. 12. 21. When David sayth, he prayed before the Lord, 1. Chron. 17. 25. and the like is spoken of Ezr. King. 2. King. 19. 15. the meaning is, that they prayed unto the Lord, as is expressed in 2. Sam. 7. 7. & Esa. 37. 15. Likewise, the kneeling before Christ, Mat. 27. 29. is called the worshiping of him, Mat. 15. 18. & when the Dvl would have had Christ done wvorship before him, Luk. 4. 7. he knew that in so doing he shold worship him, Mat. 4. 9. yet many at this day, though they pray and doe wvorship before images and idols, they vvel not know that they pray or do wvorship unto them. It is needfull for us to understand, that as the scriptures are of God, so whatsoever is written in them, is written unto all of us: this will increase our faith, & our confidence. If any doubt hereof, the Evangelist is clear i: for when one wrieth, God spake unto Moses, Mat. 12. 26. an other layth, it was spoken unto you by God, Mat. 22. 31. Again, Moses saye, Mat. 22. 24. is as much as, Moses wrote unto us, Mat. 12. 19. So Christ blood shed for many, Mat. 26. 28. is applied in particular shed for you, Luke 22. 20. If men wvould thus mind all the precepis and promises in the Bible, it wvould greatly further them in godlynes: now, the Lord complaineth of the contrary, I have written unto them the greate things of my law, but they are counted as a strange thing, Hos 8. 12.

For these causes, I have chiefly laboured in these annotations upon Moses, to explain his words and speeches, by conference with himself, and the other Prophets & Apostles, all which are commenters upon his Law, and do open unto us the mysteries which were covered under his veil: for by a true and sound literal explication, the spiritual meaning may the better be discerned. And the exquisite scanning of words and phrases, which to some may seem needless, will be found (as painful to the writer) profitable to the reader. Our Saviour hath confirmed the Law, unto every *part* & *title*, Mat. 5.18. that we shoul not think any word or sentence to be used in vain. On the contrary, the mistaking of phrases, oft times occasioneth error: as from Iakobs speech, in Gen 48.16. *let my name be called on them, and the name of my father Abraham & Iaakob*; some would gather the doctrine of prayer unto the dead,

2. King. 22
13. with 2.
Chro. 34. 21.

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or friends departed : whereas the phrase there, meaneth not prayer at all, but to bee named of them, as their children; as by other scriptures compared, may be seen : Dan. 9. 19. Esth. 4. 1.

N. X. This, in help of the scriptures themselves, I compare the Greek & Chaldean versions, the first of them being in the world before Christ's coming in the flesh; then her, soon after birth, both of great authority, especially the Greek, honoured even by the Ap. Peter in his letter to Corinth, in so far following not only the words, but even the Theological exposition. Of many, I will produce these few examples. In Esa. 11. 10. Christ is promised for an engine of the people: this the Greek version explaineth, to rule over the nations; and so doth Paul allegize it, in Rom. 15. 12. In Prov. 3. 34. God scorneth the sorcerers, the Greek transl. he refuseth the proud; and Lam. 3. followeth their very words, Lam. 3. 12. In Prov. 11. 31. the righteous is recompensed in the earth; the Greek transl. he is perfectly saved; and Peter saith the same, 1. Pet. 4. 18. In Esa. 4. 4. the ways way for Christ's Law; the Greek interpret it, the Gentiles shall trust in his name; and the same is done in Mat. 12. 41. When Moses saith of man and wife, they shall be one flesh, Gen. 2. 24. the Greek addeth, they are two; and so the words are cited in Mat. 19. 5. Mark 10. 8. Eph. 5. 31. 1. Cor. 6. 16. Wmrs Christ saith (in David), my ears thou hast digged (or opened) Psa. 40. 7. the Greek expoundeth it, a body thou hast fitted me; and the same words Paul bringeth as scripture, in Heb. 10. 5. So many Greek words are found in the Apostles writings, according to the Greek version of the Prophets; as Actas 4. praiser in 1. Pet. 1. 9. from Esa. 42. 12. and 43. 11. & 63. 7. Thaumazontes propria, in Jude ver. 16. are such as regard accept, or honour the persons of men; from Deut. 10. 17. Prov. 18. 5. 16. 22. 8. Kabeorneis, Counsels (that is Conselors) in 1. Cor. 12. 18. from Prov. 11. 14. & 20. 18. & 24. 26. Amomates adikias, in Luk 15. 5. is false (or deceitfully) riches, oppoled (inversely) to the true; as the Hebrew Shirket, is often turned Adikia: Psa. 119. 59. 69. 104. 153. Wherefore as occasion is offered, I observe sundry things from the Greek translation, which serve for the better understanding of Moses text: and other scrip-
turies that have reference to the same.

Concerning the Chaldee parapraph, and other Hebrew doctors of the ancient fort, and some later of best esteem for learning, as *Maimoni*, or *Rabbi Moles ben Maimon*, (who abridged the Talmuds,) and others; I allege their expositons for two causes: the one, to give lig't to the ordinances of Moses touching the external practice of them in the common wealth of Israel, which the Rabbines did record, and without whose help, many of those legal rites (especially in *Exodus* & *Leviticus*) will not easily be understood. By their records also, many particulars about the *Pesover* which Christ kept; *Mish. 26.* the *Peydah*, whence the Pharisees wore, *Adab.* 23, and other things mentioned in the Evang. gulls, will much be cleared: whereof see the annotations on *Exod. 11.* & *Exod. 13.* 9. As for the theological expostion, therin the later Rabbines are for the most part blind; but we are enlightened by the Apostles of Christ, who's writings, (especially Pauls) do us unfold the mysteries of the law. An other reason why I c. tch. the Rabbis is, to the *no v. in my wyrds, phrascs, and pointz of doctrine*, they approv. the new Testam't; though sometimes to the condemning of themselves; and so the testimony of the adversary against himself, helpeth our faith. Examples may be seen in the annotations themselfes; some few I will here touch. *The day of judgement, or Judgement of the great day*, *Iude. verf. 6.* was used of the godly lewes, against the opinion of the Sadduces, as *Im din rabbah*, in the Chaldees on *Psalms. 50. 3.* again in other places. *So Paradise for heaven*, *as Gen. 3. 23.* *for hell*, as Christ useth them, are common in all the Rabbins; and the *Second death*, *Rev. 20. 6.* is used by *Jonathan* (a Rabbini of the Apostles age,) on *Eze. 51. 4. 15.* Where he dammeth his owne people to

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the second death. Christ is called the *Word*, Job, 1.1. so by the Chaldee paraphrast on Psa. 110.1. and many a time beside. The Devil is called the *Accuser*, Rev.11.10. so R. Menachem on Lev. 25, speaketh of the *Serpent the Accuser*. Paul nameth Abraham the *father of the world*, Rom. 4.13. So doth R. Bachai, fol. 23. The Apolle calleth Circumcision, a *seale*, Rom. 4.11. to doe the jewes in their prayer which they use at circumcision, *Misnagim*, treat. of *Circumcis.* chap. 3. And whereas they that deny the baptizing of Infants, plead that circumcision was a carnall ligge of carnal promises to a carnall seed: the Jewes own testimony do abundantly refute this error, as is shewed after, on Gen. 17. Christ baptizeth with the holy Ghost and with fire, Mat. 3.11. It is sayd our Rebbeines of happy memory, *that the holy blessed (God) baptizeth with fire*, saith R. Menachem on Lervit, 6. Christ our high priest is on the right hand of the throne of the majestie in the heavens, Heb. 8.1. and by the Rabbines doctrine, *Michael is the great Priest that is above*, and afeareth the *foules of iij men*. R. Menachem on Levit. 1. & 6. chap. Maimon (in Misne), in Biath hamikdash, chap. 6.5.11. sheweth how the great Synedriion were wont to sit in a chamber of the Temple, to judge and try the Priests, both for their genealogies, and for their blemishes. What priest forever was found disallowable by his genealogie, he was *clothed in black*, and so went out of the priests court in the Temple, and who so was found perfect and fit, he was *clothed in white*, and went in and ministered with his brethren. This giveth light to that saying of (Christ in Rev.3.4.) *they shall walk with me in white*, for *they are worthy*. So the names of *Isaies* & *Lambes*, the forerunners of Egypt, cited by Paul, in 2 Tim.3.8. are recorded in the *Talmud*, and other Jewish writers, as is noted on Exod.7.11. Wherefore the evidence brought fro the learned lewes, will help both to understand some scriptures, and to end some controversies. But *gewiss** forbidden fables, of which there are too many, them I pass over as unpreftable: some things also I note from them, not as approving them my selfe absolutely, but leaving them to further consideration of the prudent.

The Christian Fathers and Doctors, because they are usually cited by other expositors abundantly; I thought needless to repeat; and the rather for brevity, which is requisite in annotations.

The testimonie of Heathen writers, I allege more sparingly also; as of whom we have least need. Yet Paul had occasion † sometime to cite them: and we likewise may have use of their sayings; both for ancient histories, and religious exercises, and for the witnessie which they bear unto the truth of God.

Finally, in all this labour, I desire the furtherance and stirring up of people in the study and understanding of Gods law. Wherein, though some things are brief, some things dark and hard to be understood, yet many things are by a little direction, made safe to the prudent. And let not the varietie of phrase, or sundry interpretations trouble any, but let discretion choose out the best. Behold, the holy Ghost translateth one Hebrew word, by many Greek, to teach us both the ample wisedom comprised in that mother tongue; and that any words may be used, which expresse the true meaning of the text unto our understanding. The *Minchah* or *Meat-offering*, (as we English it,) in the law, is turned into Greek *Thysia, Sacrifice*, *A.^{t.}* 7.42, from Amos 1.10 and *Propheta, Oblation*, *Heb.* 10.5. from *Psa.* 40.5. The Hebrew word *Pinnah*, *Esa.* 40.4.3. is *Euthyno, to Make straight*, *Job.* 1.23. *Heitamazo, to Prepare*, *Mat.* 3.3. and *Katekenisus*, *to Make ready*, *Mat.* 10.10. That one phrase of Moses in *Deut.* 25.5. (*tiben im loy*, and *heb* have no *son*,) is by three Evangelists translated three ways, all good, having no children, *Mat.* 22.24. and leave no children, *Mark.* 10.19. and be thy childless, *Luke* 10.25. See one Hebrew word *Sover*, in *Esa.* 65.1. is expressed of Paul by two Greek words *tophega*, *Apethomos*, and *Antilegos*, that is, *Disobedient* (or *unperswaded*), and *gymnos*, *Rome*. *+++*

* *Tit. i. 14.*
† *Act. 17.
28. 1. Cor.
15. 33. Tit.
1. 12.*

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ro. 21: the one noting the rebelliousnes of the hart; the other of the mouth and carriage. By which, with many other of like sort, we may see the copiouines of matter, which the original tongue containeth in few words: and that the noting of such varieties may be profitable unto us. The Hebrew Doctors have a saying, that the Law hath seventeen facets, (that is, 70, manner of wayes to be opened and applied) and all of them truth: R. Aenachon on Gen.29. & Exod.21.

But forasmuch as my portion is small, in the knowledge of holy things; let the godly reader try what I set down, and not accept it, because I lay it: and let the learned be provoked unto more large and fruitfull labours in this kinde. The Lord open all our eyes, that we may see the marvellous things of his Law.

Henry Ainsworth.



The summe of Genesis:

The first book of Moses, sheweth the Generation of the World; the Corruption thereof by Sin; the Restauration promised in Christ; the Government of the old World, 1656. years, till it perisched by the Flood: and of the World that now is, (especially of Gods Churche therein) 713. yeares moe, till the death of Ioseph.

The Generation.

God, in six dayes, createth the World, all good: and Man in the Image of God, whom he made ruler over the earth. Chapter 1.
He adorneth this his world with a special sanctified Time, as the Sabbath day; place, as the garden of Eden, with the River and Trees thereof: Order of mans obedience by the Law given to Adam, & of propagation of kinde, by Marriage. Ch. 2.

The Corruption of the World.

The Serpent tempteth to disobedience: Man falleth: to Sin and Death, are come upon all men. The Serpent is cursed, and the Earth for mans sake. Chapter 3.

The Resurrection.

GOD promiseth, that (Christ) the Womans seed, shall bruise the Serpents head; The man calleth his wife, Eve: God layeth chastisements on them both; clotheth them; and drives them out of Paradise. Chapter 3.

The government of the old World.

ADAM begetting two sons, Cain the first born is wicked; Abel faithful. Cain killeth Abel, and is cursed: yet liveth, and increaseth in the world. Seth is given in Abels stead; and of Seth, Enos. Chapter 4.

SETH propagateth the faithfull seed. Enoch prophesieth, and God taketh him away, that he dieth not. Chapter 5.

Seths seed, and Kains, are mixed: so Giants are bred, and syn increased. God repenta-

tech that he made man, threatneth to drown the world, but Noe findes grace. Ch. 6.
NOE and his hous, with some of all creatures, are saved in the Ark, whiche God bade him make: the world is all drowned. Chap. 7.

The government of the World after the Flood.

NOE with his familie, come out of the Ark, are blessed, to fill the world again. Ch. 8.
GOD promiseth to drown the world no more. Syria reviveth in Cham, Noes son, whose posterity is cursed: the blessing continued to Sem and Iaphet. Chap. 9.

Noes three sons, Sem, Cham, and Iaphet, doe multiply on the earth. Chap. 10.
Their posterite are scattered, by confusione of tongues at Babel. Sem propagateth the faithfull seed: which in Terah falleth from God, but is called to repentance. Ch. 11.

ABRAM is called from Idolatry: and cometh a pilarim into the land of Canaan. Ch. 12.
Abraham (parted from Lot) is promised the land of Canaan, and a pleneuous seed. Ch. 13.

He fighteth for Lot, overcometh four Kings, and is blessed of Melchisedek. Ch. 14.
He (being childles) is promised an heire, justified by faith, and comforted by a vision, and covenant of God. Chap. 15.

He hath a son (after the flesh) Ishael of Agar his bondwoman. Chap. 16.
He hath a new name, Abraham: the covenant of circumcision; and promise of Isaak. Chap. 17.

Sarah named Sarah. Chap. 18.
Abraham enterteyneth Angels: hath the promise renewed, and Sodoms destruction revealed, for whom he maketh intercession. Chap. 18.

Sodom is burned; Lot delivered, begetteh of his daughters, Moab and Ammon. Ch. 19.
Abrahams wife taken by Abimelech, is restored unto him. Chap. 20.

ISAAK the promised seed, is born: Agar and Ishael, are cast out of Abrahams house. Abimelech covenanteth with Abraham. Chap. 21.

Iaak is offered for a sacrifice by his father: but fayled from death by God; Abraham is blessed, and heareth of his kindreds increase. Chap. 22.

Abraham purchaſeth in Canaan, a burying place for Sarah. Chap. 23.
He proideith a wife for Iaak, who marieh Rebekah. Chap. 24.

Abraham dieth: Iaak begetteh Elau and Iacob, whiche strive in the womb. Iacob buyeth the birthright of Elau, furrenamed Edom. Chap. 25.

Iaak with his wife by Abimelech, is restored he covenanteth with Abimelech. Chap. 26.

Iacob by subtily getteth the blessing from Elau, and is threatened. Chap. 27.
Iacob fleeing from Elau, is comforted by a vision of a Ladder, at Bethel. Chap. 28.

He serveth for a wife; is beguiled, marrieth two, and hath four sons. Chap. 29.
He is increased with moe children: is wronged by Laban, but wexeth rich. Chap. 30.

He fleeth secretly, is pursued by Laban, but God delivereth him. Chap. 31.

He is met of Angels, alrayd of Elau, wrastleth with God, and is named israel. Chap. 32.
Iacob and Elau meet, and are friends: Iacob purchaſeth ground at Sechem. Chap. 33.

Iakobs daughter Dina is defiled: his lounes slay the Schemites for it. Chap. 34.
Iacob burrieth Deborah the nurse, Rhachel his wife, and Iaak his father. Chap. 35.

Elau dwelleth in Seir, hath many Dukes and Kings of his posterity. Chap. 36.

JOSEPH Iakobs son, is hated for his dreames, and sold by his brethren into Egypt. Chap. 37.
Iacob mourneth for him, and wil not be comforted. Chap. 38.

Judah, Iakobs son, begetteh of his daughter in law, Pharez and Zarah. Chap. 38.
Ioseph in Egypt, is tempted to adultery, falsly accused, and imprisoned. Chap. 39.

Ioseph in prison, expoundeth the dreams of Pharaohs officers: but is forgotten. C. 40.
Ioseph expoundeth Pharaohs dreams, and is made ruler over all Egypt. Chap. 41.

Iacob sendeth his sonns for corn into Egypt: Ioseph handleth them roughly. Chap. 42.
Iacob confreyedly sendeth his sonns again: and Ioseph feasteth them. Chap. 43.

Ioseph

2

Joseph chalengeth Benjamin for his cup: Iudah supplicateth for his brother. Ch. 44.
Joseph makes himself known to his brethren; and sendeth for his Father. Ch. 45.
Iacob by Gods advice goeth wvith his household into Egypt: in all, seventy foules. Joseph meeteth them in Goshen, & instrugeth them what to say to Pharaoh. Ch. 46.
Joseph nouriseth his father and brethren in time of famine: bringeth the Egyptians into bondage, and fweareth to bury his father in Canaan. Chap. 47.
Joseph two sons are blessed, and adopted of Iacob, on his death bed. Chap. 48.
Iacob blesseth his 12. sons, propheteſt of Christ, and dyeth in Egypt. Ch. 49.
Joseph burieſt his father in Canaā, & returneth: forgiveth his brethren, propheteſt of their departure thence; giveth charge concerning his bones, and dieth. Ch. 50.

The number of the Sections (or Letters) in Genesis,
are twelve: the Chapters, fiftie: the verſe, 1534.
The midſt is at Gen. 27. 40.

Search the Scriptures: Job. 5.39.
To the Law, and to the Testimoniſe: Ex. 4.8.20.
Whatſoever things were written aforetime,
were written for our learning: that we through
patience, & comfort of the Scriptures, might
have hope. Rom. 15.4.



THE FIRST BOOK OF MOSES, CALLED GENESIS.

CHAPTER. I.

1. *The Heavens and the Earth are created, and the Light; in the first day. 6. In the second, the firmament is ſpread, and the waters divided, 9. In the third, the earth is made dry land, and pruſſill: the waters are gathered to be Seas. 14. The Sun Moon and Stars, are created for Light, the fourth day. 20. Fish and Foules are brought forth, and bleſſed, in the fifth. 24. In the fixt, Beasts are made ouſt of the Earth. 26. Man is created in the image of God, 28. he is bleſſed, and hath dominion of the world. 29. Food is appointed for Man and beast. 31. Gods works are all good.*

1 **G** *N THE BEGINNING, GOD created, the Heavēs & the earth. And the earth, was emprie and voide; and darknes, was upon the face of the deep: and the Spirit of God, moved upon the face of the waters. And God ſayd, Let there be light: and there was light. And God ſaw the light, that it was good: and God ſeparated betweene the light and the darkneſſe. And God called the light Day; and the darknes he called Night: and the evening was and the morning was, the first day.*

2 *And God ſayd, Let there be an Outſpred-firmament, in the midſt of*

3 *the waters: and let it separate, betweene waters and waters. And God made the Outſpred-firmament; and ſeparated betweene the waters which were under the outſpred-firmament, and the waters which were above the outſpred-firmament: and it was ſo. And God called the outſpred-firmament, Heavens: and the evening was & the moring was, the ſecond day.*

4 *And God ſayd; Let the waters under the heavēs be gathered together, unto one place; and let the dry-land appear: and it was ſo. And God called the dry-land, Earth: and the gathering-together of the waters, he called Seas: and God ſaw, that it was good. And God ſayd; Let the earth bud-forth the budding-grafs, the herb ſeeding ſeed, the fruit tree yeilding fruit after his kinde, whose ſeed is in it ſelf, upon the earth: and it was ſo. And the earth brought-forth budding-grafs, the herb ſeeding ſeed, after his kinde; and the tree yeilding fruit, whose ſeed was in it ſelf, after his kinde: and God ſaw, that it was good. And the evening was and the moring was, the third day.*

5 *And God ſayd; Let there be lights,*

7 *the waters: and let it separate, betweene waters and waters. And God made the Outſpred-firmament; and ſeparated betweene the waters which were under the outſpred-firmament, and the waters which were above the outſpred-firmament: and it was ſo. And God called the outſpred-firmament, Heavens: and the evening was & the moring was, the ſecond day.*

8 *And God ſayd; Let the waters under the heavēs be gathered together, unto one place; and let the dry-land appear: and it was ſo. And God called the dry-land, Earth: and the gathering-together of the waters, he called Seas: and God ſaw, that it was good. And God ſayd; Let the earth bud-forth the budding-grafs, the herb ſeeding ſeed, the fruit tree yeilding fruit after his kinde, whose ſeed is in it ſelf, upon the earth: and it was ſo. And the earth brought-forth budding-grafs, the herb ſeeding ſeed, after his kinde; and the tree yeilding fruit, whose ſeed was in it ſelf, after his kinde: and God ſaw, that it was good. And the evening was and the moring was, the third day.*

9 *And God ſayd; Let there be lights,*

10 *the waters: and let it separate, betweene waters and waters. And God made the Outſpred-firmament; and ſeparated betweene the waters which were under the outſpred-firmament, and the waters which were above the outſpred-firmament: and it was ſo. And God called the outſpred-firmament, Heavens: and the evening was & the moring was, the ſecond day.*

11 *And God ſayd; Let the waters under the heavēs be gathered together, unto one place; and let the dry-land appear: and it was ſo. And God called the dry-land, Earth: and the gathering-together of the waters, he called Seas: and God ſaw, that it was good. And God ſayd; Let the earth bud-forth the budding-grafs, the herb ſeeding ſeed, the fruit tree yeilding fruit after his kinde, whose ſeed is in it ſelf, upon the earth: and it was ſo. And the earth brought-forth budding-grafs, the herb ſeeding ſeed, after his kinde; and the tree yeilding fruit, whose ſeed was in it ſelf, after his kinde: and God ſaw, that it was good. And the evening was and the moring was, the third day.*

12 *And God ſayd; Let there be lights,*

13 *the waters: and let it separate, betweene waters and waters. And God made the Outſpred-firmament; and ſeparated betweene the waters which were under the outſpred-firmament, and the waters which were above the outſpred-firmament: and it was ſo. And God called the outſpred-firmament, Heavens: and the evening was & the moring was, the ſecond day.*

14 *And God ſayd; Let there be lights,*

The Creation

GENESIS. I.

of Man.

in the outspred-firmament of the heavens; to separate between the day & the night; and let them be for signes, and for seasons; and for dayes, and years. And let them be for lights in the outspred-firmament of the heavens, to give light upō the earth : and it was so. And God made the two great Lights: the greater light, for the rule of the day; and the lesser light, for the rule of the night; also the starnes. And God set them in the outspred-firmament of the heavens; to give-light upon the earth. And to rule, over the day and over the night; and to separate, between the light and the darknes: and God saw, that it was good. And the evening was and the morning was, the fourth day.

And God sayd; Let the waters bring-forth-abundantly, the moving-thing the living soule:and fowl, that may flye above the earth, on the face of the outspred firmament of the heavens. And God created, the great Whales; and every living creeping fowl, which the waters brought-forth-abundantly after their kinde, and every winged fowl after his kind; and God saw that it was good. And God blessed them saying; be fruitfull and multiply, and fill the waters in the seas; and let the fousl, multiply in the earth. And the evening was and the morning was, the fift day.

And God sayd; Let the earth bring-forth the living soule, after his kinde; cattle and creeping-thing, and beast of the earth after his kinde: and it was so. And God made, the beast

of the earth, after his kinde; and the cattle, after their kinde; and every creeping thing of the earth, after his kinde: and God saw that it was good. And God sayd; Let us make Man in our image, according to our like-nesse; and let them have dominion over the fish of the sea, and over the fowl of the heavens, and over the cattle, and over all the earth; and over every creeping thing, that creepeth upon the earth. And God created man in his image, in the image of God created he him: male & female created he them. And God blessed them, and God sayd unto them; Be fruitfull and multiply, and fyll the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the heavens, and over every living thing that creepeth on the earth. And God sayd; Behold I have given to you every herb feeding feed, which is upon the face of all the earth; and every tree, in which is the fruit of a tree feeding feed: to you it shall be, for meat. And to every beast of the earth, and to every soule of the heavens, and to every creeping-thing upon the earth, which hath in it a living soule; every green herb, for meat: and it was so. And God saw every-thing that he had made, and behold, it was very good: and the evening was and the morning was, the sixt day.

Annotations.

Book of Moses; so it is intituled, in Mark. 12.16: called elsewhere the book of the law of Moses, 2. King. 14.6; Luk. 2.22. being

being in deed the book of the Law of the Lord by the hand of Moses, 2. Chr 34.14. Of this Moses his birth, education, authority and death, see Exod. 2. & 4 &c. Numb. 12. Deut. 34. He was 40. years a Philosopher in King Pharaohs court in Egypt: 40. years a sheepherd in the land of Median; and 40. years a King and law-giver of Israel, leading them through the wilderness of Arabia; & dying 120. years old, he was buried of God: Act. 7. 22. 23. 29. 30. 35. 36. Deut. 32. 4. 5. & 34. 5. 6. 7. His writings are approved of, by the prophets after him, by the testimonie of Christ and his Apostles; & by the church of God, in all ages, N. h. m. 8. 1. 2. 3. Dan. 9. 11. 13. Msl. 4. 4. Luke 16. 29. 31. & 24. 27. 44. Act 15.21. Rev. 1. 3. **Genesis;** that is, Generation: for the Greek version calleth this book, because it setteth forth the generations of the heavens and earth, and of Adam, or mankind, Gen. 2. 4. & 5. 1. How be it, in Hebrew, the 5. bookees of Moses, have no names but by the first words of them: as this booke is called *Breishith*, that is, In the beginning. Ver. 1. *In the beginning,* namely, of the Creature which God created; as our Saviour expounded it, Mark. 13. 19. the whole frame wherof is called the *World*, Mat. 24. 1. Beginning therefore is here extraordinary and supernaturall, of the Creature or Creation; and so, of time. The Chaldee paraphrase called *Iersalemite*, translateth it *In wisdom:* To found Hebrews apply this mystically to the wisdom of God, whereby the world was created, as it is written, *The Lord by wisdom founded the earth*, Prov. 3. 19. and, *in wisdom hast thou made them all*, Psal. 104. 24. R. Menachem on Gen. 1. Many Christian writers also, apply it unto Christ, the wisdome of God, by whom hee made the world, 1. Cor. 1. 24. Heb. 1. 2. Prov. 8. 27. - 30. *God,* in Hebrew *Elohim*, which signifieth the *Almighty*, or *Almighty-power*: his name is most used in this form plural, but joynd with a word singular, *be created*, because God is but one, Deut. 6. 4. although in power

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infinite; in person or manner of being, there are three which bear visites in heaven, the Father, and the Word, and the holy Spirit, and these three are one, 1. Ioh. 1. The Father is this creator, as is the wed in Eph. 3. 9. The Word (or Son) is the creator, Heb. 1. 3. 10. Col. 1. 16. So is the *Holy spirit*, as is heire in the second verfe, and in Psal. 33. 6. & 104. 30. Iob. 26. 13. & 33. 4. Hereupon Solomon saith, *Remember thy creators*, Ecel. 1. 1. and God say h, *Let us make man*, Gen. 1. 26. The Apostles apply the general name *God*, to the persons severally; unto the Father, Heb. 1. 1. 2. unto the Son, Act. 20. 28. Rom. 9. 5. and unto the *Holy Ghost*, Act. 5. 3. 4. The Hebrew Doctors have let records of this mystery, though at this day that nation understandes it not: *Come and see the mysterie of the word [Elohim]:* there are three degrees, and every degree by it self alone, (that is, distinct,) and yet notwithstanding they all are one, and joynd together in one, and are not divided one from another, saith R. Simeon ben Iochai, in Zoor, upon the sixe section of Leviticus. Sometimes this word is used singularly, *Azab*, the *Almighty*, Iob. 12. 4. and in a shorter forme, *El*, *Mightie*, Gen. 14. 18. And *Eloah* hath affinitie with *Azab*, hee adjur'd: for by oath and exection, men entred covenant with God. D. ut. 29. 12. 14. 19. Neh. 10. 29. Ecel. 8. 2. Angels, and Magistrates, are sometime called *Eloahim*, *God*; Psal. 8. 6. Heb. 2. 7. Psal. 82. 1. 6. but in this work, *Eloahim*, was the creator only, Gen. 2. 4. Ecli. 44. 24. and Angels were his creatures, Psalm. 148. 2. 5. Col. 1. 16. The Apostles writing in Greek, use it alwayes singularly, *Theos*, *God*: in our and other languages, which cannot attayn the grace and propriete of the Hebrew speech. *[Created]*, that is, excellently & perfectly made of nothing at all, of that which is as good as nothing, as mans body of the dust, Gen. 2. 7. & 1. 27. Therfore creation is a work of God alone, to be understood of us by faith Heb. 11. 3. although the eternal power & ged-

godhead of the Creator, are seen by his works, to make all men without excuse, Rom. 1. 20. wherefore no heathen writer almoſt, but hath acknowledged the world to be the workmanship of God; whereby his wisdom, power and goodness is manifested.

[the heavens and the earth.] The world, and all things that are therein, Act. 17. 24. things visible and invisible, Col. 1. 16. The Hebrew articles *eh* and *ha*, seem also to imply so much : *eh*, having the first and last letter of the Hebrew Alphabet, and to be of general comprehension; and *ha*, of plain demonstration. This creation of heavens and earth, the Scriptures do apply to the new and spiritual estate of the Church in Christ; Esa. 51. 16. & 65. 17. & 43. 7. Eph. 10. Rev. 11. The Hebrew Doctors say: All whatsoever the holy blessed (God) hath created in (this) his world, is parted into three parts. Some creatures are compounded of matter and form, and are generated and corrupted continually, as the bodies of men, and beasts, and plants, and minerals. Other some are compounded of matter and form, but are not changed from body to body, and from form to form, like the former : and they are the (heavenly) spheres and stars in them. And their matter is not like other matters, nor their form like other forms. And some creatures have form without matter, and they are the Angels : for the Angels have no body, nor corporal substance, but forms dispersed one from another. Maimon in Misn. in Iudefu horach, chap. 2. S. 3. V. 2. *emptie.*] Hebr. *emptie*: a thing emptie, without inhabitants, & void without ornaments; a deformed-wildernes; and a waſt : and ſo unfit for uſe, not being ſeparated from the waters, not having light, herbes, trees, beaſts, birds, or people to adorn and inhabit it, Gen. 2. 5. This ſene the Chaldee paraphraſe alio yeeldeth; and the Prophet conifirmeth it, ſaying, He created it not to be emptie, hee ſend it to be inhabited Esa. 45. 18. and when extreme emptineſſe and defolation of a place is meant, it is exprefſed by (*Tobu* & *Bahu*) the words here uſed. Esa. 34. 11.

Ier. 4. 13. or by one of them, as Psal. 1. 17. 40. Deut. 32. 10. *darknes was;* It is not ſayd God created darkneſſe, for it was but the want or privation of light, and fo meere nothing. This darkneſſe is myſtically applied to mans corrupt state, defiſtue of heavenly light, Ephel. 5. 8. & 4. 18. Sometime it ſignifieth affliction, and then God is ſayd to create it, Esa. 45. 7. The word *was*, and ſuch like, are in the original tonges often underſtood, but not exprefſed; though in traſlations we uſually ſet the down, for plainneſſe fake; which the ſcripture warranteth, for in repeating matters, in many times exprefſeth words wanting : as 2. Chron. 9. 5. *true the word,* for which, in 1. King. 10. 5. is written, *true was the word.* So in 2. Sam. 23. 18. *he chief among the three,* for which, in 1. Chron. 21. 20. is layed, *hee was chief.* And the Greek translation adding ſuch words, the holy Ghost alloweth it, as in Psalm. 2. 7. *thou my ſon;* in Greek, *thou art my ſon;* and fo the Apolle alledged it, Act. 13. 33. The like is in many other places. Compare Mat. 22. 32. with Exod. 3. 6. Mark. 1. 29. with Deut. 6. 4. Ioh. 10. 34. with Psal. 81. 6. Act. 2. 25. with Psal. 16. 8. Heb. 1. 12. with Psal. 102. 28. Rom. 3. 12. with Psalm. 14. 3. *face of the deep;*] *face* is uſed for the upmoſt part, or ouſide of any thing: the Greek verſe on omitteth it, ſaying, *upon the deep;* and the Hebrew text ſometime doth the like, as in 1. King. 9. 7. *from on the face of the land;* which elſwhere is written, *from on the land;* 2. Chron. 7. 20. By the deep, or aby, is meant the deep of waters, which as a garment, covered the earth, and flood above the mountaines, Psalm. 104. 6. Hereupon the Apolle ſayth, *the earth conſifted out of the water, and in the water,* by the word of God, 2. Pet. 3. 5. *Spirit.*] The Hebrew *Ruach,* is generally any *Spiri-* t, Ghofl, breath, or wind: here it is, (as the work therof ſheweth) no created ſpirit, but the creator and cherifher of all; as Plal. 104. 30. *thou ſendest forth thy ſpirit,* they are created. So Psal. 33. 6. Esa. 40. 12. 13. Later

Later Jewes (whom ſome Christians follow) expound this *a winde of God,* or *a myghtie winde;* but the winde (which is the moving of the aier) was not created till the ſecond day, that the firmament was ſpred, and aier made. The ancient Rabbines ſpake better, as Targum Ierusalem here ſayth, *the ſpirit of mercies, from before the Lord;* and R. Menachem on this place interprets it, *the ſpirit of wiſdom, calleth the ſpirit of the living God;* and the author of the Zoar, Col. 83. calleth it, *the ſpirit of the Mefiaſs, (or of Christ,) maledict,* or *was moving.* The Hebrew *Rachaph,* ſignifieth generally a *waving or moving,* Ier. 23. 9. and in ſpeciall, ſuch a *waving and fluiteing* as Eagles uſe over their young, cheriſhing and ſtirring them up, Deut. 32. 11. So it is uſed here, for the effectuall comfortable motion, whereby Gods ſpirit ſtayned, and as it were ſtirred up the waſt creature. Here againe, *moving* is uſed for *moved,* as the Queen of Sheba *beinge,* 1. King. 10. 1. for, the Queen of Sheba *heard,* 2. Chron. 9. 1. *waring,* 1. Sam. 31. 1. for *wared;* 1. Chron. 10. 1. Or we may understand, *was moving;* as the Cherubims *ſpreaſing* the wings, 1. King. 8. 7. for, they were *ſpreaſing,* 2. Chron. 5. 8.

Verſ. 3. *God ſayd:*] This ſheweth how God created things by his word; ſaying, and it was: commanding and it was created, Pla. 33. 6. 9. & 14. 8. *light;*] the firſt ornamente of the world, wherwith the Lord decked it as with a garment, Pl. 104. 2. This glorious work, Paul appliceth to our regeneration, thus, *God who ſayd, that out of darkneſſe light ſhould ſhine, hee hath ſhined in our hearts,* &c. 2. Cor. 4. 6. that we which were once darkneſſe, are now light in the Lord, Eph. 5. 8. yea God himſelf, and Christ, is called *Light;* for the brightneſſe of his glory, and graces given unto us, 1. Ioh. 1. 5. 7. Ioh. 1. 4. 1. Plal. 27. 1. & 118. 27. And as God made light in the firſt day, fo Christ ſtole from death in the ſame day, the firſt of the week, Mark. 16. 1. 2. and he is the true light, which lighteth every

man that cometh into the world, Ioh. 1. 9. No man perfectly knoweth the nature of this excellent creature, as Job. 38. 19. *where is the way where light dwelleth?* &c. how much life of the Creator, who dwelleth in the lights that no man can approach unto, 1. Tim. 6. 16.

V. 4. it was good] that is, agreeable to the will of God, and fo, as it might draw the liking of the creatures thereto. Abſolutely ther is none good but God, Mark. 10. 18 who is good of himſelfe, wiſhout dependence on oþers, and wiþout limitation. But every creature fo farre aside the being therof, is alſo good, by participatiōn of Gods goodneſſe, Gen. 1. 31. 1. Tim. 4. 4. And the Hebrew word is largely extended alfo to that which is goodly, faire, ſweet, pleaſing, profitablie or commodious, and causing joy: 1. Sam. 9. 2. Gen. 24. 16. Song. 1. 2. & 4. 10. Deut. 6. 11. 18. Heft. 1. 10. So that which one Evangelist calleth good, Mark. 6. 42; another calleth profitable, Luk. 17. 12. and goodneſſe of heart is oppoſed to ſorrow, Eſt. 65. 14. And of light in ſpeciall, Solomon ſayth it is ſweet, Eccles. 11. 7. and light is uſed for comfort and joy: Eſt. 8. 16. Pla. 97. 11. & 12. 4. Separated between,] that is, divided the light fro the darkneſſe, that alwayes naturally, the one expelleth the other, and in courſe of day and night doe ſucced each other: as is ſhewēd in 2. Cor. 6. 14. Plal. 104. 20. 22. Gen. 8. 12. fer. 33. 20. The Hebrew phrase is, hee ſeparated between the light and between the darkneſſe. So after uſually.

V. 5. *light, Day;*] Hereupon, one of theſe words is put for another, *the day shall declare it.* Cor. 5. 13. that is, the light, Ephes. 5. 13. So the Apolle applying this to our ſpirituall estate, calleth us both *children of the light, and of the Day,* not of the Night, nor of Darkneſſe, 1. Thes. 5. 5. The names which God gave in Hebrew, are now in other languages changed: as that vvhich he called *tom*, we English *Day;* & *Laylah,* vve call *Night;* yea the reaſon of theſe names, is notaþways understood.

so great punishment doe wee susteyn by that confusion of tongues, Gen. 11. Howbeit, by affinity with other words, it seemeth the Day was named *Iom*, of the tumult, stirr, & busynes in it; and the *Night*, *Laylah*, of the yelling or howling of wild beasts therin. Experience also confirmeth this, & the scripture accrediteth, Psal. 104. 20. 21. 22. 23. *the evening was at the m.* The evening, which is the beginning of the Night, and the morning, which is the beginning of the Day, are here used for the whole time of the light and darkness in one succeeding course; which is with us, the space of 24 hours, which also in a more large sense, is here called a Day, as the time while light shineth, is the day strictly taken, in which sense Christ saith, there are 12 hours in the day, Joh. 11. 9. From this phrase here used, a large day is called *ghareeb-boker*; that is, an evening-morning, Dan. 8. 14. and Paul in Greek calleth it *Nuchikemeron*, a Night-day; that is, a day comprehending the night also, 2 Cor. 11. 25. And because darkness was in time before the light, therefore is the evening set before the morning, & so among the lewes, they began their large day at evening; Lev. 23. 32. from evening to evening, you shall keep your Sabbath. At the same time, the Athenians also began the day: but the Chaldeas counted the beginning at Sun rising; the Egyptians at noon; and the Romans, at midnight. This later, our western nations follow: counting from midnight, one of the clock in the morning, and so forward. *[first day] Hebr. one day*: whereupon the Hebrews often say one, for first, Gen. 8. 5. Numb. 29. 1. Dan. 9. 1. which phrase, the Apostles use also in Greek, Math. 28. 1. Joh. 20. 1. 19. 1 Cor. 16. 2.

V. 6. Outspred firmament.] This name is of the Hebrew *Rakiyah*, which signifieth a thing spread abroad, and of the Greek *sternoma*, which signifieth a firmament, or fast thing: for the heavens are stretched out as a curtain, and spread out as a tent to dwell in, Psal. 104. 2. Esa. 40. 22. the skies are also firm and fast.

and as a molten looking glasse, Job. 37. 18. Prov. 8. 28. These tell Gods glorie, and shew his handy worke, Psal. 19. 1. for, in the heavens he buildeth his stories (or spheres,) Amos 9. 6. & placheth his losis in the waters, Psal. 104. 3. and stretcheth out the North, over the empty place, Job. 26. 7. And in visions of Gods glory, the firmament is mentioned, Ezek. 1. 8. 10. And as his power is shewed in making the earth, so is his prudence in stretching out the heavens, Jer. 10. 12. Psal. 136. 5. And under the name firmament is comprehended the aier, and all that is to be seen above the earth: for the fowles flye, & the sun, moon, and stars are set in the firmament of the heavens, Gen. 1. 16. 17. 20. *in the midst of the waters,* namely of the Deep forementioned; part whereof was lifted up into the aier, spread abroad into this vapours, Psalm. 135. 7. bound up in thick clouds, and the cloud is not rent under them, Job. 26. 8. the other part was gathered into one place, the Sea: Gen. 1. 9.

separate,] or, let it be separating, that is, let it continually separate, or divide. A like phrase is in Esa. 59. 2.

7 V. 7. and the waters,] Hebr. and between the waters, [which were above] to weet, in the aier, above the lowest region whereof, the waters are So else where they are said to be above the heavens, Psal. 148. 4. meaning those heavens, and that firmament, wherein the birds flye: for, above that, are the watty clouds. As every part of the water, is called water: so every part of the heavens & firmament, is called by the name of the whole.

8 V. 8. Heavens.] in Hebrew *Shamajim*: so called as is thought, of *Sham*, Tver, and *Majim*, waters, which are removed, or heaved up from us. And so the whole, hath the name of a part thereof. The word *Heavens*, is put for the aier, wherin windes, clouds, and fowles doe flye: Dan. 7. 2. 13. Psal. 8. 9. and for the upper firmament, where the sun, moon, & stars are set, Gen. 1. 16. 17. and for the high places, where Angels dwell, Mat. 22. 30. Hereupon Paul mentioneth the third heaven, 2. Cor. 11. 2. And

And heaven is called Gods throne, Esa. 66. 1. and sometime put for God himselfe, Dan. 4. 26. and the kingdom of heaven, is expounded the kingdom of God, Mat. 11. 11. & 13. 11. with Luk. 7. 28. and 8. 10. And the Evangelists expresse it in Greek, Heaven, or Heavens, indifferently, Luk. 6. 23. with Mat. 5. 12.

9 V. 9. be gathered,] or flow together, as with intent, to an explicted place. This Hebrew word, is used only for the gathering together of men, and of waters.

to one place;] which is, the Ocean, or mayn sea, from which many arms of seas are derived. Or, each to his severall place.

Hereby al the face of the earth, is no longer covered with waters, as till this third day it was, the waters standing above the mountains, Psal. 104. 6. So now, all rivers goe into the sea, their common receptacle, Ecclef. 1. 7. *it was so.*] At Gods rebuke, the waters fled, at the voice of his thunder they hasted away, to the place which he had founded for them, Psal. 104. 7. 8. And he put the deeps into treasuries, Psal. 33. 7. (as appeareth by the waters springs, that come out of the bowels of the earth, Job. 28. 4. 10.) and he stell up the sea with dores, and set bars, & sayd, hitherto shall thou beare, but no further: Job. 38. 3. 10. 11. and so the earth is founded upon the seas, and stablished upon the rivers, Psalm. 24. 2. the waters whiche were above, are put beneath; and men are sayd to goe down (not up) to the sea in ships, Psal. 107. 23.

10 V. 10. Earth:] so named of the Hebrew *Aretz*, which implieth a thing stod and run upon by the creatures on it, and heavenly orbs about it. The same word, spoken of particular places, we English land as the land (or earth) of Canaan, Gen. 12. 1. The earth is the midit or centre of the world, and round in forme, as a globe or circle, Esa. 40. 22. It is sayd to be founded on her bases (even strong foundations, Mic. 6. 1.) that it shall never be moved, Psal. 104. 5. and yet it hangeth upon nothing, Luk. 12. 6. *[the sea:]* that is, each place whiche waters are gathered together, is

called a *sea*. Wherefore not onely the mayn Ocean, but other lakes and pooles, yea and greater vessels that hold waters, are called *seas*: as the brazen sea which Solumō made for the Priests to wash in, conteyning 3000. bathes of water, 2. Chr. 4. 2. 5. 6. So that which one Evangelift calleth a *lake*, Luk. 8. 33. an other calleth a *sea*, Mat. 8. 32. And *seas*, (in Hebrew *Le-mim*) are named of *Majim*, waters, and of the tumultuous noyle which they make. Whereupon the Prophets apply the name of *waters*, and *seas*, to troubles, and troublesome peoples: Ier. 51. 42. Rev. 17. 15. Esa. 57. 10. Psal. 8. 8.

11 V. 11. yielding:] Hebr. making: that is, bearing and bringing forth. From this fruitfulness of the earth, are many arguments of Gods praise, in Psal. 104. 14. 15. 16. The holy Ghost comparreth mans nature hereunto, Heb. 6. 7. and men are likened to trees, their words and works, to fruities: Ier. 17. 7. 8. Math. 3. 10.

after his kind:] so that men doe not gather figgs of thones, nor grapes of the bramble, Luke 6. 44. This also note the great varietye of herbs, yweeds, trees of sundry sorts, and different qualities. The like, is after, concerning beasts. *whose seed is,*] or, which hath bin seed in it selfe: where by it is continued, and yearly renewed. For by seed fowen, the hearbes and trees spring up again, 1. Cor. 15. 37. 38. And from this worke of God in nature, the Apollie sheweth his work in grace, when the seed of God remaineth in us, 1. Ioh. 3. 9. and from the springing up of seed, after it is dead in the earth, a similitude is taken of the fruit of Christs death, and of our bodies resurrection: Ioh. 12. 24. 1. Cor. 15. 36. 37.

14 V. 14. Lights,] or *Lighters*, that is, lighsome bodies, or instruments that shew light. This name Paul applieth to the faints, that shine in the world, Phil. 2. 15. *for signes,* to signific things, both natural and ordinary, and extraordinary for metrie or judgement, Luke 21. 25. Act. 2. 19. 20. Psal. 65. 9. *seasons,*] or,

or set times; as summer, winter, spring, and autumn; Gen. 8. 22, which come by the course of the sun: the moon also, is for appointed times, Psal. 104. 19. to see the stars and constellations, Job. 3: 31. 32. In Israel also the set times of Gods service were by the, as new moons, & festivites, Num. 28. Of the stars Job saith, God maketh Arcturus, (which riseth in September, and beginneth Autumn;) and Orion, (which ariseth in December, and beginneth Winter;) and Pleiades, (which ariseth in the Spring,) and the chambers of the South, (that is, the southern stars, which are for the most part hidden from us as in chambers, but some arise to us in Summer, as the dogstar, and the like,) Job. 9. 9. [days] both large days, of 24 hours, from sun setting to sun setting, and small, of 12. hours, from sun rising to sun setting, as is observed before on vers 5. a special use wherof, is shewed in Psal. 104. 19. 23. [and years] that is, and for years, as the Greek tripartite it. A propriety of speech, wherein a word oft before expressed, is in the last branch omitted for brevity. The like is in Hose. 3. 4. Eph. 4. 11. Gal. 3. 23. A year, hath the name in Hebrew, of Changeing, or iteration, which is by the revolutions of the sun, moon and stars. For in saying years, he may comprehend not only the period or circuit of the sun, (which is in 365. days, and 6. hours) but of the other planets also. The Hebrew Doctors say; The months of the year, they are the months of the moon, and the years that we count, they are the years of the sun. The days of the year of the moon, are 354. The year of the sun, hath 365. days and a quarter, which is five hours. Maimon in Milin, in Kiddush hachodesh, ch. 1. S. 1. & c. 6. S. 3. & c. 9. S. 1.

V. 16. the greater,] or, of the great light; meaning the sun, Psal. 136. 8. which is called in Hebrew, sometime Chayimah, the warm-sun, Esa. 30. 26. because none is hid from its heat, Psal. 19. 7. sometime Cœre, the glistening-sun, Job. 9. 7. but usually it is named Shemesh, that is, a Minister, or servant,

because by it God ministreth light, heat, and precious fruits, to all people under heaven: Deut. 4. 19. & 33. 14. The Sun is in the midst of the planets as principal; and when he riseth, he is glorious, like a bridegroom coming forth out of his chamber, Psal. 19. 6. and he is the greatest of all the heavenly lights. By the account of our Astronomers, the Sun is 165. times greater, and by the Hebrew doctors reckoning about 170. times greater than the earth: Maimon in Iudeui hatorah, chap. 3. sect. 8. The name of the Sun is spiritually applied unto Christ, Mal. 4. 2. whose face appeared like the Sun shining in his strength, Rev. 1. 16. at whose death, this created Sun was darkned at noon day, for the space of 3. howres, Amos. 8. 9. Mat. 27. 45. with him the spirituall Sun, his church is cloathed, Revel. 12. 1. and shall shine also as the Sun, in the kingdom of heaven, Mat. 13. 43. [leifer, or, little light, that is, the Moon, called in Hebrew, after her fayr whitenesse, Leabanah; Song. 6. 9. and of refreshing the earth with her cool influences, Ierach, Deut. 33. 14. stars,] which also are, for to rule the night, Psal. 136. 9. called stars of light, Psal. 148. 3. Of these, some are fixed, other some wandering stars (or planets,) wherunto unstable men are compared; Iudeui. 13. The stars differ one from another in glorie, 1 Cor. 15. 41. and are not for man to number, Gen. 15. 5. but God counts their number, and calleth them all by names, Psalm. 147. 4. and with them, he hath by his spirit, garnished the heavens: Job 26. 13. Some of the stars or constellations, have names in holy scripture, as Alb., Ceti, Cinaah, and Mazzaroth, (or Mazzaloth,) Job. 9. 9. & 38. 31. Amos. 5. 8. 2 King. 23. 5. which we call by other names, Arcturus, Ono, Pleiades, Planets, & Signs in the Zodiak. They might well be Englished; water-stars; winter stars; Thunder-stars, and the like &c. for by their rising and influences, storms, tempests, fayr and pleasante weather &c. doe proceed by the disposition of God. Consider those places, Job 38. Am. 1. ver. 17.

Ver. 17. set,] Hebr. gave them; which word is often used, for setting or putting: as, I have given my spirit, Esa. 42. 1. that is, I have put it, Mat. 12. 18. It signifieth also a firm setting: as, thou hast given thy people, 1 Chron. 17. 21. for which in 2 Sam. 7. 24. is written, thou hast confirmed thy people. Accordingly David saith, that God hath firmly constituted the moon and stars, Psal. 8. 4. Of the stars, with their orbes or sphères, the Hebrew doctors write thus; The spheres are called Heavens, and the Outward firmament &c. and there are nine spheres, that which is nearest unto us is called the sphere of the Moon: and the next above it, is the sphere wherein is the star called Cœde, (or Mercurie.) And the third sphere is that wherein Nogab (or Venus,) is. The fourth sphere hath in the Sun, the fifth Meadion (or Mars;) the sixth hath in it the star Tzedek (or Jupiter;) the seventh Šabibah (or, Saturn;) and the eighth sphere hath in it all the other stars that are seen in the firmament. The ninth sphere, is that which turneth about every day, from the east to the west, and it compasseth all round about. The stars that are all in that one eighth sphere, although they be one above another, yet because the spheres are pure and cleare as crystal and as saphire, therefore the stars in the eighth sphere are seen underneath the first sphere &c. None of the spheres, are either light or heavy, or coloured, red or black or of any other colour, and whereas we see them of a blew colour, it is only to the appearance of the eye, by reason of the height of the air. Also they have neyther tails nor stings; because these accidents have no place, but in bodies that are beneath them, Maimon in Milin, treat. Iudeui hatorah, chap. 3. sect. 1. 3.

V. 18. over the day, or, as the Greek translates, to rule the day: for, by their successive courses, the light is dispersed of God, unto the world, by day and by night, 1. Tex. 13. 13.

V. 20. Ver. 20. the moving things,] or, as the Greek translates, creeping things. But the Hebrew Sheret, is more large then that which we call the creeping thing: for it conveyneth things moving swiftly in the

waters, as swimming fishes &c. Lev. 11. 10. and on the earth, as running weasels, mice &c. Lev. 11. 19. and foules alo flying in the air, Levit. 11. 29. Moving things in the waters there are immumerable; one argument of Gods praise, in Psalm. 104. 25. Soul,] named in Hebrew, nephesh, of breathing: and the scriptures apply this word not only to mankind, but to all creatures that live; and the breath of them, as here, and in Job 41. 21. The Hebrewes say, The soule of all flesh is the form thereof, where God hath given this unto Maimon in Iudeui hatorah, ch. 4. sect. 8.

V. 21. Whales,] or Dragons; the Hebrew Tannin, is used for both. There are the greatest creatures in the waters, one kind of them called Leviathan, is described in Job 41. Is the belly of a Whale Ions livid 3. days and 3. nights, Job. 4. 17. And humane writers testify, that into the river of Arabia, there have come 17. whales, 600. foot long, and 300. foot broad; Plinius hist. b. 32. ch. 1. that they are not without cause called great Whales. These Whales and Dragons, are used in scripture to signifie great Princes, Psal. 7. 13. Ezek. 2. 9. [creeping.] The Hebrew remes which hath the name of treading, is also largely used, for things creeping on the earth, or swimming in the waters: Levit. 11. 44. 45. Gen. 1. 25.

V. 22. Blest,] that is, give power to conferre their kinde by generation, & to increase unto many: for so the word blessing, is often applied unto multiplication, Gen. 24. 60. Pt. 128. 3. 4. This word is also largely used, for Gods gracie giving of all good things earthly or heavenly, Gen. 24. 35. Deut. 28. Eph. 1. 3. And when men give thanks therfore unto God, that is called blessing also; see Gen. 14. 19. 20.

V. 24. gate,] in Greek it is translated fourfooted beasts. The Hebrew, Behemoth is generally all beasts of the greater sort, wherof the Elephant is called Behemoth, Job 49. 15. The Apostle once translates it in Greek Therion, which properly is wild beast; Job. 10. 20. qd; from Exod.

19.13. [beast:] or, wild-beast; named in Hebrew of life or liveliness, which is most seen in the wild beasts. In Pirkei R. Eliezer, chap. 11. the few doctors say, *These that were created out of the earth, their souls and their bodies were of the earth; and when they dye, they returne to the place where they were created, as it is sayd in Psal. 104.29. then takeff away their spirit, they dye: and an other scripture sayth, (Eccle. 3. 21.) and the spirit of the beast, that goeth downward to the earth.*

26 Ver. 26. *Let us:]* This is meant of the three in heaven, the Father, the Word, and the Holy spirit, which three are one, 1 Ioh. 5.7. Hereupon he is called *God our makers,* Iob. 33.10. Psal. 149.2. After the world was made and garnished, the holy Trinitie mentioneth the making of man, the excellent creature under heaven; he is fearfully and marvelously made, Psal. 139.14. *Man]* or *earthly-man*, in Hebrew *Adam*: so called of *Adamah*, that is red-mould or earth; because, of his body was created, Gen. 2.7. It was the name of the woman also, Gen. 5.2, and is of all mankind, usually called *Adam*, and *Adams sons*, Gen. 9.6. Psalm. 11.4. *[our image]* the image of the holy Trinitie: whereby man in nature, knowledge, righteousness, holyness, glorie &c. resembled God his Masters. See Gen. 9.6. Iam. 3.9. Colos. 3.10. Ephel. 4.24. 1 Cor. 11.7. 2 Cor. 3.18. The Hebrew Doctors say; *The excellent knowledge (or reason) that is found in the soule of man, it is the forme of man: and for this forme, it is sayd, Let us make man in our image &c.* R. Mo. Maimony in Misn. treat. Leidhei Hatorah, chapt. 4. leq. 8. Also this *Image and likenes* is fyd to be in man, for the understanding minde which is in him, such as is not in other living creatures: R. Menachem Raknat, on Gen. 1. The heathens opinion agreed hereunto, as Prodeus sayth, *The mind that is in us, is an image of the first minde; that is, of God.* Man is also called of the Hebrews *Olam hakton*, of the Greeks *Microcosmos*; that is, *A little world;* for he hath in him the bewtiful things without life; even the chiefeft, as of the Sun,

Moon and Starrs, &c. Eccle. 12. 2. Gen. 37.8. 9. Ezek. 18.13.14. he hath growth as plants, Gen. 38.11. & 49.22. sense and sensiblie properties, with beasts, Gen. 49.9.17. 2 Sam. 23.20. reason and wildeome with Angels, 1 Sam. 14.20. But the image of God in him, excelleth all.

Let them have,] that is, man & woman, with their posterite: for if the root be holy, so are the branches, Rom. 11.26. Adam had Gods image and glorie, for him and his, if he had stood in his integrity: but falling, he lost them from him and his, Rom. 5.12.17.18.19. Howbeit, in the dominion and glorie of man and woman, there is inequality, 1 Cor. 11.7.8.9. 1 Tim. 2.12.13.

27 Ver. 27. *Created:*] By reason of the excellencies of man above all earthly things, and of Gods image in him: the name *Creature* is appropriated unto him, as often in the Hebrew Doctors writings, so by Christ and his Apostles; *every creature, that is, every man;* Mar. 16.15. Colos. 1.23. So, *all living for all men,* Gen. 3.20. because the most excellent life is in man. *male:* or, *male and female,* meaning one and not more females for a male. This beginning of mans creation, Christ allegeth against unlawfull divorces, and taking moe wives then one, Mat. 10.6. See also Malac. 2.15. And when a thing is set down thus singularitie, it is often to be refreynd unto one. This the scripture sheweth in repeating matters: as, *a loaf of bread and a flagon of wine,* 1 Chren. 16.3. which an other Prophet writeth thus, *one cake of bread, and one flagon of wine:* 2 Sam. 6.19. So the law, *him shall thou serve,* Deut. 6.13. Christ refreynd to him only; Mat. 4.10.

28 V. 28. *subdue it:]* or, *keep it in subjection:* the Greek translatche, *exercise dominion over it.* *Subduing*, meaneth such a preying and possesting, as a master hath over servants, Ier. 34.11.16. 2 Chron. 28.10. Neh. 2.5. For this state of man, made a little lower then the Angels, but crowned with glorie and honour, and set over the

the works of Gods hands; David lawdeth the Lord, in Psalm. 8.

V. 31. *every thing:]* or, as the Greek translatche, *all things, very good:]* or, *veramente good;* and so pleasing and profitable; see before in v. 4. This sheweth that syn and evil was not of God, or by the work of his hands: but came in after, by the creature it self, falling from God, Eccle. 7.31. *[the sixth day.]* According to this number of days in the creation of the world, the Hebrew doctors have guessed at the number of yeres, that the world should continue: they say it is a tradition of Rabbi Elias; *Six thousand yeres shall the world be, and then it shall be destroyed.* Two thousand, empty; (that is, before the promise unto Abraham,) two thousand, the Law, (the time of Circumcision,) and two thousand the days of Christ: and for our iniquties (say they) which are many, they that are pass of them are pass; (that is, the yeres are past, and the Christ is not come;) *T'balmid in Sanhedrin, chapt. Chelek.* This conjecture, somes do the more regard, both because it is a testimonie, that the Christ is long since come, even by the Iewes own tradition; and because it is written, *one day with the Lord, as a thousand yeres; and a thousand yeres, as one day:* 2 Pet. 3.8. Wee may compare with these six days, the six ages of the world, as they are manifly distinguished in scripture. The first tri Adam, to Noes Flood, which was of ten generations: this is called the old world, 2 Pet. 2.5. The second, from the Flood, unto Abraham, which was also of ten generations: at him the new Testament beginneth the geneologie of Christ, Mat. 1.1.2. The third, from Abraham to David, fourteen generations. The fourth, from David unto the captivite of Babylon, fourteene generations. The fifth, from the captivite of Babylon unto Christ; fourteen generations: all which are so recknyed by the Holy Ghost, in Mat. 1.17. The sixt, is the age after Christ, called the last dayes, Heb. 1.2. the last time, 1 Pet. 1.20. 1 Ioh. 2.18. after which, remayneth the Rest (or

Sabbatisme) for the people of God, to begin at our Lords second comming, and to continue for ever: 1 Thel. 4.16.37.

CHAPT. II.

The 7. day is sanctified for a Sabbath. 4. The manner of the creation. 8. The planting of the garden of Eden, 10. and theriver thereof. 17. The tree of knowledge only forbidden. 19. Adam nameth the creatures. 21. The making of woman, and institution of marriage.

1 And the heavens and the earth were finnished, and all the host of them. And in the seventh day, God had finnished his work, which he had made: & he relded in the seventh day, from al his work which he had made. And God blessed the seventh day, and sanctified it: because in it he had refled, from all his work, which God had created and made.

2 These are the generations of the heavens and of the earth; when they were created: in the day that Iehovah God made the earth and the heavens. And every plant of the field, before it was in the earth; and every herb of the field, before it grew up: for Iehovah God had not caused it to rayn upon the earth; and there was not a man, to till the ground. And a mist went up from the earth; and watered the whole face of the earth. And Iehovah God formed man, dust of the earth; & inspired his nostrills, with the breath of life: and man was a living soule. And Iehovah God planted a garden in Eden, eastward: and ther he put, the man whom he had formed. And Iehovah God B 2 made

made to grow up out of the ground, every tree desirable for sight; and good for meat: and the tree of life, in the midst of the garden; and the tree of the knowledge of good and evil. And a river went out of Eden, to water the garden: and from thence it was parted, and was to four parts. The name of the one, Pison: the same is it that compasseth the whole land of Havilah; where there is gold. And the gold of that land, is good: there is Bdelium, and the Beryll stone. And the name of the second river, Gihon: the same is it that compasseth the whole land of Cush. And the name of the third river, Hiddekel: the same is it that goeth, to the east of Assyria: and the fourth river, is Euphrates. And Iehovah God, tooke the man: and put him in the garden of Eden; to till it, and to keep it. And Iehovah God, commanded the man, saying: of every tree of the garden, eating thou mayst eat. But of the tree, of the knowledge of good and evil, thou mayst not eat of it: for, in the day thou eatest of it, dying thou shalt dye. And Iehovah God sayd, It is not good the man should be, himself alone: I wil make for him an help, as before him. And Iehovah God had formed out of the ground, every beast of the field, and every foule of the heavens; and brought them unto Adam, to see what he would call them: and what he called them, that was the name thereof. And Adam called names, to all cattle, and to the foule of the heavens, and to every beast of the field: but for Adam,

he found not an help, as before him.

21 And Iehovah God, caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribbes, and closed up the flesh in the sted thereof.

22 And Iehovah God, builded the rib, which he had taken from Adam, to a woman: and he brought her, unto Adam. And Adam sayd; This now, is bone of my bones, and flesh of my flesh: she shal be called Woman, because she was taken out of Man.

24 Therefore shall a man leave, his father and his mother: and he shall cleave to his wife, and they shal be, one flesh. And they were both of them naked, Adam and his wife: and they were not ashamed-of-themselves.

Annotations.

I **Bisected:** or, ad-deen, perfected. **bos:** or, armie, called in Hebrew Sabâ, which meaneth an armie standing in order, or battle-ray. The Greek here translatereth it, garnishing, or furniture. Hereby is meant all creatures in the earth and heavens, which stand as an armie, servante to the Lord, Psal. 119. 92, and by him commandet, Isa. 45. 12. The Angels are of this armie, 1 King. 22. 19, and are called, the multitude of the heavenly host, Luk. 2. 12. 15, and they were (by likelihood) created with the heavens, in the first day, because those morning stars and suns of God, did sing and shew, when God layd and fasshed the foundations of the earth, Job 38. 4. 6. 7. The stars, and furniture of the visible heavens, are also Gods boso, Isa. 34. 4. Deut. 4. 19, and the stars in their courses, fought against Sisera, Judg. 5. 20. The Inhabitants coming out of Egypt, are called the Lords boso's, Exod. 12. 41. Hereupon he is often named the Lord of Hosts, or of Sabbath: and the Apostles in Greek sometime keep the Hebrew

name.

name, *Lord of Sabbath*, Rom. 9. 29. Jam. 5. 4. sometime they translate it, *Lord God Almighty*. Revl. 4. 8. from Isa. 6. 3.

2 **V. 2. seventh day:**] The Hebrew *she-ba-lang*, (from which the German word, *si-ben*, and English *seven*, are derived,) hath the signification of *fulnes*; and is a perfect and complete number, after which we begin agayne with the first day of the week. Therfore seven, is used for *many*, or a full number, Gen. 33. 3. Lev. 4. 6. 1 Sam. 2. 5. 1 Cor. 15. 9. Prov. 26. 25. And many mysteries are throughout the scripture, set forth by the number of 7, as in the feasts and sacrifices of Israel, Deut. 16. 3. 8. 9. 15. Numb. 28. 19. & 29. 12. 31, especially in the book of the *Revelation*. See also Gen. 21. 31. The Greek interpreters, translated the *first* day, for the *feventh*: lest the heathens should think, (misaking the phrase,) that God wrought upon the Sabbath. **refid:** or, sabbathed, that is, kept sabbath: for of this Hebrew *sabbath*, it is called the *Sabbath* (or *Refi*) day. God refid (or *esafd*) from making moe creatures, Exod. 20. 11. Heb. 4. 3. though as touching the preseruing, ordering, governing of the world, the Fatherhood hitherto, and Christ worketh, Joh. 5. 17. Gods Sabbath, was also his *reposing in his works*, Psal. 105. 31, and this the Chaldean paraphraist observed here, saying, *and God deliyed the seventh day, in his work which he had made, and refid*. This resting, is spoken of God, after the manner of men; and implieth not any weariness in him; for the *Creator of the ends of the earth*, faulch not, neyther is weary, Isa. 40. 28. **work:**] generally put for works; as the Apostle expounds it, in Heb. 4. 4.

Ver. 3. And God blessed:] in Exod. 20. 11 it is sayd, *Therefore God blessed*, that is, because he himself rested in the seventh day, therfore he blessed and sanctified it unto man; wherupon the Apostle reloacheth, *he that is entered into his rest*, or, *he also bath ceased from his own works*, as God did from his; Heb. 4. 10. and he blessed the 7. day by

giving in this singular privilege, to be a day of rest and holyness, of deleyte and of feasting unto the world; Exod. 20. 10. 11. Nehem. 9. 14. Isa. 58. 13. Levit. 23. 2. 3. Wherefore this day is not described by *evening and morning*, as were the other six, which consisted of light and darknes; but this is all day (or light); figuring out our perpetuall joyes, Isa. 60. 20. Zach. 14. 6. 7. Revl. 21. 25. And so the Hebrew doctors understood it of the world to come: for in *Brisith rabbat* they say, *The blessing of the Lord, it maketh rich*, (PCCV. 10. 22.) *thu is the Sabbath day*, as it is written, *And God blessed the seventh day*, (Gen. 2. 3.) he calleth the Sabbath, *The blessing of the Lord, because it is received from the Blessing that is on high*: therefore he sayth, *It maketh rich, because it is the abundant wealth of the world*, &c. And if we expand the seventh day, of the seventh thousand of years, which is the world to come, the expiacion us, and he blessed, because in the seventh thousand, all fodes shalbe bound in the bridle of life; for they shalbe bound in the augmentation of the Holy ghost, wherin we shal deleyte our selves: and so our robes of blessed memorie, have sayd in their *Commentarie*, *God blessed the seventh day, the holy God blessed the world to come, which beginneth in the seventh thousand (of yres)*. Compare the last note on Gen. 1. 31.

sanctifies: or, halloweth, that is, separated it from common life and work, unto his own service alone: that it might be a signe unto men that they shoud enter into his Rest (or Sabbath) Heb. 4. 9. and that the Lord their God doeth sanctifie them, Ez. k. 20. 12. and thus the Sabbath was made for man, Mar. 2. 27. **and made:** Heb. to make: that is, to exift and be, and that perf. elly, and gloriously, as by divine power of creation. Or rather created and made, perfecly and excellently: for so the Hebrew phrase may-be explained, as in: 2 Chron. 13. 9. Vzzah put forth his hand to hold the Ark, loch which in 1 Sam. 6. 6. is sayd, *and held it*: So in Exod. 17. 10. **Making** also is often used for *perfacting, polishing, magnifying*, Exod. 36. 2. Ezek. 41.

18. 19. 1 Sam. 12. 6. Psal. 118. 24. The Greek translateth, which God had begun to make.

V. 4. the generations:] the Greek turneth it, the book (or *script*) of the generation, that is, of the procreation or making of the world, and of the accidents that fell out in time after. So other scriptures speake of the beggiting and gendering of the dew and frost, Job. 38. 28. 29. of the bearing and bringing forth of the earth, Psal. 90. 2. and of that which a day may bring forth, Prov. 27. 1. the day:] that is, the time: so day is used for the time wherein any thing is done; as the day of salvation, 2 Cor. 6. 2. this thy day, Luk. 19. 42. and sundry the like. Jehovah:] This is Gods proper name, Exod. 15. 3. the force wherof is opened in Rev. 1. 4. 8. & 11. 17. & 16. 5. by He that is, that was, and that will be, (or, it is to come.) It cometh of Havah, he was: and by the first letter *H*, it signifieth he will be; and by the second *H*, it signifieth, he is. This the Hebrew doctors acknowledge; for R. Bechai, (on Exodus, fol. 65.) saith that she *is*, times, past, present, and to come, are comprehended in this proper name [Iehovah], as is known unto all. It implieth also, that God hath his being or existence, of himself, before the world was, Esa. 44. 6. that he giveth being unto all things; for him, they both are and consist; Act. 17. 25. that he giveth being to his word, effecting whatsoever he speaketh, Exod. 6. 3. Esa. 45. 23. Ezek. 5. 17. And thus it differeth from Adonai Lord, which is Gods name, of his *sufflation* & dominion: whereas Jehovah is his name of existing or being, to which agree that name Elyah, *Yah*, (or *Wille*) Exod. 3. 14. and Jehovah, Gen. 15. 2. & 24. Exo. 15. 2. Howbeit the Greek version, turneth Jehovah Lord, as well as Adonai: and the New Testament often followeth the same; as, the Lord sayd to my lord, Mat. 22. 44. for that which is in Hebrew, Jehovah sayd to my Lord, Psal. 110. 1. and many the like. Which is to be observed in the Apostles writings; for the understanding of sundry

speeches; as Rom. 10. 9. if thou shalt confess that Jesus is the Lord; that is, Jehovah (as he is named in Ier. 23. 6.) So in 1 Cor. 12. 3. so man can say that Jesus is the Lord, (that is, Jehovah) but by the holy Ghost. Many times they use God, in stead of this name Jehovah; as 2 Sam. 7. 3. Jehovah is with thee: for which in 1 Chron. 17. 2. is written, God is with thee: 2 King. 11. 10. the howle of Jehovah; for which, is 2 Chron. 23. 9. is, the howle of God. So, the mouth of Jehovah, Deut. 8. 3. is interpreted, the mouth of God, Math. 4. 4. and blesse in Jehovah, Gen. 15. 6. is blesse in God, Rom. 4. 3. Iam. 2. 23. Jehovah hath given me, Esa. 8. 18. is, God hath given me, Heb. 2. 13. And this is the name not only of God the Father, but also of the Son, and of the Holy Ghost, as in Joh. 1. 1. 40. 41. Act. 22. 15. 16. compared with Esa. 6. The Iewes at this day, hold it unlawfull to pronounce so as it is written; but read Adonai Lord, for it. But in the sanctuary they grant it was pronounced, when the Priest blessed the people, according to the law in Num. 6. 23. 27. Talmud in Sotah, ch. 7. fol. 37.

Vers. 5. plant:] or tree, as the Chaldee interprets it. A general word, therfore the Greek translateth it green thing, before it was] or, which was not yet: neither should have been, had not God made them by his word: who still caufeth such things to grow, Psal. 104. 14. caused it to rayn:] which rayn, is the ordinary means to make the earth fruitful: Job. 38. 26. 27. Heb. 6. 7. And this is spoken of God, because none but he, can give rayn, Ier. 14. 22.

Vers. 6. And smelt:] or, vapour: the Chaldee calleth it a cloud; the Greek, a fountain. As being the original matter of the rayn: for by vapours ascending from the earth and sea, rayn is engendred, and poured out on the earth, Psalm. 135. 7. Amos. 5. 8. 1 King. 18. 44.

V. 7. formed man:] or, the earthly man, Adam. Hereupon it is sayd; we are the clay, and thou (Lord) our former, (or potter;) Esa. 64. 8. diukh] or, mould; that is,

of the dust, as Ecclef. 3. 20. but the speech is forcible, noting mans base originally, wherof he was after put in mind, Gen. 3. 19. and we all, Ecclef. 12. 7. Hereupon Paul sayth, the first man was of the earth, dust; 1 Cor. 15. 47. and we are sayd to dwell in houses of clay, and to have our foundation in the dust, Job 4. 19. *in spirit:*] or, blew. This sheweth mans spirit not to be of the earth as his bodie; but of nothing, by the infillation of God; and so differing from the spirit of beasts as Solomon obserueth, Ecclef. 3. 21. This word is used also, when Christ for to make men new creatures by the preaching of the gospel, inspired his Apollines, with the holy Ghost, Joh. 20. 22. The Rabbines say, The forme of the soule (of man) is not compounded of the elements, &c. but is of the Lord from heaven. Therfore when the material body, which is compounded of the elements is separated, and the breath perisheth because it is not found but with the body, and is needful for the body, in all the actions thereof; this (essential) form is not destroyed &c. but continueth for ever, even for ever and ever. This is that which Solomon by his wisdom sayd, (in Ecclef. 12. 7.) and dust shall return unto the earth as it was; and the spirit [bal return unto God, who gave it. Maimony in Misn. in Lebedi hatorah, ch. 4. 1. 9. breath of life:] or, spirit of life: whereby is intimated, one spirit or soule to be in man, which hath sundry faculties and operations. The breath here is in Hebrew Neshamah, which hath affinitie with Shemanim heavens: usually it signifieth either the breath of God or of men, not of other things: and so it is put for mans minde, or reasonable soule: and the Latine word *Mens*, minde, is of the same conformatant letters that the Hebrew, and of it derived. And this Mind is the Lords candle, searching all the inward rooms of the belly, Prov. 20. 27. The Hebrew lives, is by the holy Ghost translated in Greek life, Act. 2. 28. from Ijal. 16. 11. and it is so named in the forme plural, because in life, there are many operations, changes, occurrentes &c. that do fall out. *word*

V. 8. a garden:] called here upon, the garden of Jehovah, Gen. 15. 10. The Greek translateth it a paradise; which name is borrowed from the Hebrew *pardes*, that signifieth an orchard, Song. 4. 13. Ecclef. 2. 5. This place for the plentaines of it, is made a figure of heaven, named paradise, in Luk. 23. 43. 2 Cor. 12. 4. It is also applied to the church of Christ, Revel. 2. 8. & 22. So the hebreu doctors gathered from Song. 4. 12. that this garden signified the church of Israel. R. Menachem, on Gen. 2. 8. in Eden] a countrie in the upper part of Chaldea, mentioned in Esa.

Ela. 35.12. Ezek. 27. 23, and otherwheres. *Eden* signifieth *Pleasure*, (of it, the Greeks name *Pleasure*, *Hedone*); & the name sheweth it to be the pleasantest part of the world; wherefore comparissons are made by it. Ela. 3.3. Ez. 23.16.18.

Ver. 9. *desirabili*:] that is, goodly, pleasant, tall, excellent; as Cedars and the like. See Ezek. 31.8.18.

tree of life:] which was continually flourishing and fruitfull; unto which the scripture seemeth to have reference, in describing the spirituall Paradise under the Golgotha, mentioning the *tree of life*, which bare twelve manner of fruits, and yielded her fruit every moneth, and the leaves of the tree were for the healing of the nations, Rev. 22.2. This was unto Adam a symbolical tree, a figure not only of a blessed natural life in Paradise for a time, but of a spirituall life after in Heaven for ever, if he continued in obedience to his creator. For as the *bread of life*, is that which giveth life eternall to them that eat of it, Joh. 6.48. 50.51. So this *tree of life* signified the like, as God himselfe after sheweth, Gen. 3.22. Compare also Prov. 13.12. *in the midst of the garden*:] the Greek *ayth*, of the paradise; which the Holy Ghost followeth in Rev. 2.7. saying, *to him that overcometh, I will give to eat of the tree of life, which is in the midst of the paradise of God*. The word *midst* often signifieth no more then within; as in Gen. 4.18. *amidst* the same citie, that is, within the same. *So, in the midst of thorns*, Luk. 8.7. is, *among* (or into the) thorns, Mat. 4.7. And the *tree of knowledge*, is sayd also to be in the *midst* of the garden, that is, within it; Gen. 3.3.

the knowledge of good and evil:] so named, because Gods law which forbade man to eat of this tree, shoud teach what is good and evil; be a rule of obediencie, shewing mans goodness and righteounesse, if he did obey, (as Deut. 6.25.) or his evill, if he did transgresse; for the knowledge of sin, is by the law, Rom. 3.20. Also *knowledge*, is used for *seyn*, or *experience*, Gen. 1.12. Song. 6.11. Esa. 59.8. and

sometime for *most neer union and conjunction*, Gen. 4.1. and this tree might so have the name of the event, because Adam by eating of it, brought evill into the world, was comingled and defiled with it, and felt the miserie of it in his own conscience and experience; Gen. 3.6.7. The Greek translathet, *a tree to know that which may be known*, of good and evill; and the Chaldee thus, *a tree of whose fruit they that eat, shall know the difference between good and evill*. So in Thargum Ierusalem like-wise.

10 V. 10. *to water*] From this river, and the use of it in paradise, the scripture speketh of Gods spirit, and graces in his Church; as, *the pure rivers of the water of life*, Rev. 22.1. *the river of God full of waters*, Ps. 65.10. *the river whose streams make glad the citie of God*, Psal. 46.5. See Ioh. 7.38.39.

11 *was to*:] that is, became into 4. heads, measuring 4. beginnings of other rivers. V. 11. *Pisim*: or, as in the Greek, *Phison*; it is so called of the multitude or increase of waters. The scripture elsewhere speaketh not of it. *compassebili*: This word is sometime used for turning and passing along by, though not round about, as in Ios. 15.3. & 16.6. where the Greek translathet it *perirebta, pasby*; and so it may be taken here.

Haivali:] in Greek *Eaula*. This was the name of two men, one the son of *Cass*, the son of *Cham*, the son of *Noe*, Gen. 10.7. the country where he dwelt, was called by his name, and that is here mentioned, & after in Gen. 15.18. 2. Sam. 15.7. Another *Haivali* was the son of *Lotian*, the son of *Heber*, of the race of *Sem* son of *Noe*, Gen. 10.29. His countie beffel him, in the east Indies.

12 V. 12. *good*:] that is, fine, precious: so in 2 Chron. 3.5. *Bdelium*:] the name of a tree, and of a sweet gum that runneth from it. The Hebrew name is *Bdelach*; and some think it to be a kind of peach; the *Mah* was like unio[n], and the colour white, Num. 11.7. Exod. 16.31. *Bryl*:] a precious stone called in Hebrew *Shoham*: which the Greek in Exod.

13 18.10. *translateth a Beryll*: the Chaldee calleth it *Bura*, & the Arabick *Albor*. On two of these stones, the names of the 12. tribes were graven, and born on the high priests shoulders, Exod. 28.9.10. see the notes there.

14 Ver. 13. *Gihon*:] in Greek *Geon*: a river about the land of *Cush*. There was also another river *Gibon* in Canaan, neare *Ierusalem*, wherof see 2. Chron. 32.30.

Cush: the son of *Cham*, the son of *Noe*, Gen. 10.6. whose posterities in these parts of the world are called *Ethiopians*; and fo the Greek she translathet *Ethiopia*.

Ver. 14. *Hiddekel*:] The signification of this word is of *sharpnes & ligtnies*: for it was a swift running river. The Greek translathet it *Tigris*, *Tigre*, which is the name of a beast very light of foot, as Plini sheweth; in S. & Chyp. is *Tigvallo* in the Medes and Persian tongue, signifieth *an arrow*, saith Pliny, b.6. c.27. and Q. Curtius b.4. (speaking of this violent river). By it, Daniel saw visions of God, Dan. 10.4. The Chaldee calleth it *Diglio*; wherupon the Latines also named it *Diglio*; Plini, in b.6. ch.27.

Affyria:] in Hebrew *Affer*; he was the son of *Sem*, the son of *Noe*, Gen. 10.22. of whom, his country was called *Affyria*, famously through all the Scripture; which usually nameth countries, and posterities, by the names of the first inhabitants and parents. See the notes on Gen. 10.10. & 29.37. *the Euphrates*:] Hebr. it is *Phrath*; which river the new Testament call eth *Euphrates*. Reue. 9.14. It hath the name of *Erecrea*: for the waters thereof were mighty, by snow melting from the mountes of Armenia, and doe make the country fruitfull. This is called *the great river*, Deut. 1.7. & 11.14 Rev. 9.14.

15 Ver. 15. *garden*:] in Greek, *paradise*, *to till*:] or, *drefe*: the Greek faith, to labour in. The Hebrew Doctors apply this mystically to Adams labour in, and keeping of Gods law. *Piske R. Eliezer*, chap. 1. And that the moral Law, and work therof, was written in his *hart*, is manifest:

16 seeing the same yet remaineth in the corrupted hart of men, Rom. 3.14.15.

Ver. 16. *commanded*:] Beside the law of nature, given on Adams hart, whereby he was bound to love, honour and obey his Creator; God here giveth him (for a trial of his love,) a significative Law, concerning thing of it selfe indifferent, but at the pleasure of God made unlawful & evill for man to doe; that by observing this outward rite, he might testifie his willing obedience unto the Lord. See 1. Sam. 15.22.3. *eating thou mayest eat*:] that is, *mayst* (or *boyl*) *freely eat*; thus God first sheweth his love and liberality, before hee makes any restraint. The doubling of words is often used in Scripture, for more earnestnesse and assurance, and in things to come, for so fmişti speedie performance, Gen. 4.32. Sometime God altereth this manner of speaking, into other the like; as 2. King. 14. 10. *smiting thou hast smitten*; which is in 2. Chron. 25.19. is written, *sooth sayest thou*, *for he hath smitten*. So, *Building I have builded*, 1. King. 8. 13. or, as in 2. Chron. 6.2. and 1. *I have builded*. Sometime the doubling of the word is omitted; as, *bath any delivering delivered*? 2. King. 18. 33. which an other prophet writheth thus, *bath any delivered?* Esa. 36.18. In translatinge gallo, God useth sometime the phraze which we follow here; as in Heb. 6.14. *blessing I will beseeche thee, and multiplying I will multiply thee*; translated into Greek, to Gen. 22.16 Seing it have been, Act. 7.34. from Ex. 3.7. Sometime otherwise, as, *shot through with darts*; Heb. 12. 10. for that which is in Hebrew, *blowing shot through*; Exod. 9.12. 11.10. 13.10.

17 Ver. 17. *Bat of*:] Heb. *And of*, and, is oft used for *but*; translated in the Greek version, Esa. 10.10. and by the holy Ghost in the new Testament; as 1 Pet. 1.31; from Esa. 40.8. Heb. 1.11.12. from Psa. 102.27. So here againe, in v. 20. and in Gen. 3.3. and 4.10. and in many other places. *thou mayest not*:] or, *thou shall not eat*. This law was given both to the man and woman, which were both cal-

Adam, Gen. 2. 24. & the woman con-
feth to much, Gen. 3. 3. and the Greek
version here ministrith it, saying, *ye shall*
not eat. . . dying thou shalt die: that is,
shalt surely and soone die; or, as the Greek
translatchet, *ye shall die the death.* Under
the name of Death, the Scripture compre-
hendeth, dead, plagues, as the punishment
of Egypt with locusts, is called a death,
Exod. 10. 17. Also, inward affilictions, a-
ffres, &c., &c. Numbers have dyed him, 1. Sam.
25. 37. Likewise outward deadly dangers,
and miseries: as Paul was *dead to the off.*, 2.
Cor. 11. 23. It is also used for death in sin,
when men are *dead from the life of God,*
Ephes. 2. 1. & 4. 18. And for the dissolution
of man's soul and body, which we
commonly call death, when the *soule* (or
spirit) goeth out of the man, Gen. 3. 18.
Psal. 146. 4. And finally, death is the perdi-
tion of body and soule in hell, which is
eternal perdition *from the presence of the Lord,*
and called, the second death, Mat. 10. 28.
2. Thess. 1. 9. Rev. 20. 6. 14. Thefe, and
whatsoever else mortality, misery, death,
the Scriptures mention: are implied in
this judgement here threatened upon ob-
edience: Rom. 5. 12. beside miserable
bondage under him which hath the power
of death, *that is the devil.* Hebr. 4. 15. On
the contrary, here is implied upon con-
dition of his obedience, the promise of
eternal life, wherof the tree of life was a
figur, Gen. 3. 22. So Paul opposeth death, as
the wages of sin, an eternal life, as the gift
of God: which now since mans fall, is one-
ly Christ, who giveth us, to eat of the
tree of life: Rom. 5. 23. 1 Cor. 15. 54. The
Hebrew doctors also say, *After the opinion of*
our Rabbinis of blessed memory, if Adam
had not sinned, bee had never dyed; *but the*
bread which he was inspired with, of the most
high blessed God, should have given him life for
ever and the good will of God, which he had
in the time of his creation, had deavoured unto
him continually, and kept him alive for ever. R.
Menachem; on Gen. 2. 17. 23

I am left my self alone: for which Paul saith, I am left alone: Rom. 11:12; God who made other creatures male and female together, did not soin mankind: which Paul obserueth, saying, Adam was first formed, then Eve, 1. Tim. 2. 13, making at one reasen of the womans subjection, as before him.] The Greek here translateth it, according to him; and in the 10. verle, like unto his: meaning, one that should be his second self, like him in nature, knaw unto him in love, needfull for procreation of feed, helpefull all dutys, present alwaies with him, and to very meet and conuenient for him: The Apostle hence gathereth another reasen of the womans subjection in that: the man was not created for the woman, but the woman for the man, 1. Cor. 11:9.

Verbi est adam uero ad amorem tuum. Et hoc dicit de me: but the Greek version, keepeth the Hebrew name Adam, and addeth the word them, for to make the sente plaine. So the Holy Ghost somethime writing, in repeating matters: as he blessed, and brake, Mat. 14:9; that is, and broke them: Luk. 9. 16. Show to the Priest, Matr. 1. 44; that is, shew thy selfe, Matr. 14:42; See also Gen. 31:42. would call them I or, callis, that is, every of them. This sheweth Gods bounitie, in giving man dominion over all earthly creatures, & his for the givynge of names, is a signe of soveraignty: Numb. 28:38. 41. Gen. 3:13. &c. &c. &c. It manifestereth also Adam's wisedome, in naming things preuently according to their natures as the Hebrew names by which he called them, do declare.

Vero, si fuist: that is, if the man found no better helpe for himself among all the creatures; therefore the woman when she was made, was the more acceptable. Or, as the Greek translateth, there was no found a helpe like unto him. So in Gen. 2:16-18, he imputed it; is translated: It was imputed, Rom. 5:13. See also Gen. 6:10, and 16:14.

Yea, a dead sleep: This the Greek calleth an esthe, or traxi, which the Scriptures shew-

slew to have fallen also on men, when they did see visions of God, as Gen. 15. 12. Act. 10. 10. In such deep sleep, the senes are all bound up, as 1. Sam. 26. 12.

V. 22. **built**: To build the rib, so a woman, is to make, or create a woman of it, as with special care, and art, and fit proportion. Herupon our bodies are called **bosom**, Job. 4. 19. 2. Cor. 5. 1. And although by building, is meant making, (as the Lord will build thee an house, 1. Chron. 17. 10) is the same, that he will make thee an house, 1. Sam. 7. 11; yet by the many words used in the generation of mankind, as creating, Gen. 1. 17. making, Gen. 1. 26. forming, and inspiring, Gen. 2. 7. and now building: Moses would let forth this wondrous workmanship; which the Psalmist so laudeth God for, Psal. 139. 14.

he brought: 1 God her binder, was also her bringer, and is her conjoynor in marriage with the man, Mat. 14. 16. and the Scripture notes a wife, to be a special favour of the Lord, Prov. 18. 21. & 19. 14. He also blessed them together, as Gen. 1. 28: whereby may be seen, how Moses changeth the order in this chapter; enlarging things here, which before he had touched briefly.

Ver. 23. **This now**: [or, this time this once; &c. &c.] Hereto Adam shewed, both his thankfulness to God, and love to his wife; and from hence Paul teacheth, that men ought to love their wives as their own bodies, for no man ever hateth his own self, Eph. 5. 28. 29. The like speeches are used of persons near a kyn, that thy are their bone and their flesh, Gen. 2. 14. Judg. 9. 2. So the Apostle by this, setteth forth Christs mystical union with his Church, that we are members of his body, of his flesh, and of his bones, Eph. 5. 30. **woman**: [or, **Manne**, of man; as in Hebrew she is called **Ishah**, of **Ish**; which word **Ish**, hath the signification of strength and value: so that the Scripture useth this word, shew your selves men; for, be ye strong or courageous, Eph. 6. 10. 1. Cor. 16. 13. And it hath affinity with **Eph**, which in Hebrew is **fys**:

or be in man, causeth strength and courage. Wherefore as Adam is used for barren, born of adam, & the earth: so *Isb.*, is used for noble men, *Psal. 49.3.* Also *Isb.* is used both for man & husband, *Isb.*, both for woman and wife; as in the verses following. out of man.] The Greek translate, out of her man, and the Chaldee, out of her husband. Hence is a third reason of womans subjection, because the man is not of the woman, but the woman of the man, as Paul saith, *1 Cor. 11.8.*

Ver. 24. leave his father &c. This is a perpetual law, given of God, as Christ sheweth, *Mat. 19. 4.5.* and teacheth that the band of marriage, is the nearest conjunction in the world, and all societies rather to be left, than those between man and wife, who may not depart one from another, *1 Cor. 7. 10. 11.* as they do depart from their parents, *Gen. 14. 58. 59.* and *14. Lev. 22. 12. 13.* The like is observed in the spiritual marriage, between Christ and his Church, *Psal. 45. 11. 12.* The Chaldee translate it, he shall leave the bed of his father & mother. And the Hebrew Doctors gathered from hence a law unto all Adams sons, against unjust carnal copulations, and incestuous marriages, with a mans fathers wife, or mother in law, and with his own mother; as after, by *Heb. ch. 11. to hi wife,* (they say) is forbidden any other wife; and all pollution with the male, and likewise with beasts. Maim. in Misn. book 14. treat of Kings; *ch. 9. 5.* to hi wife;] or, to hi woman; for it is the same word *Isb.*, abased before in ver 13. and by his woman, hee sheweth there is no lawfull coniunction for a man, but with one, and the wife, become by marriage. Wherefore all other women, are in this respect called strangers to him, *Prov. 5. 3. 18. 20.* And for shall cleave, the Greek sayth shall cleave; which word is also in *Mar. 10. 7.* & *Mark. 10. 8.* against all unjust divorce. they shall; the Greek translate, they two shall one fit; and so it is alleg'd in the N. v. testament, *Mar. 19. 5.* that hereby a man

is restrayned from more wifes then one: which is to be observed in other speeches of Scripture, wherein like restraint is implied; as *him thou shalt serve*, Deut. 6. 13. that is, as Christ allegeth it, *him only*, Mat. 4. 10. Luk. 4. 8. So, *but for the priests*, Mat. 3. 26. which another Evangelist writeth, *but for the priests only*, Mat. 12. 4. Of like force is that saying, *a man is not justified by the works of the Law, but by the faith of Jesus Christ*; that is, by faith only : Gal. 2. 16. one: for, *to one flesh*: *for ver. 7*. This is meant in special, by generation of children; wherfore Paul doth by proportion apply these words even against unlawfull fleshly copulation, 1. Cor. 6. 16. adding a further mystery of our union with Christ, *be that is joined to the Lord, is one spirit*.

Ver. 25. *not ashamed*: I thought not themselves in any shamefull pligie: as a Chaldean paraphrase saith, *they knew not what shame was*. For they being innocent & adorned with the image and glory of God, had nothing in soule or body, that was deformed, or miserable or shamefull: but now by sin, *nakedness in us*, is a want, a filchly thing, & a shame, Destr. 28. 48. Rev. 3. 18. For *shame or confusion*, is the fruit of sin, Rom. 6. 21. the opposite of joy, Esey. 65. 13. and companion of destruction, Jer. 48. 20.

CHAPT. III.

1. *The Serpent deceiveth Eve*. 6. *Man falleth*
9. *God arraigneth them*. 14. *The serpent is cursed*. 15. *I* said promised that *thou shouldst bruise his head*. 16. *Mankind is chastised*.
21. *God clotheth them*, 22. and drives them out of *Pardise*.

1 Now the Serpent was subtil, more than any beast of the field, which Iehovah God had made: and he fainted unto the woman; yea, because God hath sayd, *ye shall not eat of every tree of the garden*. And the woman sayd, unto the serpent: of the

fruit of the trees of the garden, we may eat. But of the fruit of the tree, which is in the midst of the garden, God hath sayd, *ye shall not eat of it*, neyther shall ye touch it: lest ye die. And the serpent sayd, unto the womā: *ye shall not dying dy*. For God doth know, that in the day ye eat thereof, then your eyes shall be opened: & ye shall be as Gods, knowing good and evil. And the woman saw, that the tree was good for meat, and that it was a desire to the eyes, and a tree to be coveted to make one wife; and she took of the fruit thereof, and did eat: and she gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew, that they were naked: and they sewed together fig leaves, and made themselves aprons. And they hearde the voice of Iehovah God, walking in the garden; in the windre of the day: and Adam and his wife hid themselves, from the face of Iehovah God, among the trees of the garden. And Iehovah God called unto Adā: and said unto him, *where art thou?* And he said, *I heard thy voice in the garden*: and I feared, because I am naked, & I hid my self. And hee said, who told thee, that thou art naked? Haste thou eaten of the tree, which I commanded thee, that thou shouldest not eat of it? And Adam said, the woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And Iehovah God said, unto the woman, *what is this that hast done?* And the woman sayd, the serpent beguiled me, & I did eat. And Iehovah God sayd unto the serpent; *Because thou*

thou hast doen this, *cursed art thou above all cattell, & above every beast of the field*: upon thy belly shalt thou goe, and dust thou eat, all the dayes of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed: He, shall bruise thy head; and thou shalt bruise his heele.

16 Unto the woman he said, multiplying I will multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children: and thy desire, shall be to thy husband; and he, shall rule over thee.

17 And unto Adam he sayd, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, which I commanded thee saying, thou shalt not eat of it: *cursed is the ground, for thy sake*; in sorrow shalt thou eat of it, all the dayes of thy life. And thornes & thistles, shall bring forth to thee: and thou shalt eat, the herb of the field. In the sweat of thy face shalt thou eat bread; till thou return unto the ground, for out of it wast thou taken: for dust thou art, & unto dust shalt thou return. And Adam called his wifes name, Eve: because she was, the mother of all living. And Iehovah God made, to Adam and to his wife, coats of skin, and clothed them.

22 And Iehovah God said, Behold the man is become as one of us, to know good and evill: And now let him put forth his hand, and take also of the tree of life, and eat, and live forever. And Iehovah God sent him forth, from the garden of Eden: to till the ground, frō whence he was ta-

ken. And he drove out the man: & he placed at the east of the garden of Eden, Cherubims; and the flame of a sword, which turned-it self; to keep the way, of the tree of life.

Annotations.

1 Ver. 1. *Serpent*:] named in English, of creeping on the earth; but in Hebrew, *nachash* of *subtil observation*, *searching*, & *finding out* by *experience*, Gen. 30. 27. and 44.5. The greater serpents, are called dragons: & *nachash* is sometimes turned in Greek a dragon, Job. 26. 13. Amos 9. 3. and for it in Hebrew, is put *Tannin* a dragon, Exod. 7. 10. with 4.3. And in the new Testament, the same thing is called both a dragon and a serpent. Rev. 10. 2. *subtil*:] that is prudent and craftie: prudent to fave and help it selfe, whereupon it is sayd, *be prudent as serpents*, Mat. 10. 16. *crafty*, to deceive others, as Paul saith, *the serpent by his craftines beguiled Eve*; 2. Cor. 11. 3. by which two words, the Scriptures do expresse the Hebrew here used: which ten is taken in the good par, opposed to *impudicie & folly*, Prov. 1. 4 & 8. 5. & 14.15. 18. and 22.3. *more than*:] the word *more*, is uisually omitted in the Hebrew, as easly to be understood: yet sometime is expresse, as in Eze. 6. 6. And the holy Ghost letteth it down in Greek, when it wanteth in Hebrew, as in Gen. 4. 27. from Esey 54. 1. *many are the children of the desolate, more than of the married*: in Eze. 54. 1. the word *more* is not written. So the Greek version in this place alio ideit: *thoug*: sometime the Greek also wanteth it, as Gen. 3.26. Luk. 18. 14. *H*: sayd:] Whereas beasts are known in nature to be speechles; (and the Scripture confirme it, 1. Pet. 2. 16.) because they want reason or understanding, Psa. 33.9. Jude v. 10: Moses under the name of the Serpent speaking, closely maneth Satan, who opened the serpents mouth, and caused it to speak with mans voice,

as the Lord by an Angel opened the mouth of Balaam also; *Numb.* 22. 22. 28. *2 Pet.* 2. 6. And so the Hebrew Doctors write, that he unclean spirit *Sammel* (the civil) was united with the serpent: R. Menachem, on *Gen.* 3. And, as a man possessed with an evil spirit, all the works that he doth, and all the words that he speaketh, are not but by the reason of the evil spirit that is in him: so the serpent, all the works that he did, and all the words that he spake, he spoke not, neither did, but by the reason of the Devil. *Patre R. Eliezer*, chap. 12. The Angels, (of whose creation we spoke before, on *Gen.* 1. 1.) being spirits, and a flaming fire, *Psal.* 104. 4. excellent in wisdom, and mighty in strength, *2 Sam.* 14. 10. *Psal.* 103. 20. they many of them, (having one for principal,) did sin against God, *Mar.* 5. 9. *Mat.* 14. 41. 2. *Pet.* 2. 4. by not abiding in the truth, nor keeping their first estate, but leaving their own habitation, *Job.* 8. 4.4. *Jude* 6. and are now fill called, of their cunning and knowledge, Demons, *Mar.* 5. 12. of their mighty strength, principalities and powers *Col.* 2. 15. of their calumnia and enmity to God and his creatures, they are named the *maiestus*, the Devil, and Satan, *1. Job.* 2. 13. 1. *Pc.* 5. 8. *Mat.* 4. 8. 10. And the Devil (speaking by this serpent,) is therefore called the great Dragon, that old serpent, which deceiveth all the world, *Rev.* 12. 9. And as himself stood not in the truth, but sinned from the beginning, *1. Job.* 3. 8. so upon man's creation, he overthrew him; and is therefore said to be a murderer from the beginning, *Job.* 8. 4.4. And man's fall and misery, is here immediately joyned to his creation, and fearing it in Paradise. Also the Hebrew Doctors hold; that nothing here mentioned was done after the six days of the creation: all our wise men do agree, that this whole matter was done the first day: faith *Maimony*, in *Mosich nebuchim*. ch. 3. per. 3c.

the woman;] the weaker vessel. 1 Pet. 3. 7.
whom Satan thought the more easily to
deceive, and so did: as Paul observeth,
~~Adam was not deceived~~, but the woman be-

ing deceived, was in the transgression, 1 Tim. 2:14. Cor. 11:3. So the serpent set upon Christ, in his hunger and infirmity; Mat. 4:1-3. Yet of, Moreover; it is a word proceeding from an earnest mind, and usually it is an addition to something spoken before. So it is likely the Serpent had uttered words against God, the summa whereof is in this speech. A like phrase is in 1 Sam. 14:30. because God hath : or, had God indeed said? So the Chaldee paraphrase translates [in truth (that is, if it were) that God hath said?]. In this understanding Satan began with a question, as when by his servants, he sought to have taken Christ in his talk: Luk. 20:10, 21:13. The temptation is directly against Gods word; which was it was that whereby the world was made and exiled, Psl. 33:6. 2 Pet. 3:4-10 by all things are upheld, or carried, Heb. 1:3. and if Gods word had abidden in Eve, she had overcome the wicked one 1 Tim. 2:14. So Satan began the assault upon Christ, taking occasion at the word of God, (the is my, for Mat. 3:17,) saying, If thou be the son of God, Mat. 4:3. of every tree; or, of all trees; but the Hebrew word for all, is fit metime used for every one, sometime for any one, as Psl. 143:2. In the serpent speech was doubtfull, and bent to deceive. And as here he assayed the woman about food, so he began with Christ, Mat. 4:3.

Ver. 3. Trees: In Hebrew, *tree*: *lo* in *v. 7*, *lesser* for leaves. This the Scripture opens; ch. as parable, & *Jes.* 7.8.2, is expounded parables. *Mat.* 13. 35. *hart*, *Psal.* 91. 8. *ter* *harts*; *H*-*b.* 3. 8. *work*, *Psal.* 95. 9. *for* *works*. *Heb.* 3. 9. And in the Hebrew text it *leaves*; *as* *pears*, *1. King.* 11. 10. *fig* *pears*, *2. Chron.* 23. 9. *ship*, *1. King.* 10. 12. *for* *ships*, *2. Chron.* 9. 21. See also *Gen.* 4. 20.

Ver. 9. *lef ye die*:] or, (as the Greek translatorth) *that ye dye not*. This manner of speech doth not alwayes shew doubt, but speakes of danger, and to prevent evil: as *Psal. 3. 12.* *lef he be angry*: *Gen. 24. 16.*

left thou Driz; for, that thou bringest. So Mat. 14:2, left there be an uprise; for, that there be not at uprise, Mat. 26:5. Yea sometime, it is rather affirmeth a thing, left Ezekiel decrete, Eze. 36:18, for which, in 2. K. 18:3, is written, for he decaheat you. So, left they faint in the way, Mat. 15: 32, that is, they shall faint; Mark 8:3.

Ver. 4. *not dying die*:] that is, *not surely die*; the Greek translatheth, *not die the death*. Here he impugneth the certainty of God's word, which had threatened assured death, Gen. ii. 17. And thus the Devil was ayer and the father therof, Job.

Ver. 5. *in the day: that is, presently: so he opposed prelent good, unto the prelent evil threatre of God.* Whom he also calamitated, as of it will haue hid forbidden them this tree. *that your eyes & by an ambigious deceitful promise, he draweth her into sin: for by opening of eyes, she understandeth a further degree of wisdome, as the like speech importeth, Act. 24. 18. Ephe. 1. 18. but he meant, a feeling of their nakednesse, and confusione of conscience, as fell our immediate-ly, Gen. 3. 7. 10. The Hebrew phrase is, and your eyes: but, and, is often used for them, as Mr. 14. 34. and he faith: vwhich another Evangelist writheth, They faith he, Mat. 25. 30. So Mar. 15. 27: and they crucified him. Matthew 27. 39. and*

Che. 163. 17. 3. Now wee studie, and
many the 1^{es} [call] **Gods**.] This
the woman understandeth, of the Father,
Sonne, and Holy Ghost, as appeareth by
the words of God himselfe in v. 12, but
the tempter might meane it alfo of the
Angels, whch had sinned; [for Angels
are called Gods, Psal. 8. 6.] Who of their
knowledge are named **Demons**, and have
wrothfull experience of the good which
they have lost, and the evill wherunto they
be. The **Chaldee** faith, as **priests**: and
Divils are also calld **principalites** and **powers**, Col. 2. 11. An other Chaldee para-
phrase, which goeth under the name of
Iomithas, for Gods, translateth **Angels**,
knowing &c. &c. the name before given to

his tree, Gen. 3. 14. like serpent here wrestleth to & wrong his wife : as if to know good and evil, were to be like God himself, and that the eating of the fruit, would work such an effect : whereas the tree was so called for another cause. See Gen. 1. 9.

Ver. 6. *saw* ; that is, looked upon with affection. So Achas saw & coveted, and took *lo* *z t.* *a deft* ; or *a lust*, that is, not pleasant, & to be defted. *to make his wife* ; or, *to get prudence*, and so to proleterity and good success therby ; as the *lebanis* yvord often signifieth. According to these 3. things whiche the woman (by false suggestion) saw in the tree, for *the eye*, and for prudence : the A-*chiele* redeth all *that is in the world* (and *of the Father*.) *to the lust of the flesh, the eye, and the pride of life*, 1. Iob. 2. 10. Wit which we may also compare the representations of Chuse, Luke 1.

[together with words to move and persuade him; for he is said to have ^{known} to his voice, v. 1. 7.] he did eat: [and the sin was accomplished that brought death into the world; as God threatened, Gen. 3. 17, and since death is gone over all men, so that all have sinned; and by the disobedience of one, the many are made sinners, Rom. 5. 12. 19.] By eating the Scripture elsewhere signifieth his committing sin, Prov. 30. 20: Against by eating, sin and death are done away, and life is received in Christ, Job. 10. 10 - 14: whom Satan sought to have drawn into sin also by eating, but was defeated: Matt. 4. 3. This first sin of man is called in respect of himself an offence or fall, because by it, he left from his good estate: in respect of God, it was disobedience: as unto whom earthly he decayed, and renounced obedience, Rom. 5. 18. 19. N. either was it his own sin only, but the common sin of us all his posterity, which were then, in his loins; for by this one mans disobedience many were made sinners, Rom. 5. 19. and Adamally we are all guilty, Gen. 1. 12. 11.

*Ver. 7. naked:] both in body and soule
whiche vvere bereaved of the image of
God.*

GENESIS. III.

God, deprived of his glorie, and subject ed to inordinate lusts ; and therupon to shame : of which nakednesse the Scriptures often speake, as Ex. 32. 25. Exek. 16. 21. Rev. 3. 17. and 16. 15. Hos. 2. 2. Cor. 5. 3.

Sewed : that is, fastened together, by twiffling and plaiting the leaves and twigs, for to gird about them. *fix leaves :* in Hebrew *leaf, or branch,* as we English the word in Neh. 8. 15. and as the Greek translateth it in ver. 27. 8. This was to cover, not to cure their shame nakednesse; therefore in v. 10. they nevertheless doe hide themselves for shame. The like natural hypocrisie, is elsewhere compared to the *spiders web*, Esa. 5. 1. 6. And the figtree which had leaves and no fruit, was cutted of Christ, and withered, Mat. 21. 19. *aprons :* named in Hebrew of girding about the houses. So Peter when he was naked girded a garment on him, Job 1. 7. And those parts of the body which serve for generation, were then, and still are most shamfull, and studiously covered; because shame is become natural, and derived by generation. Psl. cx. 7. Gen. 5. 3. Therefore circumcision, (the signe of regeneration,) was also on that part of man body, Gen. 17. 11.

8 Ver. 8. *the voice of Job :* this sometime signifieth any noise or sound, Eze. 1. 24. sometime the thunder, Exod. 9. 28. 29. sometime Gods distin& voice like thunders, as Job. 12. 7. 23. 29.

walking : this by the Greek is referred to God walking: it may also be meant of the voice which is fad to walk, or go on; when it increaseth more and more, Exod. 29. 19. *the wind :* by the Greek version, this was the even tide. So in the evening of the world 1. at the last day, the Lord shall descend from Heaven, with a shout, with the voice of the Archangel, and with the trumpet of God: &c. 1. Throf. 4. 16.

bishenesse : through confidence and feeling of their own infamy, and for fear of Gods Majestie, ver. 10. Howbeit, there is no darkness, nor shadow of death, where the workers of iniquitie may hide themselves:

Job. 34. 25. Amos 9. 3. Psl. 139. 7. 8. 9. Prov. 15. 8. Isr. 83. 10. [from the face :] or, *the presence,* that is, for fear of the Lords comming.

10. Ver. 10. *feared :* or, *was afraid :* this feare was a terror, through seeing of Gods wrath for sin ; as Israel also felt in them selves, when they heard the voice of God at mount Sinai, Exod. 20. 18. 19. 20. It was such as had torment with it, which who *feareth, v. not perfect in love,* 1. Joh. 4. 18. and proceeded from the *spirit of bondage*, Rom. 8. 15. Otherwise, there is also a feare, which proceedeth from the spirit of adoption, and accordeth well with love, and comfort, 1. Pet. 1. 1. 17. Psl. 2. 11. & 149. 11. Isr. 33. 39. 40. Prov. 19. 23. This feare, if Adam had kept, he had eschewed still. *cast out :* he did expell the man *cawle,* which was his sin : pure nakednesse was Gods creature, and he was naked before, without, shame or

11. *and so forth,* Adams confession is mixed with excuses, and further wills asking no mercy, but charging the woman, and God himself, with the cause of his fall. *The foolishness of man perverteth his way, and he hateth fressh against the Lord:* Prov. 19. 3.

12. Ver. 13. *what is this :* or, *for what is this,* *why hast thou done this ?*

13. Ver. 14. *sato the serpent :* unto the beast and the devil, which together were the means to draw into sin, ver. 1. and therfore are joyned as one here in the punishment. *curſed :* This is contrary to *blessed*, Deut. 28. 3. 16. and as to *bless*, is to say wel of any to curse, is to say evill to exponed by the Holy Ghost, as thou *hast not curſe the ruler*, Exod. 22. 18. which Paul citeth thus, *thou shalt not speak evill of the ruler*, Ad. 23. 5. And as Gods word, is one with his decret: so his curse is the powering out of evils upon the creatures for sin, unto their perdition, Deut. 28. 20. &c. So the figtree is curſed, withered, Mar. 11. 12. the children curſed, *were the moſt beſt,* &c. Aug. 2. And

14. *and so forth,* the amittie and familiaritie which had been between the woman and the serpent, which God would break. And here beginneth the first promise of grace and life, to Eve and mankind now dead in sinne, and enemie to God, Col. 1. 13. and 1. 21. For the amittie of this world,

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And that the Divill was implied under this curse, the Hebrew Doctors have acknowledged, saying of God, that hee brought those three, and decreed against them the decrees of judgment, and did cast Sennach (he Divill) and his company, out of his holy place, out of heaven, and cut off the feet of the serpent and cursed him, &c. Pirk. R. Eli. 2. 2, chap. 14. So Peter faith, God *feared not the Angels that sinned, but cast them down to hell* &c. 1. Pet. 2. 4. And in Rev. 12. 7. 8. 9. speaking of a spiritual combat with the Divill in the Church, it is said, *the Dragon fought, and his Angels; but they prevailed not, neyther was their place found any more in heaven, and that great Dragon, that old serpent called the Divil and Satan, was cast out &c.* As the Divill is cursed above all creatures, Mat. 25. 41. so the cursed serpent is in Scripture a similitude of the most hurtfull venomous and hatefull beasts, as Deu. 8. 15. &c. 8. 17. Psl. 105. 33. Mat. 23. 33.

thy belly] or, *thy brift,* as the Greek hath a twofold translation, *upon thy brift and belly :* meaning with great pain and difficultie. For other creatures also *goe on the belly*, Lev. 11. 42. but as Adams labour, and Eves concion, had paine and sorrow added to them (vers. 16. 17.) so to the serpents gate.

dust : that is, vile and uncleane meats: noting also hereby basenesse of condition, Mic. 7. 19. and hunger and penurie, which this beast should suffer above others, which eat the herbs of the field : Gen. 1. 30. This *eating of dust*, is againe remembred in Esa. 65. 21. where speech is of our redemption from Satan by Christ : which sheweth that these outward curses, implied further mysteries.

15. Ver. 15. *enmitie :* this is opposed to the amittie and familiaritie which had been between the woman and the serpent, which God would break. And here beginneth the first promise of grace and life, to Eve and mankind now dead in sinne, and enemie to God, Col. 1. 13. and 1. 21. For the amittie of this world,

is the enmity of God, Jam. 4. 4. *thy seed and her seed*: that is, thy posteritie and hers. *Seed*, is often used ter childre[n] by the serpents seed, are meant not only those venomous beaſts, which have enimities with mankind : but also wicked men, called serpents, generations of vipers, and children of the divil, Mat. 23. 33. 1. Joh. 3. 10. By the womans seed, is meant (in respect of Satan) chiefly Christ, who being God over all, blessed for ever, should come of David and Abraham, and so of Eve, according to the script, for she was the mother of all living : Rom. 3. 1. and 9. 5. And with Christ all Christians, who are Eves seed both in nature and in faith, as all Christians are called Abrahams seed : Gal. 3. 29. *He* : *or* ; *that is, the Seed.* This is firſt to be understood of Christ, who was made of a woman, Gal. 4. 4. the fruit of the womb of the Virgin Mary Luke 1. 42. *Hee through death*, hath destroyed him that had the power of death, that is the Divil, Heb. 2. 14. Secondly, it implieth Christians (the children of Christ, Heb. 2. 13.) who resiling the Divill steadfastly in faith, the God of peace blesseth Sarah under their paine, 1. Pet. 5. 9. Rom. 16. 10. When promise is made concerning the seed, the faint-lull parents are also included, and so on the contrary: as when Moies faith, *will multiply thy seed*, Gen. 22. 17. Paul allegeth it thus, *I will multiply thee*, Heb. 6. 14. Again, where Moies faith, All families shall be blessed in thee, Gen. 12. 3. Peter allegeth it, they shal be blessed in thy seed; Act. 3. 21. Also this word *seed*, is used either for a multitude, as Gen. 15. 5. or for one particular person, as Gen. 21. 13. and 4. 21. So here it meaneth one speciall seed Christ, Gal. 3. 16. This the ancient Hebrew doctors also acknowledged, for in Thargum Ierusalem the fulfilling of this promise, is exprefly referred to the *last dayes, the dayes of the King M. Jesus.* And the mysterie of original sin, and thereby death over all, and of deliverance by Christ, R. Menachem on Levi. 25. noteth from the profound Cabballists, in these words :

words: So long as the spirit of uncleanness is not taken away out of the world, the fates that come down into the world, must needs die, for to root out the power of uncleanness out of the world, and to consume the same. And all that is, by cause of the decree which was made for the uncleaness and sinness which the serpent brought upon Eve. And if it be so, all the souls that are created and become unclean by that sinness, shall needs die before the coming of the Messiah, &c. and at the coming of the Messiah, all souls shall be consumed by death.

Ver. 16 multiplying I will multiply: that is, I will much and afflately multiply: see this phrase opened, on Gen. 2. 16. Here are no such curses, but chastisements for Eve and Adam: that their faith in the promised seed, might continually be stirred up, and their inborn nature, subdued and mortified: Heb. 12. 6. Psal. 119. 71. *conception,* meaning painful conception; and this word is used for the whole: space that the child is in the mother's body, until the birth: and so here implyeth all the griefes and cumberances which woman endure that time. The Greek translathet it groaning. The reason of this chastisement, is, because sin is from Adam derived by propagation to all his posterity, Psal. 31. 10. Rom. 5. 12. *children,* Hb. 10:4; which implyeth daughters alio, therfore the Greek translathet it *children for son, & sons;* the Holy Ghost sometime saith in Greek *children,* as in Mat. 22. 24. from Deut. 25. 5. Gal. 4. 27. from Esa. 54. 1. By bringing forth, is also meant bringing up after the birth, as Gen. 50. 23. Unto the forewes of childbirth, the Scripture often hath reference, in cases of great affliction in body or mind, Psal. 48. 7. Mat. 4. 9. 10. 1. Thess. 5. 3. Job. 16. 21. Rev. 12. 2. Howbeit this chastisement hindreth not a woman's salvation with God, for nevertheless *she shall be saved in childbearing* if they [women] continue in faith and love, and holiness, with sobriety: 1. Tim. 2. 15.

desire:] the Greek translathet it, *thy turning (or conversion:)* the word implyeth a desirous affection, as

and death if man transgressted;) Gods law after accounte h such as dyne on a tree, to have in more special manner, the signe of curse upon them, D. ut. 21. 23. But Christ swallowed vp death in victory, Ezeb. 25. 8. through whom, God also giveth us the victory, 1. Cor. 15. 57. unto which promise the Propriet hath reference, saying, *Why shouldest I fare, in the days of evill: when the iniquity of my heis shall compasse me about?* God will redeem my soul, from the hand of Heil., Psal. 6. 16.

Ver. 16 multiplying I will multiply: that is, I will much and afflately multiply: see this phrase opened, on Gen. 2. 16. Here are no such curses, but chastisements for Eve and Adam: that their faith in the promised seed, might continually be stirred up, and their inborn nature, subdued and mortified: Heb. 12. 6. Psal. 119. 71. *conception,* meaning painful conception; and this word is used for the whole: space that the child is in the mother's body, until the birth: and so here implyeth all the griefes and cumberances which woman endure that time. The Greek translathet it groaning. The reason of this chastisement, is, because sin is from Adam derived by propagation to all his posterity, Psal. 31. 10. Rom. 5. 12. *children,* Hb. 10:4; which implyeth daughters alio, therfore the Greek translathet it *children for son, & sons;* the Holy Ghost sometime saith in Greek *children,* as in Mat. 22. 24. from Deut. 25. 5. Gal. 4. 27. from Esa. 54. 1. By bringing forth, is also meant bringing up after the birth, as Gen. 50. 23. Unto the forewes of childbirth, the Scripture often hath reference, in cases of great affliction in body or mind, Psal. 48. 7. Mat. 4. 9. 10. 1. Thess. 5. 3. Job. 16. 21. Rev. 12. 2. Howbeit this chastisement hindreth not a woman's salvation with God, for nevertheless *she shall be saved in childbearing* if they [women] continue in faith and love, and holiness, with sobriety: 1. Tim. 2. 15.

desire:] the Greek translathet it, *thy turning (or conversion:)* the word implyeth a desirous affection, as

apparethe,

apparethe, by song, 7. 10. And that this shoulde be to her husband, it noteth subjection as in Gen. 4. 7. Elsewhere this word is not used: the Apostle seemeth to have reference unto it, in 1. Thess. 2. 8.

rule:] So Paul saith, *I permit not the woman to usurp authority over the man,* 1. Tim. 2. 12. and Peter, *Wives be in subjection to your owne husbands;* 1. Pet. 3. 1. And this being here a chastisement for sin, implieth a further rule, then man had ever had over her, by creation, and with more grace upon woman kind.

Ver. 17 the ground:] or, the earth, whiche is implied all this visible world, made for man, Psal. 115. 16. 2. Pet. 3. 7. So all hope of blessednesse on earth, is hereby cut off, for all things under the Sun are vanity and vexation of spirit, from mans birth to his dying day, Eccle. 1. 2. 3. 14. and 12. 7. 8. and an heavenly heritage is to be sought for, immortal, and which faideth not, 1. Pet. 1. 4. Of ground cursed, there follow both barrennes and unprofitable fruits, and desolation, Gen. 4. 12. & 3. 18. Esa. 4. 6. and the end is to be burned, Heb. 6. 8. So the earth and the works therem, shalbe burnt up, 1. Pet. 3. 10. And as for mans like this world is cursed, and the creature made subject to vanity: so it easily explyeth the manifestation of the sins of God, that may be delivered from the bondage of corruption: Rom. 3. 19. 20. 21.

in sorrow:] with painful labour, as Prov. 5. 10. Hereupon the Scripture mentioneth our bread of sorrows: Psal. 127. 1. Adams was to have laboured in his innocencie, Gen. 2. 15. but without sorrow; being under the Lords blessing, which makest rich, and he addeth no sorrow with it, Prov. 10. 22. Concerning this sorrow (or toyl) of our hands, Noe (the figure of Christ) was a comforter, Gen. 5. 19.

Ver. 18. thorn:] Hb. the thorn. Hereby is meant barbed weeds, in stead of wholesome fruits, as Job. 31. 40. Jer. 12. 13. for men of shiffler doe not gather figs, Mat. 7. 16. Thorns doe choke the good corne, as Mat. 13. 7. And spiritually, these

signifie evill fruits, whick wicked earthly men bring forth, Heb. 6. 8. of the field: 1 and so, no longer the pleasant fruits of paradise, Gen. 2. 9. 15. But as Nebuchadnezzar, when he had a beasts hart, was driven out among beasts, to eat grass as the oxen, Dan. 4. 13. 22. so man, nor fody, 23 a night in honour, nor understanding, but by comming like beasts that perdition is to eat herbs with them Psal. 49. 13. 21. but by the labour of his hands, his diet is bettered.

Ver. 19 sweat:] vixit much labour, which Adam and all his posterity was condemned unto; that this is a general rule, if any will not work, neither shal he eat, 2. Thess. 3. 10. The sweat of the face, though it is to be distinguished from the care of the mind, which Christ to biddeth, Mat. 6. 25. 34. yet it doth imply all lawfull labours, and industry of body and minde, for the good of both, Eph. 4. 28. Mat. 10. 10. 1. Cor. 9. 14. so that the giving of the heart also, to seek and search our thirges by wisedom, 5. before occupation, which God hath given to the sons of Adam, to be occupied therin, and humbled thereby, Eccle. 1. 13.

bread:] that is, all food; wherof bread is the principall, as that which upbids the hart of man, Psal. 104. 15. Therefore that which one Evangelist calleth bread, Mat. 6. 36. an other calleth victuals, or meats, Mat. 14. 15.

the ground:] or, the earth, (called elsewhere our earth, Psal. 14. 6. & our dust, Psal. 104. 28.) meaning till man return to the dust of death, the grave; and there, the weare be at rest from their labors, Job. 3. 17. Rev. 14. 13. *dust thou art:]* or, thou walt, to weet, concerning the body, as Gen. 2. 7. not the spirit, which being immortall, goeth unto God for eternal joyes or torment, Luk. 16. 22. 23. & 23. 43. This difference Solomon teacheth, And dist return to the earth, as it was, and the spirit return to God it gave it, Eccle. 12. 7. Here God condemneth man kind to death, which is the wages of sin, Rom. 6. 23. and to the grave, *the soule appurced for al living,* Job. 30. 13. where thy muck

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ways, till their change come Job 14. 14. for it is appointed to men once to die, and after this, is the judgment, Heb. 4.27. Otherwise the life eternall could not be obtained: for flesh and blood can not inherit the kingdom of God, neither doth corruption inherit incorruption; therefore we must all either die, or be changed; and thus corruptible must put on incorruption, and thus mortal must put on immortality: and then shall Death be swallowed up in victory, 1. Cor. 15. 50.51. 53. 54. So the Hebrew Rabbiners also taught, saying, that unto the world there cleaved the first filthiness of the Serpent which came upon Eve, and because of that filthiness, Death is come upon Adam and his seed. For when God saw how uncleanness cleaved, and spread its selfe abroad in the world, continually he intended to consume it, and to root out the power of it; and therefore the bodies do consume and corrupt; and have no continued life. But when the filthiness is consumed, and the spirit of uncleanness taken out of the earth: behold God will renew his world, without any other filthiness, and will wake up by his power, those that dwell in the dust &c. and the Lord will rejoice in his works, as the intendment of the creation was at the first. R. Menachem, on Gen. 3. The Greek Philosophers have observed, that some dead-men purified, turn to serpents; Plutarch in vita Catoemus. If so, it is a notable memoriall of man first bylyoning on the Serpent.

Ver. 20. Eve:] in Hebrew Chavah: which is by interpretation Life, (as the Greek also translatered it,) or Living, Adam first called her Woman, Gen. 5. 2. God called her Adam, Gen. 5. 1. and now the man calleth her Eve, Life: by which new name, he testifieth his faith in , and thankfulness for Gods former promise, in v. 15. In which he also trained up his children, teaching them to sacrifice, and serve the Lord, Gen. 4. 3. 4. So the Hebrew doctors reckon Adam as a repentant sinner: and by wisdom, (that is faith in Christ,) brought out of his fall: Joseph, Antiq. b. 1. c. 4. and the author of the book of Wisdom, c. 10. v. 1. all living;] that is, as

the Chaldee paraphrasteth, of all the sons of man: meaning this both naturally, of all men in the world, (and so of Christ the promised seed;) and spiritually of all that live by faith: in which sense, Sarah is also counted the Mother of the faithfull; 1. Pet. 3. 6. Gal. 4. 22. 28. 31.

21 Ver. 21. *coats*:] to cover the body from shame and shame, and for a memoriall of mans sinne, and a further signe of those garments of justice and salvation, which men have of God; that their filthy nakednesse doe not appear: Rev. 3. 18. & 19. 8. 1. Cor. 5. 2. 3. 4. The Chaldee calleth these here, garments of honour. of skin: that is, in like-lihood, of the skinnes of beasts, which God taught him to kill for sacrifice. Which offrings were even from the beginning of the Gospel preached as appeareth, Gen. 4. 3. & 8. 20. And after by the Law., the skins of the sacrifices were given to the Priests, Lev. 7. 8. And the sacrifices being all figures of Christ, (Heb. 10. 5. 10.) the skins were fit to resemble mans mortification, (as the girdle of skin which John Baptiste wore, Mat. 3. 4.) and new life, by putting on the Lord Iesu Christ, Rom. 13. 13. 14. and the garments of salvation, wherewith God clotheth his Church, Esey 61. 10.

22 Ver. 22. is become as one] to weet of us three, the Father, the Word, and the Holy Spirit, Job. 5. 7. See before in Gen. 1. 26. Thus God upbraided Satans lying speech used in v. 5. and would leave an impression in Adams hart, of his pride and folly in believeng the serpents deceitful promises: that so long as he lived an exile here on earth, he might have continuall motives of repentance and humiliation. The Hebrew phrase, *as one*, meaneth *a made*, or *become as one*; as the i. Psal. 118. 23. the Evangelist translatereth this *as done*, Mat. 21. 42. *left he put*:] An unperfet speech; where we may understand by that which followeth, *he must be driven out, left he be put*. &c. Such phrases are usuall: as Gen. 38. 11. & 42. 4. Mat. 15. 9. and eas and live:] or, that he may eat and live,

And, is often used for *That*, and noteth the end and purpose of an act: as here, so in 2. Sam. 21. 3. 2. King. 3. 11. Lew. 1. 19. Because the tree of life, and the eating of it, was at first a signe of eternall life to man, if he had obeyed his creator, (as is noted on Gen. 1. 9.) it might not now in the justice of God, be so continued to man fallen into disobedience. Neither was the new covenant between God and man, of obedience againe by the workes of the Law, unto life; but of faith in Christ the wondrous feed, unto forgiveness of sins, Gen. 3. 15. 10. God therefore in driving the man from this tree, would drive him from all confidence in himselfe, and his owne works, (and so from abuse of this tree also, which might turn to his further judgement,) that he might feele the life in heaven, which *wid* with Christ God, Col. 3. 1. 2. 3. who will give to such as by faith doe overcome the world, to eat of the tree of life, which *in the midst* of the Paradise of God, Rev. 2. 7.

23 Ver. 23. *to till*:] tillage, hath the name in Hebrew of servil: work for all, even Kings, are as servants to the field, Eccles. 5. 8. And this hardlabour was a continual remembrance of sin, & doctrine of humiliation & repentence. Wherfore God after in the Law, freed every sward (or Sabbath) yere, from this tillage in his land, when they did all alike eat of that which grew of it own accord, Lev. 23. 4. to remember their former estate, lost by sin, but to be restored spiritually by Christ, when he should preach the acceptable year of the Lord: Esey 61. 1. & Cor. 6. 2.

24 Ver. 24. drove out:] or, expulsed, not to returne thither againe, but that he might seek admission into the heavenly paradise, whereunto Christ giveth entrance, Luke 23. 43; minding himselfe an exile and pilgrim here on earth, 1. Pet. 1. 10. 2. Cor. 5. 1. 4. The Hebrews say (io Bresch ketzwan on this place,) Adam was driven out of paradise in the world, but in the world to come, he shall not be driven out. The remembrance of this future mercy, was

kept afterward among the Gentiles; for it is one of the Chaldean oracles, Seek paradise, the glorious country of the soule.

Cherubim:] or Cherubim. These were living creatures with wings, as may be gathered by comparing, Exek. 1. 5. & 10. 1. 15. the figures of which were wrought in the Tabernacle, Exod. 25. 18. and 16. 1. See the annotations there. Moses here seemeth to mean Angels by this name: for they have appeared sometime with wings flying, Dan. 9. 21. and with sword, 1. Chron. 21. 16. and 25 fierce chariots, 2. King. 6. 17. as here they have the flame of a sword, (that is, a living sword, as the Greek translaterit it,) to keep man out of paradise. Of Angels, see the notes on Gen. 16. 7. By these also, God further might signifie, the Angels or Ministers in his spiritual paradise the Church, and the sharp two edged sword of his Word, wherwith they are armed, against all the disobedient, 2. Cor. 10. 4. 5. 6. But the twelve Angels at the twelve gates of that paradise, direct from all quarters of the world, to enter thereto by the gates which are never shut, such as are written in the lambs book of life, where the tree of life groweth and giveth fruit, wherein they have right, that doe the commandements of God, Rev. 21. 1. 2. 5. 7. and 22. 3. 14.

turned it selfe:] to weet, every way: for more terrorre, that man shuld not there attempt re-entrance. Such spiritually is the use of the Law and doctrine therof, which terrifieth the conscience, and by the works whereof, no flesh can be justified, Rom. 3. 20. but it serveth to drive men unto Christ, that they may be made righteous by faith, Gal. 3. 24. The ancient Jewes had an expectation of recovery of this lost by Christ, though now they are ignorant of him: for they write of seven things which the King Christ shall bring unto Israel, two of which are, the garden of Eden, and the tree of life. R. Elias ben Moses, in Sepher reshit chochmah, fol. 4. 12. Also expounding that in Song. 1. 4. the King bath brought me into his chambers: Our doc-

tors of blessed memorie, have sayd, that these are the chambers of the garden of Eden. And again, There are also that say of the tree of life, that it was not created in vain, but the men of the resurrection (that are raised from the dead) shall eat thereof and live for ever, R Menachem, on Gen. 3. And by the garden of Ed., (or Para life,) it seemes that they understand the kingdom of heaven: for the Chaldean paraphrase on Song 4.12. saith, in the garden of Eden, unto whi h no man hath power to enter, but the just; whose dooles are sent thither, by the hands of Angels. According to these speeches, familiar in old time among the Jews, the Holy Ghost also speaketh, of carriage by Angels into Abrahams bosom, Luke 16. 22. of being with Christ in paradise, Luke 23.43. and of eating of the tree of life, which is in the midst of the paradise of God, Rev. 2.7. And that the Jews understood not these things carnally, apparenct by these words of theirs. In the world to come, there is no eating or drinking, nor any other of the things which the bodies of the sons of Adam, have need of in the world, as sitting, and standing, & sleep, and death, and sorrow, and mirth, and the like: So our ancient wise men have said. In the world to come there is no eating nor drinking, nor wife of marriage, but the just do sit with their crowns upon their heads, and have the fruit of the glory of the Majestie of God. Maitnony in Misn. treat. of Repentance, ch. 8. 3.2.

CHAPT. IIII.

1. The birth, trade & religion of Kain & Abel. 8 Kain killeth Abel, 9. for it was examined of God. 11. an I cursed; 13. he departeth, 16. and departeth from Gods presence. 17. Kain buildeth the citie Banoch, & hath children to the seventh generation: among whom is 9. Lamech taketh two wifes; 20. Abel is a cheef shepherd, 21. Iubal a musician, 22. Tubal-cain a smith, 25. Adam begeth Seth, who is in Abel's seed; 26. and Seth, Enoe.

1 And Adam knew Eve his wife: & she conceived, and bare Kain,

and said, I have gotten a man, of Ichovah. And she againe bare, his brother Abel: and Abel was a feeder of sheep, and Kain was a tiller of the ground. And it was, at the end of dayes; that Kain brought of the fruit of the ground, an offering unto Ichovah. And Abel, he also brought of the firstlings of his flock, and of the fat of them: and Ichovah had respect, unto Abel, and unto his offring. But unto Kain & unto his offring, he had not respect: and Kain was vnceremoniously grieved, and his countenance fell. And Ichovah said, unto Kain: why art thou grieved, & why is thy countenance fallen? If thou doe well, is there not forgiveness? and if thou doest not well, sin lyeth at the dore: and unto thee shalbe his desire; and thou shalt rule over him. And Kain spake, unto Abel his brother: o . and it was when they were in the field, that Kain rose up against Abel his brother, and killed him. And Ichovah said, unto Kain: Where is Abel thy brother? and he said, I know not; Iam I, my brothers keeper? And he said, what hast thou done? the voice of thy brothers bloods, cry unto mee, from the earth. And now, Cursed art thou: from the earth, which hath opened her mouth, to receive thy brothers bloods, from thy hand. When thou tillest the ground, it shall not henceforth yield her strength, unto thee: a fugitive and a vagabond, shalt thou be in the earth. And Kain said unto Ichovah: my iniquity is greater, then may bee forgiven. Behold, thou hast driven me out this day, from the face of the earth; and from thy face,

shall I be hid: and I shall be a fugitive and a vagabond in the earth; and it shall be, that whosoever findeth me, will kill me. And Ichovah said unto him; Therefore, whosoever killeth Cain, vengeance shall be taken on him, sevenfold: and Ichovah set a signe, upon Cain; lest any finding him, should slay him. And Cain went out, from the presence of Ichovah: and dwelt in the land of Nod, on the east of Eden. And Cain, knew his wife; and she conceived, and bare Enoch: and he was, building a citie; and he called the name of the citie, as the name of his son Enoch. And unto Enoch, was borne Irad; and Irad begat Mehujael; and Mehujael begat Methusael; and Methusael, begat Lamech. And Lamech took unto him, two wifes: the name of the one, was Adah; and the name of the second, Zillah. And Adah bare, Iabel: he was, the father of them that dwel in tents, and that have cattle. And his brother's name, was Iuba: he was, the father of all that handle the harp, & organ. And Zillah the also, bare Tubal-kain, an instruder, of every artificer in brass, and iron: and the sister of Tubal-kain, was Naamah. And Lamech sayd, unto his wifes: Adah and Zillah, hear my voice: ye wifes of Lamech, hearken to my speech: for I have killed a man, to my wounding, and a yongman, to my hurt. If Cain shall be avenged, sevenfold: then Lamech, sevenfold and seventold. And Adam knew his wife againe, and she bare a son: and she called his name, Seth: for God hath set unto me, another seed, in stead of Abel; be-

cause Cain killed him. And to Seth also himselfe, there was borne a son; and he called his name, Enoe: then began men profanely, to call on the name of Ichovah.

Annotations.

K New:] by lying with her; as this phrase is expayned in Numb. 31.17. A modell manner of speech, used againe in ver. 17. and 25. and throughout the Scriptures, Mat. 1.25. Luk. 1.34.

Kim:] by interpretation Gotten; or a Pofision, the reaoun followeth: I have gotten (Kuthi) a man of Ichovah; with Ichovah, that is, with his favour, and of his good will. The Greek translateth it, by God. Thus shewed the her thankfulness to the Lord, whose heritage children are, Ps. 117. 3. and he hope of good in that firstborn son: howbeit her expectation fayled her; for Cain was of the wicked one Satan; 1. Job. 3.1. The Hebrew Dr. & rs also say, Cain was borne of the fish and feed that the Serpent had conveyed into Eve: R. Menachem on Gen.4. herein Cain was a figure of all reprobates, the children of the Devil: Job. 8.4. 1. Job. 3.10.

Vet. againe bare:] in Hebrew sbe added to bear. From this phrase of her adding to bear, without mention of any other conception, some of the Jew dr. & rs gather, that Kain and Abel were twins: Pirkei R. Elazar, ch. 21.

Abel:] to the Greek, & the Evangelists write him, Mat. 23.35. The Hebrew name is Hebel, which signifieth Vanite, or a soon-vanishing vapour: such is ev'ry mans life. Jam. 4.14: & so was Abels in p'cial, being soon killed by his brother. And David saith that every man is Vanite [Abel] though feasted, as men may think, Psa. 39.6. feeder:] or shepherd, Pastor and Governor of a flock: which flock in the original comprehendeth both sheep and goats, as is expayned in Lev. 1. 10. The new Testament translateth it into Greek.

GENESIS. III.

Greek, sometime sheep, as Rom. 8.36 from Psal. 44.23; sometime *sheep*, as 1. Cor. 9. 7. and sometime both together as, *the sheep of the flock*, Mat. 26.31, from Zech. 13.7 for which in Mar. 14.17, is written only, *the sheep*. Abel in sheepherdy, as in sacrificing and martyrdom, was a figure of Christ, 1.oh. 10.11. Of this trade also were the Patriarchs of Israel, Gen. 46. 32, 34, and Moses, David, and many other men of note; Exod. 3. 1. Psal. 78.70, 75.

Ver. 3, at the end of *days*: that is, the end of *the year*. Some understand it to mean, after many days, that is, in process of time. But a full year, is called *a year of days*, Gen. 4.1. 1. Sam. 14.28, because of certain dates that are in the year, besides the moneths. And for shortnes of speech (which the Hebrew tongue aff. *eth*,) *days*, are used for *a year of days*, that is, *a whole year*: as in Lev. 1. 29. *days*, is in ver. 30, expounded to be *a perfect* (or full) *year*; *the revolution of days*, 1. Sam. 1. 10, is that which Moses calleth *the revolution of the year*, Exod. 34.22. And in Num. 9.21, or *two days*, or *a moneth*, or *day*, that is, *a year*. And in Amos 4. 4, after three *days*, meaneth *three years*, Deut. 14.28, and in Exod. 13. 10. 1. Sam. 1. 3, from *days* to *days*, is, *from years to years*; and the sacrifice of *days*, 1. Sam. 2. 19, was the *yearly sacrifice*. Whereupon in prophecies, oftentimes *days* are used for *years*, Rev. 11. 2.11. At the *years end*, men were wont in most solemn manner to sacrifice unto God, with thanks for his blessings, having gathered in their fruits: so the law of Moses did command, Exod. 23. 16, which order (as by this appeareth,) the Fathers observed from the beginning: and it was so accustomed among the Gentiles; for *the ancient sacrifices*, and assemblies unto that end, were after the gathering in of the fruits, for (an oblation of) the first fruits, (say in Aristotle, in Ethika, book. 8.) brought in in Greek, offered. It is likely, that the sons brought their offrings unto God, by Adam their father, who was high Priest, (as after, all the first gen. in families were Priests, Exod. 19. 22.) and upon an Altar

he offered their gifts. The Hebrew Doctors say; It is a tradition by the hand of all, that the place wherein David and Solomon built an altar, in the floor of Araunah (1. Chron. 21. 22. 26. ex. 22. 1. 2. Chron. 3.1.) was the place where Abraham builded an altar, and bound Isaac upon it, (Gen. 22. 9.) and that was the place where Noah builded, after he came out of the Ark, (Gen. 8.10.) and that was the Altar upon which Cain and Abel offered; and on it, Adam the first man offered an offering after he was created, and out of that place he was created. Our wise men have said, Adam was created out of the place of his Abusement, Maimony, in Milin. book. 8, treat. of the Temple, ch. 5. *s.s.* an offering.] or, oblation, called in Hebrew a *Minchah*, by which name the *Meat-offering* is called in the Law, Lev. 1. which commonly was of wheat flower. Although the word is sometimes used generally for any gift or present, Gen. 32. 13. But Cain brought of the fruit of the ground, which custome continued; so that in Israel men might eat neither bread nor corne, till they had brought an offering unto God, Lev. 13. 14. Among the Greeks also they used to sacrifice the fruits of the earth, Homer, Iliad. 1. & Numa ordeneyd the like among the Romans, who tafted not new corn or wine, before the Priests had sacrificed the first fruits, saith Plinius in book 12. ch. 6. and in the Roman lawes of the 11. Tables, the same oblation of corn is commanded: *De relig. in. lex. 4.* The like was for sacrificing of beasts, as Abel did: which was used of Israel, and of all Nations till the coming of Christ; see Lev. 1.

Ver. 4, the *fat of them*:] As the first fruits of the earth, of beasts, of men, were given in thankfulness to the Lord, that all the rest might bee sanctified and blessed, Exod. 23. 29. 30. and 23. 19, so God challenged the *fat* of all sacrifices peculiarly to himselfe, Lev. 3. 16. 17. and 7. 21, which *fat*, sometime figured mans unbelief, hardness of hart, and want of sense, Psal. 119. 70. Act. 18. 27, which was to be consumed by the fire of Gods spirit: sometimes

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sometime it signified the best of all things, Num. 18. 12, in which sense it seemeth to be spok. in here of Abel. From whole example, the Hebrew Doctors teach, that a man shuld *inge his hand*, and bring his offering of the fanch and most laudable amongst inof kinds of thing wherof he bringeth. Behold it is written in the Law, And Abel also brought of the firstlings of his flock, and of the fat of them. And thus is a common law, in every thing which we for the name of the god good, that it be of the goodliest and best. If one build a house of prayer, let it be sayes the hungry, let him feed him with the best and sweetest that is on his Table: if he clothe the naked, let it be with the fairest of his clothes; if he sanctifie any thing, let him sanctifie of the fairest of his goods; and so her saith, (Lev. 3. 16.) All the fat is the Lords. Maimony in Milin. tom. 3. in Aretz zuibach, chap. 7. S. 11, to the sacrifices of old, there was (besides a thanksgiving to God,) a yearly remembrance also of their finnes, Heb. 10. 3. and hope of the forgiveness of them by Christ to come, Heb. 10. 1. 10. 14. And seeing the godly offend in faith, Heb. 11. 14. and faith is by hearing the word of God, Rom. 10. 17. Abel and the rest were taught of God thus for to worship him: for all wil worship devid by men, is vaines; Mat. 15. 9. Col 2. 21. 23.

had respect:] to weet, with desire, as the Hebrew word implyeth; (& so one Greek version translateth it, *was deliyed*;) and with favourable acceptance, as the Chaldee paraphrase explaineth it. So God commandeth every man to offer sacrifice for his favourable acceptance, Lev. 1. 3, that hee and it, might be accepted of the Lord. This gracious respect unto Abel, was seen of Kaine, for which he was grieved; and the Apostle noteth it to be a testification of Abels justice by faith, Heb. 11. 4. It is likely therefore, that God shewed it by some visible signe, as by fire from heaven confirming the sacrifice, for so he used to doe in such cases after, as Lev. 9. 24. 1. Chron. 11. 16. 1. Chron. 7. 1. & King. 18. 38.

and the burning of the sacrifices to ashes, was a signe of his favourable acceptance, Psal. 50. 4. and Theodore (a Greek interpreter,) translateth it here, *he set on fire*. By this Gods acceptance, Abels faith was confirmed touching the end salvation in Christ; other wise God would not have received an offering at his hands; as Judg. 13. 23. *unto Abel*] for his *faith* in Christ, wherby he was just, and by which he offered a greater sacrifice than Cain, Heb. 11. 4. And so the sacrifice was accepted for the man, not the man for the sacrifice, Prov. 11. 2. & 15. 8.

Ver. 5, grieved:] or, displeased: very wrath. The Hebrew word signifieth to burn or be inflamed, either with anger, or grieve: the Greek here translateth, he was grieved; and in sundry other places, as Jon. 4. 9. where both the Greek v. rhon, and al the circumstances shew it to mean grieve. So in 1. Sam. 15. 11. Samuel was grieved, and David, 1. Chron. 13. 11. and Nehemiah, Neh. 6. 6. and many the like. countenance.] or, *his face fell*; that is, he shewed himselfe ashamed, grieved, and discontented. This is elsewhere expressed by the falling of the light of the countenance, Job. 29. 14, contrary to which, is the lifting up of the face, for a signe of comfort and joy, Job. 11. 15. See also Gen. 19. 21.

Ver. 7, doe well:] or, doe good. Hereby God teacheth, that wel doing consisted not in the outward offerings which Cain brought, but in faith, which he wanted, Heb. 11. 4. Job. 6. 29. And the Apostle hence concludeth, that Kains works were evil, 1. Job. 3. 12. *forgiveness*: or, *acceptation*. The Hebrew word, which properly signifieth elevation or lifting up, when it is (pok n of sin, (as the words following shew here it is,) meaneth *forgiveness* at Gods hand, who lifteth up and to east us of the burden of it; as Rom. 4. 7. from Psal. 32. 1. And one end of sacrificing, was the forgiuenes of sin, Lev. 6. 2. & 6. 7. So the Chaldee here explaineth it, *If thou do thy works well, shalt thou not have forgiveness*? Other wise it may be expounded, *as there*

not a lifting up, to weet, of thy countenance which now is fallen, that is, an asperation of thy face and petition; and confoundingly of thy offering as in Gen. 19. 21, lifting up (or, accepting) the face, signifieth favourable acceptance with God; and in Job 11. 15, it signifieth comfortable bold carriage. Or, where there is no bearing (or carrying away) of blessing and reward, as Psal. 14. 5. A question thus asked, is an earnest affirmation that so it shall be: as, they have written, 2. Chron. 32. 31, and *u* not the life more than meat, Mat. 6. 25. that is, the life & more, Luke 12. 23. All the holy Ghost turneth into a question, hath not my hand made all these? Job 7. 4.9. that which the Prophet affirmed plainly, all these my hand hath made, Esa. 61. 1. So Gen. 13. 9. and many like. sin] or, the misdeed, error. By sin & iniquity the punishment for it is often meant, as in Gen. 19. 15. Lev. 19. 29. 2. King. 7. 9. Zech. 14. 19. And sin is the erring or misusing as of the mark aimed at, Judg. 10. 16. Gods law is our mark, and way to walk in; therefore sin is defined to be, swerving from, or transgression of the Law, (some or exomisit) 1. Job. 3. 4. In Hebrew it is called Chatah, whereupon the Greeks framed the name Atee, that is Hurt or Dammage; and their Poets feyned that it was a woman cast out of heaven, pernicious Atee, that (as a) hurteth all men, Homer Iliad. 19. lyeth] or, coucheth, is couching: a word usually spoken of beasts, applied here to sin, as a hurtfull beast ready to d. youre. For to lye at the doore, is to be neer at hand, Mark. 13. 39. and in Deut. 29. 10 the culpes are said to touch (or lye) upon the sinner, whom the Lord will not be merciful unto. The Childeon referreth it to the last judgment, saying, thy sin is kept to the day of judgments, in which vengeance shall be taken on thee, if thou convert not. And other Rabbines thus; sin couching at the doore, meaneth at the gates of justice; for thence judgment cometh forever, upon them that are in transgression, for from thence the Angel of death

hath his power. R. Menachem on Gen. 4.

he desire: I tra. 19. Abels; v. he being thy younger bro her is subject unto thee. For Cain being the first-borne, had great privileges by nature over his brethren, as is shewed on Gen. 4. 31. & 27. 15. Or, the desire of it, (that is, of Sin) is not thee, but thou shalt rule over it, that is, (as Paul speaketh,) let not sin reign in thy mortal body, that thou shouldest obey it in the lusts thereof. Rom. 6. 12. The Thargom Ierusalem thus reterreth it, to the subeuing of sinu; although the Hebrew diffireth in gender from Sin, as the word lyeth doth likewise. But such differences may often be observed, and sometime in the very Hebrew text, as jobs, and iob, 1. Coron. 18. 2. 5. 6. & 21. 5. for which elsewhere is iob, and iob, 2. Sam. 8. 5. 6. and 24. 9. latens, and baten, 1. King. 22. 12. and 1. Chron. 10. 7. which also is written latens, and baten, 2. Chron. 18. 16. 1. Sam. 31. 7. See also Eze. 1. 21.

Ver. 8. speak] or, say unto Abel his brother, but what he said, is not set down. The Hebrew text hath here a paws extraordinary, implying further matter. The Greek y. iflom addeth, let us goe out into the field: and Thargom Ierusalem addeth the sun, & much more; how Kun (when th. y were in the field), shoul say, there was no judgment, nor judge, nor other world to come, nor good reward for justice, nor vengeance for wickednes, &c: all which Abel geyfayd, and then his brother slew him. It seemeth to imply a dissimulation of Kains hatred, in that he converted friendly with his brother; till he found opportunity to kill him: as others in their hatred, are observed to speak f. the matter of their grief, neither good nor bad: 2 Sam. 23. 21. kibed him.] And wherefore killed he him? Because his own works were evil, and his brothers good, 1. Job. 3. 12. Hereupon the Scripture giveth them these titles, Abel the just, Mat. 23. 39. and Kun, of that wicked one, 1. Job. 3. 12. that is, of the Devil: for he was a murderer from the beginning, Job. 8. 44.

Ver. 9. Where

9 Ver. 9. Where is Abel?] Here God sheweth himselfe to be the seeker-out of bloods, Psal. 13. So Zacharie when hee was murdered, said, The Lord look upon it and require it, 2. Chron. 24. 22. Hereupon these two martyrs are mentioned by our Saviour, (whole bloods with all the rest,) should come upon the Iewes, Mat. 23. 35. 36.

Ver. 10. bloods:] This word in the plurlall number, usually signifieth murder, and the guilt following it: and such as gave themselves to this sin, are called men of bloods, Psal. 5. 7. Sometime blood meaneth mans natural generation, Job. 1. 13. To this latter, the Chaldee Paraphrases have reference, translating it, The voice of the bloods of the generations, (the multitudes of just men,) which should have proceeded from thy brother. cry] or, are crying. This word hath reference in number, to the bloods fore-mentioned; as if many were spilt and cryed. From hence the Apostle noteth the effect of Abels sin, how by it being dead he yet speaketh, Heb. 11. 4. This crying, was unto God for vengeance: wherefore Christs blood is preferred before this, as breaking better things then Abel, Heb. 12. 24. Compare also Rev. 6. 10. In this first death which fell out in the world, God manifested the immortality of mans soule, the forgiveness of sins to the faithful, with the contrary concerning hypocrites; and the resurrection of the body: as Christ gathereth from an other like Scripture, Mat. 22. 31. 32.

Ver. 11. Cursed] As Gods blessing impleieth among other good things, the light of his face, and favour towards men, Psal. 67. 2. so his curse bringeth with other evils, the hiding of his face, & withdrawing of his favour; as Cain after complaining, v. 14. By this sentence Cain is cast out from Gods presence and Church, and is the first cursed man in the world.

Ver. 12. not bencforth] Heb. not add to yeeld; that is, not yeild any more strength, meaning the natural fruit, which otherwise, through Gods blessing it could,

20 Job 1. 22. For as the cursed figure, lost the vigour, and withered: Mat. 13. 21. to the fruitfull land is made barren, when it is cursed for the sin of the inhabitants, Lev. 26. 20. Psal. 107. 34. Here the former curse laid upon the earth, Gen. 3. 17. is increased for Kains sake; and the destruction of the world hastened; see Gen. 5. 29. A contrary blessing is promised to them that fear the Lord, Lev. 26. 4. Eze. 34. 26. 27. fugitive] or, wanderer: 2. curse which David wished to his enemies, Psal. 5. 12. and 100. 10. contrary to the safe and settled estate of Gods people; Psal. 11. 6. 7. Mat. 4. 4. The word is sometime used for the fearfull moving of the hart, as in Esa. 7. 2. so the Greek here translaceth, sighing and trembling, shall show by the earth.

Ver. 13. my iniquity] or, my punishment for iniquity: see the annotations on ver. 7. and Gen. 19. 15. then may be forgiven] or, then thou mayst forgive. Or, referring it to the punishment, greater then I can bear. In this sense, Cain murmureth against Gods judicie: in the former, he despairreth of his mercie, so the Greek translateth, my fault is greater then may be given me: and the Chaldee paraphrase maketh the same exposition. Here in Cain is fulfilled that saying, he believeth not to return out of darkness; and he is wayled for of the word: Job. 15. 22. And in him may be seen seven abominations, (so many as are in the hart of him that hateth his brother, Prov. 16. 25.) for, 1. he sacrificed without faith, 2. was displeased that God resp. fled him not; 3. hearkened not to Gods admonition; 4. spake dissemblingly to his brother; 5. killed him in the field; 6. denied that he knew where he was; 7. asketh not, nor hopeth for mercy of God, but despairreth; and so falleth into the condemnation of the Devil.

Ver. 14. shall be hid] or, be absent: 2. Gen. 31. 49. This meaneth a fearfull banishment, from the face or presence of God in his Church; as after follieth in vers 16. Contrary to which, is the appearing

bearing before Gods face, in the place of his publicke worship, Exod. 23. 17. Psal. 45. 3. Job professeth his faith in this respect, opposite to Kains despise, Job. 5. 13. 20. &c. whoſoever:] or, every one that findeth (or meeteth) me. This sheweth his terror in conscience, fearing just recompence, and fearing where none doth pursue; as Lev. 16. 17. 36. Job. 15. 10. 12. Prov. 13. 1. Amongst the ancient Romans, when a man was cursed for any wicked fact, whoſoever ver. would, might freely kill him: Dionys. Halicarnass. l. 2. And of old, among the Galles (or French-men) such as obeyed not their priests the Druydes, were forbidden the sacrifices, (their divine worship;) and those so forbidden, were reputed amonſt the moſt wicked, all men shunned them, and would not conuerce or talk with them, fearing to be defiled even by lighte communication with them, no benefit of law was allowed them, nor any honour done unto them: Caesar Comment. de bello Gall. l. 5. A like ſevere censure was alſo among the Greces, as E. Oedipus his words shew, in Sophocles, in Oedip. Tyr.

Ver. 15. ſevenfold:] that is, he ſhall have much greater punishment; for ſeven, meaneth much or many: Prov. 16. 25. Job. 5. 29. Psal. 13. 7. The Chaldee here underſtaundeth it of punishment to the ſeventh generation. Hereby God repreſeth further bloodshed, which men elfe might ruiſh in to; for ſoon after, the earth was ſilled with violence, Gen. 6. 11. Let Kain live miſerably, for a warning to others; as David (having reference hereto) ſaith, Slay them not, leſt my people forget: make them wander abroad (as fugitives) by thy power: Psal. 59. 12. Thus alſo he provided for the encrease of the world at the beginning: wherefore Kains poſtivity is after reckoned, to the ſeventh generation.

Upon Kain:] or, unto Kain; to ſecure him from his fear. Upon him, to keep others from killing him: as in another cafe, in Ezek. 9. 4. 5. they that had Gods mark ſet upon them, were not ſlayn. left any:]

or ſ. that not any. ſlay:] or, ſtrike, that is, kill him. The full ſpecer is to ſtrike him in ſoule, as Gen. 37. 25. and where one Prophet ſaith, he ſtrike, 2. King. 14. 3. another expounds it he killed: 2. Chron. 25. 3.

Ver. 16. from the preſeſe:] or, from before the face of teborah: that is, from before the place of Gods word & publicke worship, which in his lyhood was held by Adam the father, who being a Prophet, had taught his children how to ſacrifice, and ſerve the Lord. So on the contrary, to come into Gods preſeſe (or before him): 1. Chron. 16. 19. is explained in Psal. 96. 2. to be the coming into his courts. Gods face, or preſeſe is mans greatest joy thy life, and in that which is to come, Exod. 33. 14. 15. 16. Psal. 17. 35. Of which Kain was now deprived: for, the evil ſtill not ſouere with God, nor feeleſt stand before his eyes, Psal. 5. 5. Otherweſe, as Gods face ſignifieth his alſeeing providence and government, none can flee from it; Psal. 139. 7. 12. Jer. 23. 14. Of Ionas, it is likeweſe ſaid, he rofe up to ſee from the preſeſe of the Lord, 1. Chron. 1. 3.

dwell:] or, face, that is, ſtead himſelfe. ſting, is ued for dwelling, as alter in v. 10. and often in the Scriptures. Nod:] in Greek Noid; to named, because Kain was there Nod, that is, a vagabond, as God threatened before, in v. 12.

V. 17. knew his wife:] that is, lay with her; as v. 1. This was one of Adams daughters, ſpoken of in Gen. 5. 4. to whom it feleth he was maried before. And here follow ſeven generations of Kain reckoned: for God ſetteth the wicked, proſper in this world; Psal. 17. 14. he increaſeth nations, and (afterward) deſtroyeth them, Job. 12. 23. Enoch:] in Hebrew Chanoch: by interpretation Catechized, Inſtructed, or Dedi- cated. It vvas the name alio of that godly man mentioned in Gen. 5. 28. 22.

was building:] this manner of ſpeech, (which the Greek translation also keepeth) may imply a beginning of the work, though perhaps not finiſhed, as after in the buiſking of Babel, Gen. 11. And Kains building of a caſie, ſeemeth to be for his better

better ſecurity from his fears, and to denote his worldly affiſion, otherweſe than Abraham had, who looked for a caſie that hath foundations, whose builder and maker is God: Heb. 11. 10. the name of his son: fo proclaiming his name on the caſie, as David theweth vaine woorde men doe as lands, Psal. 49. 12. As Kains name ſignified Poſſeſſion, ſo had he poſſeſſions of children, caſie, riches, arts, &c. in this world: all which Abel wanted, vvhile inheritance vwas in heaven.

Ver. 18. Iraſi:] or, Gomorrah, in Greek, Gai- dad: for the Hebrew letters IR. & ID. are one much like another, & often put one for an other by the Greek tranſlators, and in the Hebrew text: it ſelie: as Riphath, Gen. 10. 3 is Diphath, 1. C. ron. 1. 6. Chem- da, Gen. 10. 15 is Chemar, 1. Chron. 1. 41. Hadar, Gen. 36. 30. is Hadad, 1. Chron. 1. 10. Hadarecer, 1. Chron. 18. 3. is Haddaezer, 2. Sam. 8. 3. and ſundry the like: vvhich ſhew that the Hebrew letters had the ſame forme and figure of old, which they have at this day. Mibchach:] or, Me- chach, written immediately after, Mechi- jael, in Greek Maleled, according to the name of Kainites ſonne, in Gen. 5. 12.

Mibhusel:] in Greek, Mathanjas; as also they write Enoch ſonne, Gen. 5. 21. Lemach:] or, Lemech: fo Gen. 5. 25. Kains poſterity, accord in name with Seths.

Ver. 19 two wiues:] fo violating the lawy of mariage, vvhich by Gods ordinance was to be but with one wiue, Gen. 2. 18. 24. Adab:] by interpretation an Ornament: as Zillah (or Sella) ſigned her Shadow.

Ver. 20 Iabel:] in Greek Iabel. fa- ther:] that is, master, as the Chaldee ex- plained it. Every artis- master that either first invented, or perfecteth and teacheth any art, is called a Father. So in the verie following, dwell in tents:] that is, ued Shepherde: for ſhepherds ued tents, to remove from place to place vwhere belt paſture vwas to be found: E/a. 38. 12. Song. 1. 8. Jer. 6. 3. and 49. 19. The

Hebreve phrase, him that dwelleth, is meant of many, as the Greek also tranſlate it, them that dwel. So dweller, 1. Sam. 5. 6. is expounded dweller, 1. Chron. 1. 4. enemie 1. King. 8. 37. 44. is enemie, 2. Chron. 6. 18. 34. and many the like. See also Gen. 3. 2. caſie:] Hebr. poſſeſſion: under- ſtanding the wyrd caſie, as is explained in Gen. 26. 14. he had poſſeſſion of flockes, and poſſeſſion of herds. So the Greek here tranſlate feeders of caſie. The ſupply of ſuch words is often made in the text it ſelie: 25, a thouſand, 2. Sam. 8. 4. that is, a thouſand charretts, 1. Chron. 18. 4. Vzzah put forth to the arke, 2. Sam. 6. 6. that is, hee put forth his hand to the arke, 1. Chron. 13. 9. See alſo Gen. 5. 3.

Ver. 21. handel:] that is, play upon: as the Chaldee paraphraſeth, he was master of all that play on the Pfeſtary, and knew muſick, vvhich the Greek tranſlate, this was he that ſhewed the pfeſtary and the harp. organ:] it hath the name in Hebreve, of loveliness and delight; and it vwas an iuſtrument of joy, Job. 21. 12. fo vwas the harp, called therfore the pfeſtary harp, Psal. 81. 3. Thus God gave the Kainites ſkill to invent things profitable and delightful to the fleſh: yet were they irreligious, as is written; they ſaid unto God depart from us: and what ſhould the Almighty doe for them: For we filled them houſes with good things: Job. 2. 17. 18.

Ver. 22. inſtructor:] Hebr. a wheter (or, ſharper:) vvhich (in Chaldee expounded alſo a master. He sharply and witty taught ſmythes craſt, and iuſtruments of war. The Heretens after ſeynd Val-can (vvhich name ſeemeth to be borrowed from this Tubal-cain,) to be the god of ſmythes.

Naamah:] the hath her name of Pleaſance. Thus with profits and pleaſures, they of the old world paſſed their time, eating and drinking, marrying and giving in mariage, until the day that the flood came, and tooke them all away: Mat. 24. 38. 39. The Hebreve Doctors (in Midras Ruth, and Zohar) ſay of this Naamah, that all the world wandered (in love) after her; ye-

even the sons of God, (as in Gen. 6.2.) and that of her, there were born evil spirits into the world.

23 Ver. 13. I have killed &c.] or, I would kill a man in my wound yea a young man in my hurt, The Hebrews of the time putt as speak- ing of murder committed; (and to the Greek translateth, I have killed a man;) but it may also be interpreted, as a boathfull threat for time to come; that if any did wound or hurt him, he shoulde surely die for it. And it may be, that for violating the law of mariage by taking two wives, God vexed him with a disquiet life between them, that they lived in discontent and emulation one with another, (as there is an example in 1 Sam. 1.6.7.) and both of them with their husband; so in his wrath he uttered these words unto them, to repreffle their strife. Or he thus boasteth of his valour, for some other cause. The Chaldee paraphrast understood this in a contrary sense; as if it were a question, for have I killed &c. that is, I have not; and expoundeth it thus, For I have not killed a man, that I should bear in for him; nor destroyed a young man, that my seed should be confounded for him. to my hurt] or, for my stripe: the original word signifieth a wayl, or mark of a stripe or wound in the fletch.

24 Ver. 24, seventy and seven fold:] that is, if he that killeth Cain, shall have punished seven fold; then he that killeth me, shall 77. fold. It seemeth to be an intolent contempt of Gods judgment, and abusing of his patience towards Cain, ver. 15. Because sentence against an evill work is not executed speedily, therefore the harts of the sons of men, are full in them to doe evill. Exod. 8.11.

25 Ver. 25. Sib.] Heb. Sheb: that is, Se or Appointed, to weet, in Abels room. He was not born, till 130. yeres after the creation, Gen. 5.3. It might be, Adam had other sons and daughters before, Gen. 5.4. but none, in whom such expectation of good was: or Seths posterity one-ly remained at the flood, when all the world perished, Gen. 7. *sed*] that

is, an otherson; that as Abrahams seed was called in Isaac, (Iacob being excluded,) Gen. 21. 12, so Eves seed should be in Seth, and not in any other of her children. Seed, is usually put for children as they left no seed, Mar. 12. 12. is expounded, they left no children, Luk. 30.31. *fled of Abel.*] Eve sheweth a reason of her sons name, also her faith grounded on Gods appointment and felling of his mercy concerning this seed, who should be faulthill as Abel; and a father of the world, who are all called the sons of Seth, Num. 24.17. and the father of our Lord Iesu after the flesh, Luk. 3. So in Exod. 37. dead bones revive again; and in Revit. 11. the wittnesses killed, have the spirit of life from God, entring into them.

26 Ver. 26. *also himselfe*] or, to him self: when he was 105. yeres old, Gen. 5.6. and the world, 335. *Enos*] so he is written in Greek, Luk. 3. 38. in Hebrew נָוֶסֶת; that is by interpretation sorrowfull, grievously sick, miserable. So named, (as seemeth,) for the sorrowfull state of those dayes, wherein great corruption grew in the Church, Gen. 6.2.3.5. Therfore this name is in Scripture usuallly given to all men, as being Enos, or sons of Enos, full of sorrow and miserie, Psal. 8.5. &c. 144.3. And to abate mens pride, David sayth, let the nations know, that they be Enos; or woefull men:) Psal. 9.21. began men profanely, to call i] or profanesses began in calling, (or for calling) on the name of shevah. The Hebrew word may be translated, men began, or men profaned; but is commonly understood here, of the learned Hebrewes, to mean profaner; and some translating it began, yet take it thus, men began, to call (their idols) by the name of the Lord: as images and representations of God, were called Gods, Exod. 32. 4. The forowres of this age were great, as the very name of Enos tell eth, and the historie following in Gen. 6. confirmeth: for impicition crept into the Church, by unlawfull marriages with Kains seed, and religion & manners were much corrupted, Gen. 6. *s. 11.*

24.1. The Hebrew doctours describe it thus. In the day's of Enos, the sons of Adam erred with greater err, and th. counse l of the wife men of that age came b utib; and Enos himself was (one) of them that tried: and their error was ibu. They sayd, forasmuch as God hath created these creatures and sp[irit]ures to govern the world, and set them on high, and imparted honor unto them, and they are ministeres that minister before him: it is meet that men should laud & glorifie and see them honour. For this is the will of God, that he magnifie honor, whom soever he magnifieth and honoureth: even as a King would have them honoured that stand before him, and th. u the honour of the King himselfe. When this thing was come up into their hart, they began to build Temples unto stars, and to offer sacrifice unto them, and to laud & glorifieth em with words, and to worship before them, that they might in their evill opinion, obtaine favour of their Creator. And this was the root of idolatry, &c. And in proesse of time, these stoo up full D[omi]n[i]stries among the sons of Adam, which sayd that God had commanded & sayd unto them worship such a star, or all the stars, and doe sacrifice unto them this and them; and build a Temple for it, and make an image of it, that all the people, women, and children may worship it; and he shewed them the image which he had syen out of his own hart, and said, this was the image of such a star, which was made knowne unto him by prophete: and they began after this manner, to make images in Temples, and under trees, and on tops of mountaines and hills, and assembled together and worshipped them, &c. And this thing was spread through all the world, to forre images with seruices different one from another, and to sacrifice unto and worship them. So in trall of time, the glorious and faire full name of God was forgotten out of the mouth of all living, and out of their knowledge, and they acknowledged him not. And there was found no people of the earth, that knew ong[e]t fair images of wood & stone, and Temples of stone, which they had been traveld up from their childhood, to worship and to serve, and to swear: by their names. And the wise men that were among them, as the priests and such like, thought there was no God, save,

the stars and spheres, for whose sake, and in whose likenesse they had made these images: but as for the Rock, everlastinge, there was no man that acknowledged him, or knew him, save a few persons in the world, as Enoch, Methusala, Noe, Sem and Eber. And in this way did the world walk and converse, till the pillar of the world, to weet Abraham our father was born. Maimoniy in Misn. tom. i. treat. of Edelat. ch. 1. 3. 1. 2. 3. That the heavens and stars were of old worshiped; both Moses and the Prophets after him shew. Deut. 4.19. Amos 5.24. 2. King. 3. 3. 5. And as the heathen Philosophers counted the heaven a living body, (Aristotele libro 1. c. 2.) so did the wileft of the Hebrew Rabbins: All the stars and all the spheres, have foules, & knowledge and understanding, & are living things, and stand and acknowledge him who sayd, and the world was, every one according to his greatness & according to his dignitie, leading and glorifying him that formed them, even as the Angels. And as they know the holy God, so they know themselves, and know the Angels which are above them; and the knowledge that the stars & spheres have, is left them the knowledge of the Angels, & greater then the knowledge of the sons of men, saith Maimoniy in Sejudi i. histor. ch. 3. 8. 9. Upon this perfwasion, men might the easier be drawn to the worship of them: If we understand Moses here otherwise: Then began men to call upon the name of the Lord, then it may be meant of more publick worship now erected then before: or, of publick preaching in the name of the Lord, to call the wicked to remittance: or of calling themselves by the name of the Lord, as in Gen. 4.2. the faulthill are called the sons of God. Onkelos the Chaldee paraphrast, translateth ben b g in men to pray: but the Chaldee in the Malorties bible saith: Then in thys dayes the sons of men left off from praying, (or, became profane, so that they prayed not) in the name of the Lord.

the wor.d. 3. of Adam, 6. Seth, 9. Enos, 13. Kainan, 15. Methusala, 18. Jared, 21. Enoch, (who walk'd with God, and was taken away without death,) 25. Mathufala, 28. Lamech, 31. and Noe.

THIS is the book of the generations of Adam: in the day God created Adam, in the likeness of God made he him. Male and female, created he them; and blessed them, and called their name Adam, in the day they were created. And Adam lived, a hundred and thirty yeres; and begat (a son) in his likeness, in his image: and called his name, Seth. And the dayes of Adam were, after he had begotten Seth, eight hundred yeres, and he begat sons, and daughters. And all the dayes of Adam, which he lived, were nine hundred yeres, and thirty yeres: and he dyed.

And Seth lived, a hundred yeres, and five yeres: and begat Enos. And Seth lived after he begat Enos, eight hundred yeres, and seven yeres: and begat sons, and daughters. And all the dayes of Seth, were nine hundred yeres, and twelve yeres: and he dyed.

And Enos lived ninety yeres: and begat, Kainan. And Enos lived, after he begat Kainan, eight hundred yeres, & fifteen yeres: and begat sons, and daughters. And all the dayes of Enos, were nine hundred yeres, and five yeres: and he dyed.

And Kainan lived, seventy yeres; and begat Malecel. And Kainan lived, after he begat Malecel, eight hundred yeres, and fourty yeres: and begat sons, and daughters. And all the dayes of Kainan, were nine hundred yeres, & ten yeres: and he dyed.

And Malecel lived, sixtie yeres, and five yeres: and begat, Iared. And Malecel lived, after he begat Iared, eight hundred yeres, and thirty yeres: and begat sons, & daughters. And all the dayes of Malecel, were eight hundred yeres, and ninetie and five yeres: and he dyed.

And Iared lived, a hundred yeres, and sixty and two yeres: and begat, Enoch. And Iared lived, after he begat Enoch, eight hundred yeres: and begat sons, and daughters. And all the dayes of Iared, were nine hundred yeres, and sixtie and two yeres: and he dyed.

And Enoch lived, sixtie and five yeres: and begat, Methufala. And Enoch walked with God, after he begat Methufala, three hundred yeres: and begat sons, and daughters. And all the dayes of Enoch, were three hundred yeres, and sixtie and five yeres. And Enoch walked with God: and he was not; for God took him.

And Mathufala lived, a hundred yeres, and eightie and seven yeres: and begat Lamech. And Mathufala lived, after he begat Lamech, seven hundred yeres, and eightie and two yeres: and begat sons, and daughters. And all the dayes of Mathufala, were nine hundred yeres and sixty and nine yeres: and he dyed.

And Lamech lived, a hundred yeres, and eightie and two yeres: and begate, a son. And called his name Noe, saying: This shall comfort us from our work, and from the sorrow of our hands, because of the earth, the which Ichovah hath cursed. And

Lamech lived, after he begat Noe, five hundr. d. yeres, and ninety and five yeres: and begat sons, & daughters. And all the dayes of Lamech were seven hundred yeres, and seventie and seven yeres: and he dyed.

And Noe was, five hundred yeres old: and Noe begat Sem, Cham and Iapheth.

Annotations.

THE book:] that is, the narration, or record, of the generations of Adam] the Greek translatheth . generation of man, it meaneth both the children which Adam begat, and the events that did betal them; as the word generation, is used for all accidents in times & ages, whosover the day may bring forth, (as Solomon speaketh Pro. 17.1) So in Gen. 2.4. and 6.9. and 25.19. And here are ten generations reckned from Adam to Noe; the cheife end whereof, is to shew the genealogie of Christ the promised seed according to the flesh, and so of his Church: Luke 3.23--38. 1. Chron. 1.1. &c. likenes of God: [see Gen. 1.25.]

V. 2, *their name*] so Adam was the common name of man and woman, (which were one flesh, Gen. 2.13.24.) and of all their posterity. Gen. 9.6. For we are all of one blood: Ad. 17.16.

V. 3, and *begat*:] to weet, a son, as the I. qu. I therewer. The Scripture often omitteh such words, & sometime sheweth they must be understande: as David put in Syrie; 1. Chron. 18.6. that is, he purgariſons in Syrie, 2. Sam. 8.6. See before the note on Gen. 4.20. in his likenes:] namely that which he now had in his full state: for the first likenes and image of God in him was by sin corrupt ed, Gen. 3. wh. upon all men now are conceived in sin. P. 51.7. and are by nature children of wrath, Eph. 2.3. Seth:] that is, set or appointed in stead of Abel: [see Gen.

4. 25. only his posterity were reserved, when all the world was drowned. And from him the genealogie is reckned both in the old and new Testament, 1. Chron. 1.1. &c. Luke 3.38.

Ver. 6. *yere*] Hebr. yere: Sometime the original useth indifferently one for another, as eight yeres, 2. Chron. 34.1. for which in 2. King. 22.1. is written eight yere. It is also the proper yere of the Hebrew, to set the least number foremost, as here, Seth lived five yeres, and an hundred yeres, and so after; which because it differreth from our manner, and in the order there is no ipeciall weight, is changed according to our speaking; because the Hebrew it self, in repeating matters, doth often change the order of words: as 2. Chron. 33.7. when he commeth in, and when he goeth out; which in 2. King. 11.8. is, when he goeth out, and when he cometh in. So great and final, 2. Chron. 34.30. or small and great, 2. King. 22.2. And in translating, the holy Ghost often also changeth the order of words: as fol. 2.18. *your old men shall dream dreams, your young men shall see visions;* which in Act. 2.17. is placed thus, *your young men shall see visions, and your old men shall dream dreams.* So in 1. King. 19.10. they have broke downe thy altars, and killed thy Prophets: which Paul reherceth thus, *they have killed thy Prophets, and broke down thy altars.* Rom. 11.3. and sundry the like... Enos] or, as the Hebrew pronounceth it Enosh: but because our language, and custome rather followeth the Greek which is more easy, the names are expressed as the new Testament doth in Luke 3. Let the Reader shoulde iustake, and think them diverse persons.

Ver. 9. Kainan] so Luke 3.37. in Hebrew Kanan.

Ver. 12. Malecel] Hebr. Mahabala.

Ver. 15. Ja ed] Hebr. jered.

Ver. 18. Enoch] in Hebr. w Chanoch, that is, Dedicated, or Caeched; he is said to be the seventh from Adam, and a prophecie of Gods judgment upon wicked men for their impious deeds, and hard speeches against

against God: *Iude* ver. 14, 15. So he is distinguished from Enoch the Kainite, the third from Adam, Gen. 4, 17, and five being the number of the Sabbath, the seventh generation implied the mysterie of rest in Christ. Accordingly the number of all the generations here, may be observed; which are ten, from Adam to Noe: as before in Gen. 4, there are seven generations of Cain, so Abram the Hebrew was the seventh from Eber; Moses the seventh from Abram: and in Mat. 1, twelve seven generations are reckoned from Abram to David, and so many from David to the captivity of Babylon, and again so many from that captivity, to Christ, Mat. 1, 17. The estate of times for these ten Patriarchs, may thus be viewed:

1. Adam being 130. years old, begat Seth.
2. Seth, 105. years old, begat Enos. In the yere of the world, 235.
3. Enos, 90. yere old, begat Cainan: in the yere of the World, 325.
4. Cainan, 70. yere old, begat Maleelel: in the yere of the World, 395.
5. Maleelel, 65. yere old, begat Jared: in the yere of the World, 460.
6. Jared, 165. yere old, begat Enoch: in the yere of the World, 622.
7. Enoch, 65. yere old, begat Methusala: in the yere of the World, 687.
8. Methusala, 187. yere old, begat Lamech: in the yere of the World, 874.
9. Lamech, 185. yere old, begat Noe: in the yere of the World, 1356.
10. Noe, 900. yeres old, begat Iapheth: in the yere of the World, 1516.

The lives of these Patriarchs are also noted.

1. Adam, lived 930. yeres.
2. Seth lived 912. y.
3. Enos lived 905. y.
4. Cainan, lived 910. y.
5. Maleelel lived 895. y.
6. Jared lived 962. y.
7. Enoch lived on earth, 365. y. The shortest liver.
8. Methusala lived 969. y. The longest liver.

Methusala was a special figure of Christ.

9. Lamech lived 777. yeres.

10. Noe lived 950. y. Gen. 9, 29.

By this computation it appeareth, that Adam lived to see Lamech the ninth generation, in the 16. yere of whose life he dyed, first of all these Patriarchs. That Enoch the 7. from Adam, (after he had lived on earth, so many yeres as there be dayes in the yere of the Sun,) was taken away into Paradise, next after Adams death, seven Patriarchs remaining witnesses of his translation. That all the first nine Patriarchs were taken out of this world, before it was drowned by the flood, that came in the 600. yere of Noes life. That Methusala lived till the very yere wherin the flood came, as his name signified that he should : with fundy other things, worthy to be observed, in the briefe historie of these ten Fathers.

Ver. 21. *Methusala* [so in Luke 3, 37. in Hebrew *Methusalech*, which is by interpretation, He dyeth and the emission (or dart) meaning the flood, cometh] Enoch being a Prophet, foretold in his sons name, of the flood to come in the yere that Methusala dyed: as came to passe. Compare *Iude* ver. 14, 15.

Ver. 22. walked with God:] he is, led his life & ministered before God, holily, justly and faithfully; and so pleasing to God, as Gen. 6, 9. Wherefore the Apostle (following the Greek version) saith, he pleased God, (which without faith is impossible to do;) Heb. 11, 5, 6. The Chaldee translateth, *he walked in the fesse of the Lord*: and the Jerusalem Targum faith, he served (or laboured) in the truth before the Lord. And by comparing the like speech upon Eli, 1. Sam. 2, 30, 35. it leemeth to imply a pleasing or acceptable ministrition of office before the Lord. Wherefore Enoch is noted to be a Prophet, *Iude* 14. And Noe who also walked with God, Gen. 6, 9. was a preacher of justice, 2. Pet. 2, 5. Of Eli, it is spoken touching the Priesthood, 1. Sam. 2, 30, 35. and of David in the Kingdom, P. I. 16, 14. and 116, 9. See also Gen. 17, 1. Thus Enoch was a figure of Christ, in his building the Ark & offering of sacrifice, wheroy God smelled a

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Ver. 14. he was not to weet not found, as the Apostle (according to the Greek) saith Heb. 11, 5. and the Chaldee addeth, he appeared not, and yet the Lord killed him not. The like speech is also used of them that are taken away by death, 1er. 31, 15. which the Evangelist all g. ng, addeth the word *or were*) that wanted in the Hebrew, as in this place it is wanting also.

God took him:] that is, transferred him (saith the Apostle) that he should not see death, Heb. 11, 5. where the Arabik version addeth, he was translated into Paradise: meaning the heavenly Paradise, mentioned, Luke 23, 43. 2. Cor. 12, 2, 4. 30. Elias was taken up into heaven, 2. King. 2. and the Hebrew doctors say that Enoch wastaken up in a whirlwind as Elias was; and that hee was disarrayed of the foundation corporeal, and clothed with the foundation spiritual. Also that God shewed him all the high treasures, and shewed him the tree of life, in the midle of the garden etc. R. Menachem on Gen. 5, & ike Zohar on the same. By this translating of Enoch, God assured all the faithfull, of their resurrection and eternal life: therefore they after applied the like work of God to themselves after death, as in P. I. 49, 16. And the Apostle teacheth we shall all be changed, & that have spiritual bodies, & a building of God, an house not made with hand, eternal in the heavens, with which house, we desire to be cloathed-upon, &c. 1. Cor. 15, 51, 44. and 2. Cor. 5, 1, 2. Ben Syrach saith, Enoch trafilet, was an example of reperiance to all generations, Eccl. 4, 16.

Ver. 25. *Lamech*] Hebrew *Lamec*.

Ver. 29. *Noe*:] so written in Luke 3, 36. 1. Pet. 3, 20. The Hebrew soundeth *Noach*, which signifieth rest, which proceedeth from comfort, as the words follow: shew; has name having affinity with Noahism. comfort us from our work:] that is, comfort us with rest from our worke: as the Greek translateth, he shall give us rest from our works. This prophet saith his father uttered of him, as he that shoulde be a figure of Christ, in his building the Ark & offering of sacrifice, wheroy God smelled a

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favour of rest, and sayd, he would not curse the ground any more for mans sake, Gen. 8, 21. Or we may read it, comfort us concerning our work, &c. from the earth:] understand againe, which cometh from the earth: for the earth being cursed, late not fruits without great labour and trou, Gen. 3, 17, 18. hab' iufsa] Hebr. hab' cursed it: but this phrase our tongue use not: for it, I therefore say before, the (or that) which. And the Hebrew text sometime omitts it as superfluous, as Chron. 28, 3. with 2. King. 16, 3.

Ver. 32. 500. yeres old] Hebrew son of 500 yeres, that is going in his 500 yere. An usuall speech in the Hebrew Scripture e of men age, or of beaults: Gen. 17, 1. Exod. 12, 5. But sometime it is not meant of natural age properly, as appeareth 2. Chron. 22, 2. compared with 2. Chron. 8, 26. where *Ahasar*, is son of 22. yeres, for his owne life: but son of 40. yeres, for the state of his Kingdom. And by being old (or sonn of) 500. yere, is not meant that yere full ended; but while he was living in that yere. As appeareth by Gen. 7, 6. vhere *Noe* is 600 yere old: which in v. 11. is explained to be *In the yere of the 600 yere of his life*. Accordingly, must we understand the ages of men, and beaults spoken of in Scripture: as when a Levite entered upon his Ministry being a son of 30 yeres, Num. 4, 3. it is meant going in the 30. yere of his life. Therefore Christ fulfilling that and all other figures, entered upon his ministry, when he began to be of 30. yeres, as is exprest, Luke 3, 23. And for the sacrifices in the Law which were to be of any yereing beault, (after the H. brue phrase, son of yere, Exod. 12, 5.) the Jewes have left recorded, that it must be thidly within the first yere of the life; and if it be but an hour older than a yere, it is not allowable for an oblation to God. Maimony, 8. book in *Mishnah K. shanoth*, ch. 1. S. 13. *Noe begat*, that is he: as to beget, for all his three sons were born in a yere, but *Shem* was born two yeres after, when his father was 502 yeres old.

as may be gathered by Gen. 11. 10 where two years after the flood he was but an 100. years old : and then was Noe his father 60. by Gen. 7. 6. See the like of Thara; Gen. 11. 26. — Sem, Cham and Iapheth;] founded in H-^brew, Shem, Cham and Iapheth : of which Iapheth was the eldest; Sem the next, and Cham the youngest, as is evident both by the former note of Semage, and by Gen. 10. 21. and 9. 24. But because Sem was in dignity preferred of God before his brethren, Gen. 9. 26 27 therefore he is first named. The like is in the history of Abram and his brethren, Gen. 11. 16. So Jacob is named before Esau his elder, Gen. 28. 5. and Ephraim before Manasse, Gen. 48. 10.

C H A P. VI.

8. The sons of God, many with the daughters of men: 4. so Giants are bred: 5. wickedness increaseth; 6. God repeneth that he made man, 7. and will destroy them, 8. Noe findeth grace, 13. and is warned of the Flood, 14. The Ark (with master and form thereof) is commanded to be made, 18. for the saving of Noe's house, 19. and sons of all living things; 21. with provision of food, 22. Noe dieth all that God commanded.

1 And it was, when men began, 2 to multiply on the face of the earth: and daughters, were born unto them. That the sons of God, 3 saw the daughters of men, that they were fairer: and they took unto them wives, of all which they chose. And Iehovah said: My spirit shall not strive with man, forever; for that he also is flesh: and his days (shall be,) a hundred and twenty years. There were 4 Giants in the earth, in those days; and also after that, when the sons of God went in unto the daughters

of men; and they bare children to them: they were mighty men; which were of old, men of name.

5. And Iehovah saw, that the wickedness of man, was much in the earth; & every imagination, of the thoughts of his heart, was only evil every day, 6. And it repented Iehovah, that he had made man on the earth; and it grieved him, at his heart. And Iehovah said: I will blot out man whom I have created, from the face of the earth; from man unto beast, unto the creeping-thing, and unto the foule of the heavens: for it repenteth me, that I have made them. But Noe, found grace, in the eyes of Iehovah.

S S S

9. THESE are THE GENERATIONS OF NOE: Noe, was a just man, perfect in his generations: Noe walked, with God. And Noe begat, three sons: Sem, Cham and Iapheth. And the earth was corrupt, before God: and the earth was filled, with violent-wrong. And God saw the earth, and lo! it was corrupt: for all flesh had corrupted his way, upon the earth.

10. And God said unto Noe: An end of all flesh, is come before me; for the earth is filled with violent-wrong, from the face of them: and behold I, 11. destroy them with the earth. Make for thee, an Ark of Gopher trees; nests, that thou make in the ark: and 12. pitch it, within and without, with pitch. And this (the fashion), which thou shalt make it of: three hundred cubits, the length of the ark;

13. sticte

14. fine cubits, the breadth of it; and 15. thirty cubits, the height of it. A clear-light, shalt thou make to the ark; and in a cubit that thou finish it from above; and the dore of the Ark, that thou let in the side therof: with 16. lower, second and third storey, that thou make it. And I, behold i do bring the Flood of waters, upon the earth; to destroy all flesh, which hath in it the spirit of life; from under the heavens: every-thing that is in the earth, shall give up the ghost. But I will establish my covenant, with thee: & thou shalt enter into the ark, thou, and thy sons, and thy wife, and thy sons' wives, with thee. And of every living thing, of all flesh, two of every sort shalt thou bring into the ark, to keep alive with thee: they shall be male and female. Of the fowl, after his kind; and of the beast, after his kind, of every creeping thing of the earth, ar his kind: two of every sort, shall come unto thee, to keep (them) alive. And take thou unto thee, of all meat, that is eaten; and thou shalt gather it, to thee: and it shall be for the, and for them, for meat. And Noe did: according to all that God commanded him, so did he.

3

Annotations.

15. M EN:] Hebr. Adam: put generally for men, as the Greek translitteth, & the last words of this verse doe confirm: so the Chaldee faith, the sons of man. The posterity of Cain is hereby meant; who increased faster than Seth's did; and fought so to doe, by taking more wives, Gen. 4. 19.

Ver. 2. the sons of God:] the men of the Church of God; for unto such Moses saith, ye are the sons of Iehovah your God, Deut. 14. 1. to 1. Job 3. 1. The name God in Hebr w. Adohim is in the form plural, an i sum. time Princes are so named, Exod. 21. 6. Psal. 82. 10 the Chaldee here translates, the sons of Princes: understanding (as I think,) Sem & the other patriarchs.

daughters of men:] meaning of Kains posterity, that were out of Gods Church, Gen. 4. 14. and because they were not born again of God, by the immortal seed of his word, (1. Joh. 3. 9. 10. 1. Pet. 1. 23.) they continued children of the old Adam and mortal man still. So Paul saith, 1. Cor. 3. 3. walk ye not as men? that is, as unregenerate men.

fayr or godly, Hebr. good, to weet of countenance, as is expressed Gen. 24. 16. the Chaldee translateth it fayr,

took unto them:] that is, took to themselves, and regarded not the counsell of their godly parents, (who should by right take wives for their children,) nor the will of God, whose law after forbade such profane marriages, Deut. 7. 3. 4. The like is noted of Esau, Gen. 26. 34. 35. & 18. 8. 9. Thus corruption grew in families.

which they chose:] that is, which they loved and liked, following their own affections. So my chosen, Eze. 42. 1. is interpreted my beloved, Mat. 12. 18. and choosing is often used for taking or desirous, Psal. 25. 12. and 12. 173. Eze. 1. 29. and to the Chaldee translateth it here. Into this sin, Solomon also tell, 1. Kor. 11. 1. 2.

Ver. 3. my spirit:] This is that holy spirit of Christ by which he preached in the Patriarchs, and especially in Noe, to the disobedient spirits of the old world, 1. Pet. 3. 18. 19. 20. 2. Pet. 2. 5. not sinne:] or, not judge; that is, not contend in judgment; for to this word is elsewhere also used, Eze. 6. 10. and may here import, both contending by preaching, disparaging, convincing in the mouths of the Patriarchs, (as Neh. 9. 30.) and by inward motions and checks of conscience which his spirit gave them for their sins; against

F 3

which

which they that strugge, fall into the sin
against the holy Ghost, despising the spirite
of grace, Heb. io. 29. So the Spirite of
God is said to be tempted, resisted, grieved,
Acts i. 9. and 7 v. Esay 63 10. Ephes.
4.30. ^{with man} or ^{in man}, implying
both the contending of the Prophets
outward, and of Gods spirite inwardly
as before is observed. Here the Church de-
clined, is called man (or Adam) to note their corript estate. The Greek translat-
eth it, my Spirite shall not continue in thes men.
The Chaldee paraphrase h. The evile genera-
tion shall not continue before me for ever; un-
derstanding (as it leecheth) by the Spirite,
mans natural soule and life, which God
would take awyay by the Flood. <sup>be-
[so] that is these aso,</sup> which are my pecula-
riarie protestant people. ^{as [so]} that is,
as [so] by, not having the spirite but walking af-
ter their own lusts; as Job. 19.16. The as [so]
and the Spirite, are also thus opposed Rom.
7.5.6. & 8.8.9. Gal. 5. 16.17. So the C. ald.
here faith, For that they are flesh, and their
works evill. And this is the state of all men
in their first birth: for that which is born of
the flesh, ^{is} as [so] 120 years:]
meaning, that so long time by Noes
preaching, and building the Ark, they
should have space given them to repent,
or else then to perish. This long-luff-
rance of God, the Apostle mentioneth, in
1. Pet. 3.19.20. 2. Pet. 2.5. and the eth the
lumin and end of his preaching to be, that
they might be judged according to men in the
flesh, but live according to God in the Spirite, 1.
Pet. 4.6. that is, they repenting & turning
unto Christ, the body might be ad be-
cause of si, but the Spirite be life, be cause of righ-
teousnes: Rom. 8. 10. So the Chaldee here
faith. A terme shalbe given them of 120.years,
if they will convert: So many, were the
yeares of Moyses life, Deut. 34.7.

were men of great nature, that other men were as grasshoppers in respect of them; Num. 13. 33. The Chaldees call them Gibbari, that is, mighty men; and so Nimrod was Gubor, that is, Mighty on the earth. Gen. 10. 8. The Greek name them Gigantes, wherof our English is derived, and the Greek Poets feynd them to be born of the earth, noting them to be earthly minded, not caring for heaven: and born also of such parents. after that, that is, as before, so after God had threatened their destruction; that they were not bettered, or brought to repentance. went I namely into the chamber, as is expressed Judg. 15. 1, and consequently, compayned with them: in like sense as knowing is used before, Gen. 4. 1. So David went in to Bathsheba, Psal. 51. 2. Abram to Agar, Gen. 16. 2. Jakob to his wife, Gen. 29. 21, a modest phrase, they bare to weet, the women last mentioned: or, they (the men) begat children to themselves. The Hebrew imphlyeth both, mighty men] i.e. Greek translateth this also Giants; and it seemeth to be an explanation of their former name. men of name: that is, of renown; famous and renowned. Contrary hereto is, men without name, Job 30. 8.

Verg. 5. wickednes] or malice, evil, every imagination, or, the whole fiction; The word is general for all & every thing that the hart first imagineth, for methem purposeth, 1 Chron 28. 9. & 29. 18. Luke 5. 1. every daylor, all the day: that is, continually. The Greek translateth thus, and every one ministereth in his hand carefully for evits, all dayes.

V. 6. as reported Jerovah:] This is impoken not properly, for God repented not. Sam. 15. 29, but after the manner of o'mur; for God changing his deed, and dealing otherwise then before, doth as men doe when they repent. So 1 Sam. 15. 11. the earth] Forby teaching, that there was none en earth whom God re'p. And. So that but for the second man ('tis the Lord from heaven - Cor. 15. 47.) whom Noe believed in, the world had now been consumed. So the Hebreo docto'res as the Zoro-

her upon this place saith man on the earth, to except the man above (or the superior Adam) who was not on the earth, is grieved him;] The Scripture giveth to God, joy, grief, anger, &c. not as any passions, or contrary affections, for he is most simple and unchangeable, Lam. i. 17. but by a kinde of proportion, because he doeth of his immutable nature and will, such things, as men doe with their passions and changes of affections. So here, hands, eyes, & other parts are attributed to him, for effecting such things, as men cannot doe but by such members. God is sayd to be grieved, for the corruption of his creatures: contrarywise when he restoreth them by his grace he rejoiceth in them, Esa. 65. 19. PsaL. 104. 31. Of these phrases spoken concerning God, the Hebrew doctors write thus: *For as much as it is clear that (God) is no corporall or bodily thing; it is also clear, that not any corporall accident (or occurrence) doth befall unto him: neither composition, nor division, nor place, nor measure, nor going up, nor coming down, nor right hand nor left hand, nor face, nor back- parts, nor sitting, nor standing: neither beginning nor ending, nor summe of yeres; neither is he changeable, for nothing can cause him to change.* Neither is he in his death, or life, as the life of a corporall living thing; nor folly, nor Wsdom, according to humans wsdom; nor sleep, nor waking, nor anger, nor laughter, nor joy, nor grief, nor silence, nor speech, as the sons of Adam speak &c. but all these and the like things spoken of him in the Lawe and Prophets, are parabolical and figurative. *As when it is said he is setteth in the heavens, doth laugh, (Psal.2.) and the like: of all such our wise men have sayd, The Law speakest according to the language of the sons of Adam.* And so he saith, Do they provoke me to anger? Ier. 7. 19 Agayen he saith, I am the Lord, I change not, (Adal. 3. 6.) and he hath sometimes angry and sometimes pefull, when is he changeable. But all these things are not found save in persons obscure and base, that dwell in houses of clay, whose foundation is in the dust: but he the blessed (God) is blessed and exalted above all these. Maimony in Fe-

Sude hasorah, chap. 3. S. II. 12.

Ver.7. *blos-out*] that is, *destroy* and *absorb*.
from man] that is, both *men* and
beasts. For as the beasts were made for
man, Gen.1.28 so they became subject to
vanity and destruction, through mans
iniquity. Gen.3.17 Rom.8.20.

Vet. 8. found grace] that is, obtained favour ; or mercy (as the Chaldean translates it). So this phrase is interpreted in Greek, sometime finding grace, Heb. 4. 16. sometime finding mercy, 2. Tim. 1. 18. and grace is opposed unto works, & unto debt, Rom. 11. 6. & 4. 4. And it is a special title of God, that he is named **Graceous**, Ex. 34. 6. and a special prerogative of his people that they finde grace in his eyes, as after of Lot, Gen. 19. 15. of Moses, Exod. 33. 12. of David, Act. 17. 45. of Marie, Luke 1. 30. And the letters of **† Noe's name**, are the letters of **† Grace** in Hebrew, the order being changed.

B B These 3. letters in the Hebrew bibles, doe signifie the *Parasha* or great Section of Moleslaw, which was a Lecture on the Sabbath day, read in the Iewes Synagogues, as is observed *Acti* 15. 21. to which was added a Lecture out of the Prophets, *Acti* 13. 11. And the first paragraph or Section (which from the creation hitherto,) they call *Befithul*, that is, *the beginning*; this legend, which reacheth to the 12. chapter, they call *Noe*, and the rest : There are in all 54. Sections in the law, which they read in the 52. Sabbathes, joyning two of the shorter twice together, that the whole might be finished in a yeres space. Hereof the Hebrew doctors write thus. *It is a common custome throughout all Israel, at their finish wholly the reading of the law, in one yere; beginning in the Sabbath which is after the feast of Tabernacles, at the first section of Genesis, in the second Sabbath, at Tabernacles the generations of Noe, in the third, at The Lord sayd unto Abram, Gen. 12.1. so they read and goe on in the fourth, till they have ended the Law, at the feast of Tabernacles.* Maimony in Misra, treat. of Prayer.

Prayer ch. 13. S. 1.

Ver. 9. *Generations*:] that is, *offspring*, and things that did befall him and them: so Gen. 25.19. & 37.2. & 2.4. &c. 5.1.
just] or, *righteous*: *Noe* is the first in the world that hath this title of *just*; and as generally the *just* liveth by *faith*, Rom. 1.17. so of Noe the Apostle witnesseth, he was made *heir* of the *justice* which is *by faith*, Heb. 11.1. *perfect*] or, *inimitable*, *pure*, of a simple, plain, and upright carriage: as justice usually respecteth *faith*, so perfecteth respecteth *life* and *conversation*, in the heart of man, Esey 38.3. and in his wayes, Psal. 119.1. This not meanes of perfection in measure or degrees, as being without all sin, Eccles. 7.22. Iam. 3.2. 1. Job. 1.8, but when men by the grace of God, keep themselves from their iniquity, P. 18.33. 34 and sin hath not dominion in them, Psal. 19.14. The *perfect man* is opposit to the *perverse* and *wicked*: Job. 9.20. 21.

in his *generations*:] that is, among the men of the ages wherein he lived. So generation, Mat. 11.16. & 12.42. is expounded, the men of that generation, Luk. 7.31. & 11.31. walked with God] that is, by *faith* pleased and acceptably served God: *see* the like before of Enoch, Gen. 5.22. The word may imply also administration in the office wherunto God had call'd him, which was to be a *preacher of justice*, 2. Pet. 2.5. So the Hebrew Doctors say, he preached to the old world, and layd, Turn ye from your *ways*, and from your *evil works*, that the waters of the flood come not upon you, and cut off the whole seed of the sons of Adam. Pirke. R. Eliezer, ch. 12.

Ver. 11. *the earth was corrupt*:] that is, the inhabitants of the earth, (see Gen. 1.11.) and to the earth it selfe for and through them; as is shewed after in ver. 12. 13. therefore both were destroyed together. Corrupting is in special applyed to *idolatry*, and depraving of Gods true service, Exod. 32.7. Dew. 32.5. Iudg. 1.19. 25. the people a^dsayd to do corruptly, 2. Chron. 17.2. when they sacrificed and burnt incense in the high places: 2. King. 15.31. So *Idolatric*

was their chief corruption here, as may also be gathered by Gen 4.26. see the annotations there. before God:] that is, openly and boldly in Gods sight, as Gen. 10.9. and in respect of his worship and law: see Gen. 17.1. *violent* wrong] *injustice*, and *cruel dealing*, which seemeth to be chiefly meant of violating the duties towards men: as the former word noted corruption of religion, Gen. 49.5. Iosel 3.19. Osdad. 1.10. The Chaldee turneth it *rapiens*, (or *robberies*). Or, by violent wrong, violent and cruel men: may be understood: as *pride*, used for *proud men*, Jer. 50.31. 32. *sin*, for *sinful men*, Prov. 13.6. *povertie*, for *poore men*, 2. Kin. 24.14. and many the like. Thus corruption increased in the ecclesiastical, and political estate, as began in the domesticall.

Ver. 12. *all flesh*:] that is, *all men*, who are called *flesh*, both for their traylorie, Psal. 71.39 and corrupt ungenerate estate, Gen. 6.3. So *flesh* is expounded *robe men*, and *people*, Psal. 56.5.12. Esey 40.5.6. *their way*: that is, both their religion or *faire*, (for so a way often signifieth, Ad. 18.25.16. & 22.4. 2. Pet. 2. 2.) and their *manners*, *works* or *cource of life*: as else where is mentioned the *way* of *Kain*, for mal. ci. oufle, Iosel. ver. 11. the *way* of *Balaam*, for covetis infi. 2. 2. Pet. 2.15. and fundry thik. And of this *way* of the old world, wherin wicked men did walk, it is noted, that God had filled their houses with good things, but they said unto him, depart from us: they did eat; they drank; they married wives, they were given in marriage, until the day that *Noe* entered into the *Ark*, and the *Blood* came, and destroyed them all: Job. 22. 15. 17.18. Luke 17.27.

Ver. 13. *An end is come*:] that is, the time of destruction is at hand. (so Amos 8.2. Ier. 51.13. Eze. 7.3. 6. from the fact) that is, because of, or through them. *destroy*:] or, *an corrupting*, that is, *ready to corrupt*, or *destroy*. Before, the word was used for *corrupting* by *sin*: here for *corrupting* with punishment, due for their *sin*: that is, *destroying*.

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enger not upon us.

Ver. 15. *cubit*] or *ells*: a *cubit* is the measure from the elbow to the fingers end, containing six hand breadths; or a *foot* and a *half*: so 300, cubits, make 450. foot. *beights*] or *stature*. By these measures here set down, the *Ark* was by proportion like in shape to a *Coffin* for a mans body, six times so long as it was broad, and ten times so long as it was high: which was commodious for swimming, and standing against winds: fit also to figure our Christs death, and buriall, and ours with him, by mortification of the old man: as the Apostle applyeth this type to baptism, 1. Pet. 3. 20. 21. whereby we are become dead and buried with Christ, Rom. 6.3. 4. 6.

Ver. 16. *A clear light*:] whether by one, or by many *windows*, is uncertain: after there is mention of a *window* that was in the *Ark*, Gen. 8.5. The Hebrew Zo-bar (which the Chaldee translatheth, *Neb. Light.*) is not found in the Scripture but here: of it Zahor signifieth for the *noon-day light*. Some Hebrew doctors say it was a precious stone, hanged in the *Arke*, which gave light to all creatures which were therein. *Pink.* R. Elizier chap. 23. This clear-light signified the enlightening of the Church, by the Holy Ghost, as the dove signified faith in Christ; Eph. 1.17. 18. Job. 10.9. *in a cubit*] or, *into a cubit*. *it from above*:] by it, leemeth the *Ark* to be meant, (rather then the *light* or *window*) which *Ark* had the roofe arched or bowed but a *cubit*, that it might be almost flat, yet so as the water might easily slide off.

third stories] or *third nells*, that is rooms : 25 v. 14. So many distinct stories, there are also within mans bodie. And Paul maketh three parts of man: *body, soule and spirit*. 1. Cor. 5.3. Likewise in Moses Tabernacle, and in Solomons Temple, were three rooms; the Courtyard, the Holy place, and the Most holy. Exod. 26. and 27. 1. King. 6. The Church by Christ, wherewith we, being by *faith* covered and plastered, the waters of Gods wrath,

under the Law, and under Christ, Rom. 5. 13. 14. Job. 4. 17. &c. Ver. 17. I do bring you, am bringing; the Lord hereupon is said to sit at the flood, Psa. 29. 10. as being the Judge from whom this wrath proceeded, and moderator in mercy to Noe. [the flood] or, d. iuge. The Hebrew mabbul, is a peculiar name to this flood, which drowned the world, and made all things fade and dye on earth, wherof it hath the name. In Greek the holy Ghost calleth it Katalymos, of the abounding sand and inundation of the waters, Mat. 14. 38.

Ver. 18. I will establish] that is, make sure and stable, and faithfully keep my covenant. For so the word importeth another Scriptures open it; as, establish thou, 2 Sam. 7. 15, is expounded let us be faithful [or sure]. 1 Chron. 17. 22, and to establish the words of a covenant, 2 King. 23. 3. &c. do (or perform) them; 2. Chron. 34. 31, and to continue in doing them; Gal. 3. 10, with Deut. 27. 26. my covenant or testament; a disposition of good things faithfully declared; which God here usually calleth his, as arising from his grace towards Noe, (v. 8.) and all men; but implying also conditions on man's part, and therfore is elsewhere named our covenant, Zech. 9. 11. The Apostles call it Diathke, that is a Testament or Disposition; and it is mixed of properties both of covenant and of testament, as the Apostle sheweth in Heb. 9. 16. 17. &c. and of both may be named a testament-covenant, or a covenant-testament; whereby the dispensing of Gods favours and good things to his children, is declared and thou shalt enter &c.] This expoundeth the Covenant made, on Gods part, that he would save Noe & his household from death by the Ark, and on Noes part, that he should in faith & obedience make, and enter into the Ark, so committing himself to Gods preservation. Heb. 11. 7. And under this, the covenant or testament of eternal salvation by Christ, was also implied; the Apostles calling, that the (antitype) or like figure hereunto, even

Baptized, dabbah to be slave of; 1. Pet. 3. 21. Which baptism is a Seal of our salvation, Mark. 16. 16. wives] Hereupon the Apostle observeth, how in the Ark, a few, that is, eight souls, were saved by water, 1 Pet. 3. 20.

Ver. 19. two] or, by twos, that is; by pairs: which is after expounded to be seven of every clean, and two of every unclean beast, Gen. 7. 2. Thus God sheweth himself to be the savor of man and beast, Psa. 36. 7. to keep alive] that is that thoumerself keep-alive; 1 as the Greek explaineth it, that thoumerself nourish. Observe how verbs indefinitely, do often times include (though not express) a certain person, especially such as was spoken of before; as, Eccles. 4. 7. (or 1. 1.) they know not to doe well, that is, they know not that they doe evil. Zach. 1. 10. they shall mourn, and so be bitternes; that is, did they shalbe bitternes? This is the Hebrew verb; it self sometime mandateth; as Esey 37. 18. 19. they have laid waste, and to cast their Gods &c. that is, and they have cast their Gods &c. that is, and they have cast their Gods, as is written, 2. King. 19. 1. So in 1. Chron. 17. 14. build me an house to dwell in; for which in 2 Sam. 7. 5. is written, build me an house forme to dwell in. Likewise in the Greek, 25. Suetonius, to question, that is, they quickeled, Mark. 1. 17, for which an other Evangelist saith, Sunelabour, they shake together, Luke 4. 36. not lawfull to eat, Luke 6. 4. that is, for him to eat, Mat. 12. 4. not to enter, Luke 22. 40. or, that ye enter not, Mat. 26. 41. Also the Holy Ghost so translateth; 25, to be my salvation, Esa 49. 6. which Paul citing saith, that thou mayst be my salvation; Acts 13. 47. So in Gen. 19. 10. & 13. 8. Exod. 9. 16. and often throughout the Scriptures,

Ver. 20. shall come to thee] to weet, of their own accord, by my intinct. Signifying hereby that Noe should not need to hunt for them. So it was before with Adam, in Gen. 2. 19. to keep alive] that is, that thou mayst keep them alive: as before in verf. 19. Or, to be kept alive; as the Greek here translateth, to be nurished with thee. For a verb indefinite &c., is often

often to be understood passively; as at time to bear, Eccles. 3. 2, that is, to be born. What to do? Eze. 6. 5. that is, what shall be done? So, for to declare my name, Exod. 9. 16, is by the Apostles authority translated, that my name may be declared, Rom. 9. 17. See Gen. 2. 20 & 4. 3.

Ver. 22. And Noe did it] This commendeth Noe's singular faith and obedience, in undertaking and performing so great a work, full of infinite doubts, fears, troubles, change, &c. wherefore he hath of the Holy Ghost this good report; By faith Noe being spaken of to God, of things not seen yet, movea with reverence (or using carefulnesse) prepared an Ark, to the saving of his house: by the which he condemned the world, and became heys of the justice which is by faith. Heb. 11. 7. d.d. or made it: namely by the Ark, and all things appointed him of God. Wherefore the Greek so translatheth, Noe did (or made) all things: and often times a thing set down thus generally; is to be understood of all and every particular, the holy Ghost so expounding: as (in a like case) Exod. 33. 40. look and make them after their pattern: that is, looke thou make all things after the pattern, Heb. 8. 5. So Deut. 27. 26. Cursed be he that confirmeth not the words of this law: that is, Cursed be every one that confirmeth not all things written in the book of the law, Gal. 3. 10. and lundy the like. according to all so not only the things themselves s, but the manner of doing them, was according to the commandement of God. Like praise was for the work of the Tabernacle, Exod. 39. 43. & 40. 16.

CHAP. VII.

1. God commandeth Noe and his house, to enter into the Ark, with beasts and fowls. 2. Noe and they gae in. 12. It rayneth fourty days and forty nights: 17. the waters beat up the Ark; 18. and drown the earth; 21. All that were on the dry land dyed; 23. save Noe, and those with him, 24. The waters prevaile 150. days.

1. And Iehovah said, unto Noe, Enter thou and all thy house, into the Ark: for thoe have I seen, just before me, in this generation. Of every clean beast, thou shalt take to thee, seven and seven, the male & his female: and of the beast, which is not clean, two, the male and his female. Also of the foul of the heavens, seven and seven, the male and the female: to keep alive seed, upon the face of all the earth. For seven dayes hence, I will cause it to rayn upon the earth, fourty dayes, & fourty nights: & will blot out every living substance that I have made, from upon the face of the earth. And Noe did: according to all, that Iehovah commanded him. And Noe was, six hundred yeres old: and the Floud was; waters upon the earth. And Noe went in, and his sonns, and his wife, and his sonns wives, with him, into the Ark: because of the waters of the Floud. Of the clean beast, and of the beast which was not clean: and of the foul, & of every thing that creepeth, upon the earth. Two and two, went in unto Noe, into the Ark, the male & the female: even as God had commanded Noe. And it was at the seventh of the dayes: that the waters of the Floud, were upon the earth. In the yere, the six hundred yere, of the life of Noe, in the seconde moneth in the seventeenth day of the moneth: in the same day, all the fountains of the great deep, were broken up; and the windowes of the heavens, were opened. And the rayn was, upon the earth, fourty dayes, & fourty nights. In this selfe same day, entered Noe, and

Bem & Chain & Iapheth, the sons of Noe; & the wife of Noe, & the three wives of his sons ; with them, into the Ark. They, and every beast after his kind, and all the cattle, after their kinds, and every creeping-thing that creepeth upon the earth, after his kind : and every foul after his kind ; every bird of every wing. And they went in unto Noe, into the ark : two and two of all flesh, which had in it, the spirit of life. And they that went in, went in male & female of all flesh, even as God had commanded him : and sehvah shut him in. And the Flood was , fourtie daies upon the earth: and the waters increased, and bare up the ark, and it was lift-up, from the earth. And the waters prevailed, and were encreased greatly, upon the earth : and the ark went, upon the face of the waters. And the waters prevailed most exceedingly, upon the earth : and all the high mountains, that are under all the heavens, were covered. Fifteen cubits upwards did the waters prevail: and the mountaines were covered. And all flesh, that moved upon the earth, gave up the ghost ; of fowle and of cattle, and of beast; and of every creeping-thing, that creepeth upon the earth: and every man. All which had the breath of the spirit of life, in his nostrils ; of all, which was in the dry-land, they dyed. And every living-substance was blotted-out, which was upon the face of the earth, from man unto cattle, unto the creeping-thing, and unto the foule of the heavens; and they were blotted-out, from the earth: and Noe only remained, and

24 they that were with him, in the Ark. And the waters prevailed, upon the earth: a hundred and fiftie days.

Annotations.

1 **E**mer thou] that is, Betake thy self unto my tuition and providence, who will save thee and thine from the wrath that cometh upon the world : 2. Pet. 2. 5. A like speech is made unto the godly, in Ely 16. 20. just before me] that is, sincerely just, by faith, and to the key of the justice which is by faith, Heb. 11. 7. for no flesh is just before God, by the works of the Law; Rom. 3. 20. Noe is also named a preacher of justice, 1. Pet. 2. 5. The just before God, are opposed to hypocrites, which justify themselves before men, Luk. 16. 15. Rom. 2. 29. in this generation] that is among the men of this age: which are called the world of ungodly ones, 2. Pet. 2. 5. See Gen. 9.

2 Ver. 2. every clean beast] Of these there were after by Moses law, two sorts; some clean for meat to eat in common use, such as were all that parted the hoof in two, and chewed the cud; Lev. 11. 3. &c. all other, were unclean. And some that were clean for sacrifice to God, which were either breves, or beeps, or goats : Lev. 1. 2. 10. So of foules, many were counted cleaner for mans meat, Lev. 11. 13. 21. &c; but for sacrifice to the Lord, only turtle doves & pigeons, Lev. 1. 14. And all these sacrifices Abram offered, Gen. 15. 9. and of every clean beast and clean foule, Noe offered a burnt offering after he came out of the Ark, Gen. 8. 20. wherefore by clean beasts here, such only seem to be meant, as were sanctified of God for sacrifice: which ordinances (as appeareth) were revealed of God to the Fathers, from the beginning, as diverse others, after writ-ten by Moses; as cleansing of mens persons, and garments, Gen. 35. 2. paying of tithes to the Preists, Gen. 14. 20. offering of first fruits, Gen. 4. 3. 4. and the like.

As for civil use, all beasts shall be to clean unto the sons of Noe, for meat, by that law in Gen. 9. 3. see the notes there. By nature, all Gods creatures are good, Gen. 1. 31. and there is nothing unclean of itself, Rom. 14. 14. but only by the institution of God, to teach men holynes and obedience: Ad. 10. 15. Lev. 11. 44. 45.

and seven] Hebr. seven seven, that is, by sevens, or seven of each sort: so after, two two, ver. 9. that is, two of each. This number of seven, was after much used in sacrificing; as Job. 42. 8. 1. Chron. 15. 16. Numb. 23. 1. 14. 29. male and his female,] the Hebrue is, man and his wife: which the Greek and Chaldee translateth, male and female, and so the Hebrue it selfe is in the next verse, for the foules. It is the manner of the Hebrue tongue, to call all living creatures by the name of man and wife, and their yong ones sons, Lev. 1. 5. and things also without life, woman and fitter, Exod. 26. 3. The mysterie of things, may by such names the better be discerned: for beast clean and unclean, figured out men; as the vision shewed to Peter manifeſteth, Acts 10. 11. 20. 28.

two] The Greek explyneth it, two two, that is, by twos: as before by sevens: and in the 9. verse following, the word two is doubled.

3 Ver. 3. seven] to weet of the clean, & two of the unclean: as was before of beasts. And so the Greek exprefith it.

4 Ver. 4. seven daies hence] Hebr. so yet seven daies; that is, the seventh day after this: as verf. 10. So, yet three daies, 2. Chron. 10. verf. 5. is in verf. 12. shewed to be in the third day: So in Gen 40. 13. The Hebrue is, is sometime used for after, as Exod. 16. 1. Psl. 19. 3. Numb. 33. 38. Jer. 41. 4. Ex. 3. 8. ¶ will cause] Hebr. I causing: it is spoken as if it were then in doing for the more certainty. So, thou heaping coles, Prov. 25. 22. is translated, thou shalt heap, Rom. 12. 20. fourtie daies:] This time of vengeance is after us'd for the time of humiliation: as Moses, Elias, and Christ our Lord, fittid

40. daies and 40. nights, Deut. 9. 9. 11. 1. King. 19. 8. Mat. 4. 2. And 40. daies respite was given to Niniveh, Jon. 3. 4. as thrise 40. (that is 120) yeres to the old world before it was drowned, Gen. 6. 3.

blot out] or, wipe out: that is, destroy and abolish. This the Hebrew doctors expound to be out of the land of the world to come, the land of the living: R. Menachem on Gen. 7. and the Apostle placeth their spirits in prison, 1. Pet. 3. 19. living-substance] every thing that flancketh up, or subfleth, this word is also used D. ut. 11. 6. and Job 22. 20.

6 Ver. 6. 600 yere old] Hebr. a son of 600. yeres: that is, going in his 600. yere. See Gen. 5. 32. and here after in verf. 11.

waters] or, as the Greek hath, the Flood of water.

7 Ver. 7. his sons wives.] Thus but a few: that is, eight soules were saved by water: as the Apostle observeth, 1. Pet. 3. 20. And here againe, Noes rare faith and obedience is set forth, Heb. 11. 7. because] or, for seafe of: Hebr. from the face.

9 Ver. 9. and two] that is, by twos, as verfe 2.

10 Ver. 10. at the s[even]enth] or, as the Greek faith, after 7. daies: see before ver. 4.

II 11 Ver. 11. the 600. yere] or, In the yere of 600. yeres; that is, while Noe was living in the 600. yere of his life: which was from the creation of the world the 1656. yere, and this was the beginning of that yere of his life, for he continued a yere in the Ark, Gen. 8. 13 and lived 350. yere after the flood, and dyed 950. yere old, Gen. 9. 28. 29.

the second month] to weet, of the yere; agreeable in part, to that which we now call October: for the end, and revolution of the yere, was about the moneth which we call September, Exod. 23. 16. and 34. 22. and so the new yere then began, this was a moneth called the moneth of Eliahuim, 1. King. 8. 2. where the Chaldee paraphrath, that they called it of old, the first moneth, but now, (faith he) it is the seventh moneth. For the yere changed the beginning of it ecclesiastically, upon the coming of

ing of Israel out of Egypt : sic Exod. 12. 2. and Lev. 23 39. comp̄d with Exod. 23 16. Some take it here to be meant of the 2. mon. according to the Iwes eccl̄eſiaſt̄l account, that is, April.

[of the great deep] that is, of the waters which had by the providence of God been put into tr̄sl̄uries (or store houses) under the earth, Job 28 4, 10. Psal. 33. 7. Deut. 8. 7. As : 160 of the Ocean sa, which sometimes is called the Deep, Job 38. 16. 30. & 41. 31. Psal. 106. 9. [the windows] or [bl̄ses] flood-gates of heaven : that is, of the air, as is noted on Gen. 1. 7. So Ezeij 24. 18. This denotes the extraordinary violent falling of the waters from above ; as the former did their springing up from beneath. Herewpon waters, deeps, floods and the like, are used for great afflictions, whereby the life is indangered : Psal. 69. 2. 3. 15. 16.

Ver. 12. the rays] or shower, that is, vehement rays. After this manner the Israelites were baptised in the cloud and sea ; when the clouds streamed down vavters ; 1. Cor. 10. 1. 2. Psal. 77. 18. Exod. 14. 24. 25. And now was Noe saved in the Ark in the midst of the vavters, and was spir‐ tually baptised into Christ's death by faith 1. Pet. 3. 20. 21. Heb. 1. 17.

Ver. 13. In the selfe same] Hebr. In the strength (or body) of thy day. So Gen. 17. 23. Lev. 23. 14. 16. 10. 37.

Ver. 14. every beast] that is, some of every sort, two of the unclean as before, v. 2. every wing] that is, of every sort or some are winged with feathers, others with skin as bats. Therefore the Greek transl̄teth here as before, according to his kind.

Ver. 15. went in] of their own accord, miraculoſly. God so moving them : that they seemed before-hand to know the wrath of God that should come on the world.

Ver. 16. about him in] or, about (the dore) upon him ; after him : the Greek saith, about the Ark on the out-side of him. And this was to keep him safe, and (as the Chaldee transl̄teth) protect him, from the vio-

lence of the rays : also that no other should come in : for so the like speech seemeth to import, in 2 King. 4. 4. 5. The record of this grace to Noe, is found in sundry heathen Writers, they say Denial (when waters drowned all the rest) was with his wife preserved in a ship or Ark, Ovid, Metamorph. l. 1. Lucian, de Dea Syria Noe was of the Greeks called Dension, (a Julian Martyr Apol. 1. testiflyeth) and he name implyeth so much, it being made, of the wet and of the sea.

Ver. 17. 40. dayes] that is, 12. large dayes, comprehending nights also, as v. 4. and to the Greek exp̄lyeth it, 40. days & 40. nights. See the notes on Gen. 1. 5. from] or, from : upon but the Greek saith, from the earth ; and the Hebrew meghnai, from upon, is sometime only from : as Exod. 10. 18. Tertiothat which in 2. Chr. 33. 8. is written upon the land, in King. 21. 8. is but from the land. So from by me, Gen. 13. 9.

Ver. 18. went upon the face] that is, as the Greek transl̄teth, was carried upon the waters : So ships, are said to goe (or walk.) Psal. 104. 25. Tis us Noe in the Ark, clasped the waters of Gods wrath, wherein the world perished : as Israel after this, passed safe through the waters of the sea, wherein the Egyptians were drowned : Exod. 14. Heb. 11. 29. Noe was baptised into Christ's death, and buried (in the Ark) with him into his death, but raised up again with him also, God giving him victory through faith in Christ : Rom. 6. 3. 4. 1. Pet. 3. 20. 21.

Ver. 19. most exceedingly] or most vehemently : the Hebre phrase (as also the Greek) doth b̄le the void, vehemently vehemently. So Gen. 17. 2. & 30. 45. often.

Ver. 20. Fifteen cubits] that is, 22. foot and a halfe. God weigeth the waters by measure, Job 28. 15. [prevale] that is, as the Greek exp̄lyeth, were lifted up, higher than all mountaines. To this Job hath reference, saying, bee senteth out (the vavters,) and they overturn the earth : Job 12. 15. this judgement was admirable seeing there are mountaines, as Atlas, Olympos, Caucasus

Caucasus, Atlas, and other such, that are so high, as their tops are above the clouds, and winds ; as historiographers doe report. And the mountains of Ararat, so high, that the Ark rested upon them long before the face of the earth was discov̄red : Gen. 8. 4. 5. &c.

Ver. 21. every man] the flood came and destroyed them all, Luke 17. 27. they were wrinkled before their time, a flood was poured upon their foundations : Job 22. 16.

Ver. 23. Not only] or, but Noe. To this the Scripture after hath reference, Exod. 14. 14. though Noe, Daniel and Job were among them, they shoulde deliver but their own souls. So a few were saved : 1. Pet. 1. 20. & 2. 5. And heathen stories ḡve testimony unto this truth, that at the deluge of all men Dension only was left alive, (that is, Noe,) by going with his wife and children into a certain great Ark which he had : &c. Lucifer, l. de Dea Syria.

CHAPT. VIII.

1. The waters of the flood asswaged. 4. The Ark resteth on Ararat. 7. Noe sendeth forth the Raven, and the Dove. 15. God biddeth Noe goe forth of the Ark. 18. and he goeth. 20. He buildeth an Altar, and offereth sacrifice. 21. which God accepteth, and promiseth to curse the earth no more.

1. And God remembred Noe, and every beast, and all the cattell, that was with him in the Ark : and God made a wind to passe over the earth ; and the waters asswaged.

2. And the fountains of the Deep, and the windows of the heavens, were stopped : and the ravish from heavens, was restrained. And the waters returned from off the earth, going and returning : and the waters abated, at the end of the hundred and five dayes.

3. And the Ark rested, in the

seventh moneth, in the seventeenth day of the moneth: upon the mountaines of Ararat. And the waters, were going and abating, until the tenth moneth: in the tenth (moneth) in the first of the moneth, the tops of the mountaines were seen. And it was, at the end of fourty daies: that Noe opened the window of the Ark, which he had made. And he sent forth, a Raven : and it went forth going forth, and returning: until the waters were dried, from off the earth. And he sent forth a Dove from him : to see if the waters were abated, from off the face of the ground. And the Dove found not rest, for the soile of her foot, and she returned unto him, into the ark ; for the waters were, on the face of all the earth : and he put forth his hand, and took her ; and caused her to come unto him, into the arke. And he wayted yet other seven dayes : & did again send forth the Dove, out of the ark. And the Dove came in to him, at even tide ; and loe an olive leaf pluckt off, was in her mouth : and Noe knew, that the waters were abated, from off the earth. And he wayted yet, other seven dayes : and sent forth the Dove ; and she did not againe return unto him, any more. And it was, in the six hundred and one yere, in the first (moneth,) in the first of the moneth, the waters were dried up, from off the earth : and Noe removed the covering of the Ark ; and he saw, and behold the face of the ground was dry. And in the second moneth, in the s̄even and twentieth day of the moneth, the earth was dried.

And

15 And God spake unto Noe, saying. Go forth out of the Arke : thou, and thy wife, and thy sonns & thy sonns wives, with thee. Every beast, which is with thee, of all flesh; of fowl, and of cattell, and of every creeping-thing that creepeth upon the earth, bring thou forth with thee; that they may breed abundantly, in the earth; and be fruitful and multiply, upon the earth. And Noe, went forth : and his sonns, and his wife, & his sonns wives, with him. Every beast, every creeping-thing, and every fowl; all that creepeth upon the earth : after their families, went forth, out of the Ark. And Noe builded an Altar, unto Iehovah : and took of every clean beast, and of every clean fowl, and offered-up burnt-offerings, on the altar. And Iehovah smelted, a smell of rest: and Iehovah said, in his hart; I will nor again curse any more the ground for mans sake; for the imagination of mans hart, is evill from his youth : and I will not againe any more smite every living-thing, as I have done. Henceforth all dayes of the earth; seed-time, and harvest, and cold, and heat, and sommer, and winter, and day, and night, shall not cease.

Annotations.

Go I remembered] that is, shewed himselfe to have care of Noe, & helped him out of his troubles. Things are often spoken of God, after the manner of men: as Gen. 6.5. So after Gen. 30.22. every beast] or, every living thing, the Greek translateth, all wilde-beasts, and addeth, all foules and all creeping things. **wind:**

The Hebrew name *Rach*, signifieth generally any spirit, or wind; and all windes are brought forth of God out of his treasures, Psa. 135.7. and we know not whence they come, or whither they go, Job 3.8. but God maketh the weare for them, Job 28.21. and railed this wind extraordinarily, in mercy. **swaged**] or, were stoked, quainted. This word is applyed also to the awraging of anger, Eze. 2.1. and of murmuring, Numb. 17.5. Wherfore this wind (which seemeth to be extraordinary,) had a miraculus effect in awraging the waters, whereas usually winde maketh them rage, Psa. 107.25. Ion. 1.4. Therefore one Chaldee paraphrase calleth it a winde (or Spirit) of mercies.

Ver. 2. of the deep] the water gulfes within the earth, vvhich before were broken up; see Gen. 7.11. **clapped**] thus God shewed himselfe to be hee that can stay the boster of heaven, Job. 38.37.

Ver. 3. going and returning] that is, continually returning, to weet into their channells and treasuries within the earth, Psa. 33.7. Eccle. 1.7. So after ver. 5. **going and abiding**; that is, continually abiding, more and more. **So going**, is elsewhere used for continuing, and increasing: Eccle. 19.19. The like is in Gen. 12.9. **at the end**] or, after: as the Greek translateth it here, and in v.6.

Ver. 4. of Ararat] that is, of Armenia: a country neer Assyria and Mesopotamia, mentioned also in 1. King. 19.37. Eze. 37.38. Jer. 51.27. The Greek here calleth them as the Hebrew *Ararat*, but in Eze. 37.38. it translateth it *Arenus*. Also the Chaldee here calleth them mountis of *Kardu*, which many Writers witness to be hills in Armenia. And the name *Ararat* seemeth to be turned into *Armenia*, of *Asiam* (that is, Syria) and *Minni*, (wherof see Jer. 51.27.) or of *Ararat* and *Minni* compounded.

Ver. 5. tops] Hebr. the heads.

Ver. 6. that Noe opened] Hebr. and Noe opened: we may leave the word *and*; as doth the Greek, and our English speech also beseech-

beareth : which the Hebrew it selfe elsewher sheweth may be done, as 2. King. 14.10. and why shouldest thou murmur? but in 2. Chron. 25.19. and is lette out: loin 2. Chron. 18.12. and is set down, which in 2. King. 21.13. is left out. So it may be in many other places, as Gen. 22.4.

Ver. 7. a Raven] an uncleanle soule, Deut. 14.14. sent forth 40. daies after the tops of the mountis apperead, to see if the waters were abated, as the Greek addeth, & as the next verle sheweth of the dove. For the Raven should have fed on the dead karkefes, if any had appeared. Prov. 30.17.

returning] that is, flying to and fro, returning to the Ark, but not into the same, which the dove after did, v.9. wherupon the Greek interpreters (as it seemeth) translated it *returned not*. Noe had no tidings of the waters abating, brought by this messenger; therefore he sendeth another, the Dove: which returning vwith an olive leafe or branch; ver. 11. signified the glad tidings of peace, by the ministracy of the Golpeyl, & of the Sprit, (which the Dove representeth Mat. 3.16.) but the ministracie of the Law and letter, (which the Raven seemeth here to figure out,) giveth the hart of man no evidence, that the waters of Gods wrath for sin, are any whit abated.

Ver. 8. a Dove from him] the Greek faith, after him, meaning the Raven. This Dove seemeth to be sent out 7. dayes after the Raven, as may be gathered by the 10. verl. **vvhether** is mentioned Noes waving after 7. dayes. **Of the sending forth** of this Dove, and of her return unto Noe, (whom heathens name *Dercudon*) there is express mention in humane Writers, Plutarch, diaolog. de industr. humanae. **abated**] Hebr. leightened: that is, decreased, so in ver. 11.

Ver. 10. he stayed] or, patiently abode: so in verl. 12. **did again send**] or, added to send: so in verl. 12. did not adde to return: and ver. 11. **¶ will not adde to curse;** that is, not curse any more.

Ver. 11. leaf] or, branch, as it is elsewhere

Englished, Neh. 8.15, a signe that the waters were low; and spirallly a token of grace and peace in Iesu Christ, brought in the mouth, that is, the word and doctrine of the Ministers of the Gospel, compared unto doves, Mat. 10.15. Eze. 60.8. Rom. 10.15. which came unto the Church in the evening of times, in these last dayes Heb. 1.1.

Ver. 13. the sixt yere] to weet, of Noes life; as the Greek expiceth. **in the first**] to weet, the first moneth, as the Greek addeth, and the Hebrew before in v.4. & after in v.14. plainly spaketh; but affecting brevity, such words are often omitted. So after: the first of the moneth, that is, the first day, as the first of the feaste, Mat. 16.17. is expounded by the holy Ghost, the first day of the feaste, Mat. 14.12.

Ver. 14. the 27. day of the moneth] By this it appeareth that Noe was in the Ark a full yere (or year of dayes) conteyning 365. dayes, according to the course of the Sun. For he entered the Ark, the 17. day of the 2. moneth, in the 600. yere of his life, Gen. 7.11. 13. and there hee continued till the 27. day of the seconde moneth in the 601. yere of his life, as the 13. and 14. verles of this 8. chapter shew. Now the 12. moneths of the Hebrews had 354. dayes, (for 6. months had each of them 30. daies,) and the other six moneths had each 29. dayes, which make 354. to which add 11. dayes, till the 27. of the 2. moneth full ended) and there are dayes 365.

Ver. 15. after their families] that is, the male with his female, nor confutedly rushing out all together, but in order, and after their kinde, as the Greek translateth. Families are here attributed to the bruite creatures, as before, man and wife, Gen. 7.2.

Ver. 20. built an Altar] of earth, as is probable by the Law after given in Exo. 20.24. an Altar of earth wherof make unto me. And I will the Nations alter used, mentioning Altars of grass, and of turf. King. 1. Aeneid. 12. Istor. 1. od. 19. An altar is called in Hebreu *Mizbeach*, that is, sacrificatori, or place of laying the sacrifice, for the

the sacrifices were killed upon it, or by it, Gen. 22, 9. 10. Lev. 1. 11. It was a holy place, and sanctified the offering, Mat. 23, 19. Exod. 29. 37; and so was a figure of Christ, by whom we offer the sacrifice of praise always to God, Heb. 13. 10. -- 15. And it is a tradition of the Lawes, that the place where Noah built this altar, was the place where Abram afterward built an Altar to offer Isaac, Gen. 22. 1. and where Cain & Abel offered before. See the notes on Gen. 4. 3.

[every clean beast] of the bullocks, sheep, and goats; see the notes on Gen. 7. 2. So in Pirke R. Eliezer, chap. 23. it is layd, *Noe brought of the kinds of clean beasts, a bull, a sheep, and a goat, and of the kinds of unclean fowles, Turtle doves and young Pigeons, & built an altar, and offered, &c.* [burnt-offerings] named in Hebrew *gadoloth*, that is, *affectiones*, for that they went up in fire to the Lord, all (except the skin) upon the Altar as Moses theweth saying, *It is the burnt-offering, because of the burning upon the altar all the night, unto the morning, Lev. 6. 9.* Therefore the Holy Ghost in Greek calleth them *holocaustomata*, that is, *whole-burnt-offerings*, & sheweth how they figured Christ's body offered up unto God for us, Heb. 10. 6. 10. and our reasonable service of God by him, whiles we present our bodies a living sacrifice, *holy and acceptable unto God*, Rom. 12. 1. External burnt-offerings were in use in the Church, before the Law given at mount Sinai, as appeareth by this, and Exod. 10. 25. & 18. 12.

Ver. 21. *the smell*] or, the odour, favour. It hath the name originally of respiration, and it signified Gods gracious acceptance of the sacrifice offered; as 1. Sam. 26. 19, let him smell an offering, Lev. 26. 31. I will no smelt the smell of your sweet odours: So in Amos 5. 21. Wherefore the Chaldee translatheth, the Lord accepted with favour his oblation. The Scripture (peaketh of God, after the manner of men, who are delighted with sweet odours, Esey 3. 24. Song 1. 2. of ref] that is, of sweetnes, or of sweet favour, which refresheth, comforteth & quieteth the sense. The Hebre word is of the

same root that Noes name was of, which signified rest and comfort, Gen. 5. 29. The Greek here and usually turnth the *euodia*, of sweet favour, which the Apostle followeth, saying Christ hath given himselfe for us, an offering and a sacrifice to God, for a smell of sweet favour, Ephes. 5. where this sacrifice of Noe, and all other in the Law, are shewed to have their accomplishment in Christs death; for otherwise, as it was impossible that the blood of bulls and goats should take away sin, Heb. 10. 4. so was it impossible that the smoke of such flesh burned, should be a sweet odour to God,

in his hart or, *unto his hart*, that is, *hartsly*, minding and purposing the thing which followeth. Some understand it, unto Noes hart, as spoken to his comfort: but the Hebre (el) *unto*, is often used for in; as Gen. 6. 1. Sam. 27. 1. and the Greek expayneth it in the former sense. The Chaldee translatheth it (or by) *hu word*: which may be understood as an oath; as not only the Hebre doctors lay, that God stretched out his right hand, and sware &c. (Pirke R. Eliezer, chap. 23.) but the Prophet also witnesseth, *I have sworn that the waters of Noe, shall no more goe over the earth, Esa. 54. 9.* *not again curse*] or, not add to curse. This taking away of the curse, (notwithstanding mans corrupt hart remaining) is a notable testimony of Gods rich mercy in Christ, by whom we are freed from the curse, Gal. 3. 13. Rev. 22. 3. Zach. 14. 11. For the covenant now made concerning the waters with Noe, was a figure of that spirituall and eternal covenant of peace with us in Christ, as is shewed in Esa. 54. 8. 9. 10. *for mans sake*] the Greek faith, for mens works, for the imagination or, though the fiction; see Gen. 6. 5. where from mens merits, the contrary is concluded to that which here God in mercy promiseth. *youth*] or childhood: so that it meaneth not only mans age, but infancie or childs age, as the word whence *youth* here is derived, is spoken of Moles when he was a babe, Exo. 2. 6. and weall are transgressors from

the womb, Esey 48. 8. Psl. 51. 7. & 18. 4. In Breishib rabbi (an Hebreu commentary upon this place) a Rabbe is layd to be asked, when the evill imagination put into man? And he answere, from the house that he is formed. *at I have done*] to weet, paicularly with water, blowbeit; fire shall consume the remant, Job 22. 20: for the heavens and the earth now, are by Gods word kept in (bore, reserved into fire, against the day of judgement; and perdition of ungodly men: 2. Pet. 3. 7.

22 Ver. 22. Henceforth all days of the earth] that is, *H. reafter, so long as the earth endureth*. It is a promise to conserve the orderly course and state of the world through all ages, unto the end: under which also the promise of stabilitie of grace in Christ, is spirituallly covenanted unto the faithful; as 1 Cor. 33. 20. 21.

C H A P. IX.

1. God blesseth Noe and his sons. 4. Flesh with the blood, & murder, are forbidden 9. Gods covenant to drown the earth no more, 13. judg'd by the rainbow. 18. Noe replenisheth the world, 20. planted a vineyard, 21. is drunken, & mocked of his son: 25. Cursef Canaan, 26. B. fifth Sim. 27. prayeth for Laphet, 28. and dyeth 950 years old.

2. A NJ God blessed, Noe and his sons; and said unto them; Be fruitfull, and multiply, and replenish the earth. 2. And the fear of you and the dread of you, shall be upon every beast of the earth: & upon every foul of the heavens: on all that moveth upon the ground, and on all the fishes of the sea; into your hand are they given. Every moving thing that is, living, to you shall it be, for meat: as the green herbe, have I given to you all things. But flesh, with the soul thereof of the blood therof, yee shall not eat. 4. And surely, your blood of your

foules, will I require; at the hand of every beast, will I require it: and at the hand of man; at the hand of every mans brother, will I require the foule of man. He that sheddeth mans blood, by man shall his blood be shed: for in the image of God, made hee man. And you, be yee fruitfull and multiply; and bring-forth abundantly in the earth, and multiply therein.

And God said unto Noe, and unto his sonns with him, saying. And I, behold I establish my covenant, with you: and with your seed, after you. And with every living soule, that is with you; of the soule, of the cattell, & of every beast of the earth, with you: from all, that goe out of the ark; to every beast of the earth. And I will establish my covenant, with you; and all flesh, shall not be cut off, any more, by the waters of a flood: and there shall not be any more, a flood, to destroy the earth. And God sayd; This is the signe of the covenant, which I doe give, betweene me and you; & evety living soule, that is with you: to eternall generations. My bow: I have given in the cloud: and it shall be for a signe of the covenant between me, and the earth. And it shall be, when I makee elbudy the cloud, over the earth: that the bow shall be seen, in the cloud. And I will remember my covenant, which is betweene me and you, and evety living soule, of all flesh: & there shall not be any more the waters, to a flood, to destroy all flesh.

5. And the bow shall be in the clouds: and I will see it, to remember the everlasting covenant, between God and evety living soule: H. 2. of all

of all flesh, that is upon the earth.
 17 And God said, unto Noe: This is the signe of the covenant, which I have established; between me and all flesh, that's upon the earth.
 18 And the sonns of Noe, that went out of the Ark, were Sem, and Cham, and Iapheth: and Cham, he is the father of Canaan. These three, were the sonns of Noe; and of these all the earth was over-spread. And Noe began, to be an husbandman: & he planted, a vineyard. And he drank of the wine, and was drunken: and he uncovered himselfe, within his tent. And Cham the father of Canaan, saw, the nakednes of his father: and told his two brethren, without. And Sem and Iapheth took a garment; & they laid it upon both their shoulders, & went backward, and covered the nakednes of their father: and their faces, were backward; and they saw not, their fathers nakednes. And Noe awoke, from his wine: & he knew, that which his younger sonn had done unto him. And he said, Cursed be Canaan: a servant of servants, shall he be to his brethren. And he said, Blest be Iehovah, the God of Sem: and Canaan shall be a servant to them. God perswade Iapheth, that he may dwell, in the tents of Sem: and Canaan shall be, a servant to them. And Noe lived, after the Floud: three hundred yeres, and fiftie yeres. And all the daies of Noe were, nine hundred yeres, and fiftie yeres: and he dyed.

Annotations.

BE fruitfull] the blessing first given to Adam, Gen. 1. 28. is here received, in

the same words: and the Greek hereto addeth, and exercise dominion (or subdue us) which the Hebrew expresseth in Gen. 1. Here it is implied in the verse following.
 Ver. 2. Shal be upon every beast] or be upon them: This is that soverainty which Adam had over the creatures before his fall; though not after the same manner; for then the creatures were subject of their own accord, now of teare, and by constraint. And although many beasts rebell against men and destroy them, [especially for some great sins; Lev. 26. 22. 1. King 13. 24. 2. King 2. 14.] yet as the Apostle saith, every nature of wilde beasts, and of birds and of creeping things, and things in the sea, is tamed and hath bene tamed of the nature of man: Jam. 3. 7.
 Ver. 3. moving] or, creeping thing that is living, that is, as the Greek in the former verse translateth, moving things which live: wh reby things that die alone, or are not lawfully killed, seem unto some to bee excepted; as after in the Law, such are plainly forbidden to be eaten, Lev. 21. 8. Exod. 21. 31. So the law touching unclean beasts, foules, fishes &c, mentioned in Lev. 11. seemeth not to be given as yet. And this was the ancient Rabbins judgment, as in Bresheit rabba they say. What is that which Psl. 145. 7. teacheth us saying, The Lord looPeth the bounde. All beasts which have been forbidden as unclean in the world, God will cleanse and license them in the world to come of the M. star. Even as to the four of Noe, as the first they were clean, as it is written (Gen. 9. 3.) every moving thing that is living, to you shall be meat: as the green herb &c. As the herb is permitted unto all, so all beasts [shall be permitted unto all, as the green herb] given before for meat to man and beast, Gen. 1. 29. 30.

Ver. 4 with the soule] or, in the soule, that is, the life: for so the soule often signifieth, Job 2. 6. Job. 10. 19. 17. the blood] this declarer what the former meanis, in the soule, that is, the blood: a reason whereof is shewed in the law, Lev. 17. 9. 11. for the soule (or life) of the flesh is in the blood: and

and in ver. 14. the soule of all flesh, is the blood thereof. So this law against eating flesh with the life or blood, seemeth to be against crueltie, not to eat any part while the creature is alive, or the flesh not orderly mortified, & cleaved of the blood: 1. Sam. 14. 34. 13. 34. and this the reson following doth confirme. Also the Hebrew Doctors, make this the seventh commandement given to the sonns of Noe, which all Nations were bound to keep: as there had been six from Adams time. Which they reckon thus. The first against Idolatry, worship of stars, images &c. The second against blaspheming the name of God. The third against shedding of bloud. The fourth against unjust carnall copulations, whereof they make sixe, i. with a mans own mother, 2. or with his fathers wife; 3. or with his neighbours wife, 4. or with his sister by the mothers side, 5. or with mankind, 6. or with beasts. (Five of which they gather to be forbidden by Gen. 2. 24. the other by Abrahams speech, Gen. 20. 12.) The first precept was against rapine or robbery. The fixt to have judgment or punishment for malefactors. And unto Noe was added the seventh, this here mentioned; which they understand to forbid the eating of any member, or of the flish of a beast, taken from it alive. Who so ever in the world, transgressed any of these seven commandments wilfully, the Lewes held he was to be killed with the sword: as sheweth Maimony in Misneb treat. of Kings, chap. 9. but the heathens that would yeeld to obey these seven precepts; though they received not circumcision, nor observed the other ordinances given afterward to Israel: they were sufferd to dwell as strangers among the Israelites, and to sojourn in their land, as is shewed after upon Exod. 12. 45. and Lev. 22. 10.

Ver. 5. And surely your bloud] This the Greek translatheth. For even your bloud: for making it a cause and reason of the former prohibition. of your soules] that

is, your life bloud, whereby your persons are kepte alive. Or, of your soules, that is of your soules: meaning that who so killleth himselfe, God will require his bloud at his oown hands, & judge him as a murderer. So the Lewes expound these words: Maimony, in Misneb, tom. 4. treat. of Murder ch. p. 2. 3. require] or, seek out, and consequently punysh, as Gen. 42. 22. Hereupon God is called the requyer (or seeker out) of blouds, Ezel. 9. 13. and so the punysher. For where Moses saith in Deut. 18. 19. I will require it of him: Peter expoundeth it, he shall be destroyed from among the people. Act. 3. 23. every beast] So God ordained in the law, that the beast which killed a man, should be put to death, Exo. 21. 28. But the Lewes apply this against such men as procure their neighbours death by any wilde beast, Maimony in the first place, of every mans brother] his the Chaldee translatheth, of the man that shall bleed his brothers bloud. By brother, is meant any other man, (as the next verle sheweth:) for God made all man kind of one bloud, Act. 17. 26. The Jew Doctors understand this of such as lend or hire an other man to kill their neighbours. Maimony ibidem.

Ver. 6. He that sheddeth blod] meaning wilfully: for he that killled his neighbour unawares, his life was provided for by the law in Num. 31. 11. by man shall his bloud be shed] that is, by the magistrate; whose power is here established, for killing all wilfull murderers: as the Chaldee exprest it saying, wish witness by sentence of the judges, shall his bloud be shed. This was one of the seven commandements given to the sonns of Noe, forementioned. And this accordeth with the law, Num. 35. 29. 30. but private men may not use the sword, Mat. 26. 52. Rom. 13. 4. image of God] and so the injury is not only to man, but to God himself. The image of God in men, is defaced by sin, but not wholly: and mans nature having a soule spiritual, understanding, immortall &c. still remayneth, wherein part of Gods image is yet to

to be seen in man. So the Apostle useth a like reason against the cursing of men, *1 Tim. 3.9*. And the law after commandeth, that no satisfaction should be taken for the life of a murderer, which was guilty of death, *Num. 35.31*; yea as the Jew Doctors write, though he could give all the riches in the world, and though the avenger of blood were willing to free him, yet he was to be put to death, because the soul (or life) of the party murdered, is not the possession of the avenger of blood, but the possession of the most holy God, Mammom, *treas. of Murder, chap. 1. S. 4.*

Ver. 11. to defrey] Hebr. to corrupt; the Greek sayth, to corrupt all the earth. This sheweth that the covenant was against the universal drowning of the world, not but that some particular countries may so perish. Also by saying a flood, he relieveth other means to consume the whole world, as by fire: *Pet. 3.7-10.* See the notes on *Gen. 8. 21.*

Ver. 12. is the sign] or shall be the token. The use of a sign, is to confirme mens faith in Gods promises: *Ezay 7. 11. and 38. 7. 22.* [I] doe give unto you a sign that is, doe put or set as the Holy Ghost translatheth giving, *Ezay 42.1.* by putting, *Mat. 12. 19.* So in the Hebrew, that is expressed by the word set, *1. King. 10. 9.* which elsewhere is written given: *2. Chron. 9. 8.* See *Gen. 1. 17.* And the Chaldee, for between me and you, faith between my word and you: as oftentimes for the Lord, hee putteth his Word; by whiche same Christ is called, *Joh. 1. 1.* in whom all Gods promises are yea and Amen: *1. Cor. 1. 20.*

Ver. 13. my bow] hat whiche we call the rain-bow, because it is in the day in the day of rayn, *Ezec. 1. 28.* whiche God calleth his, for the wondrousnesse thereof & for the sacramental signe by his speciall ordinance. The Heathen Poets therefore called it *Theaemantus*, as being the work of the wonderfull God. It is called a bow for the litesenes; and hath many colours, partly wateuish and partly fiery, to put us in mind both of the watry flood, yvhe, by the old world perished, and of the fyre,

yvhe with the world that now is shall be burnt, *1ob 22. 15. 16. 20.* *2. Pet. 3. 5. 6. 7.* 10. And as the bow is an instrument of war, and so used in Scripture for a signe of warres, *Gen. 48. 22.* *Psal. 7. 13.* *Lam. 3. 12.* *Zach. 9. 10.* *Rev. 6. 2.* lo the raine bovy naturally signifieth yvters in the clouds, but is made of God a signe that the waters shall no more drovyn us, and though he seemeth to bind his bovy like an enemy, (*Lam. 3. 4.*) yet in wrath he remembreth mercy. *I have given] or doe give: for whiche the Greek faith I doe give.* As the covenant made with Noe concerning the waters, is applied to the spirituall covenant made with us in Christ, *Ezay 34. 9-10.* so the rain-bow, (the signe of that covenant) is also applied for the signe of grace from God to his Church, *Ry. 4. 3.* and 10. *Ezec. 1. 28.* the east that is, all people in the world: see *Gen. 11. 1.*

Ver. 14. when I make cloudy the cloud] that is, when I bring many thick and wavy clouds: whiche naturally signifie store of rayn, *1. King. 18. 44. 45.* Therefore: clouds are often used in Scripture to denote afflictions and dangers unto men as *Ezec. 30. 3. 18. & 32. 7. & 34. 12. Soph. 1. 5. Joel 2. 2.* the bow shall be seen] the use whiche ref is, on Gods part to remember his covenant, (as the next verie yelvet) and on mens part, that they rest in faith upon his promise, that hee will no more drovyn the world. Hereupon it is a custome among the leutes, that when any see the bow in the clouds, he blesseth God, that remembred his covenant, and is feathfull theron, and stably in his promise. *Maryony treat. of Blessings. ch. 105. 16.* So Ben Syrach faith, look upon the Rayn-bow, and praise him, that made it, *Ecclesi. 43. 1.*

Ver. 15. Cham] or Ham, Christ is to be pronounced, nor as we commonly do in the yv. rde: amber, but as in the name Christ; as if it were written Cam. And to another proper names, written after this manner: as Chalde, or Cadea, Chanaan, or Canaan, and the like: father of Canaan called in Hebrew Cenebhan. And though

Cham

Cham was father of many moe sons, *Gen. 10. 6.* yet Canaan only is named because he was cursed, as hee followeth in v. 25.

Ver. 20. began to be] This speech doth not necessarily import as if he had never been an husband-man before; but that now after the Floud, hee was one: as of Christ it is written, *hee began to say, Luke 12. 1.* that is, he said, *Mat. 16. 6.* hee began to cast out, *Mar. 11. 15.* that is, he did cast out, *Mat. 12. 12.* and of others, *they began to disdain, Mat. 9. 41.* that is, they disdained, *Mat. 20. 24.* and iudry the like, a husband man or lands man; in Hebrew, a man of the ground, that is, giving himselfe to husbandry or tillage: as the Chaldee saith working the earth: so a man of warre, is a soldier, *Ios. 5. 4.* a man of bloud, is a murderer, *2. Sam. 6. 7.* a man of castell, is a ffebleard or grefier, *Gen. 46. 32.* a man of words, *Exod. 4. 10.* that is, eloquent.

Ver. 21. he uncovered himselfe] that his shame and nakednesse was to bee seene: which sheweth, that wine is a mocker, *Prov. 20. 1.* and to be drunk therin is a riotous excess, *Eph. 5. 18.* This fel ou (in likelihood) somer yeres after his comming out of the Ark, as appeareth by the increase of his chidren children after Canaan was born. Noes sin may be compared with Adams, who was grefied by eating, as Noe doth by drinking the fruit of a tree: upon that, Adam law himselfe naked, and was ashamed; upon this, Noe is naked, and his shame discovered. Now, by drinking the fruit of the vine, we have a signe and seal of the covering of our shame, the forgiveynesse of our sins in Christ: *Mat. 26. 27. 28. 19.* Vpon this similitude of Noes sin with Adams in part, the Rabbinis say, that Noe found a vine, that was cast out of the garden of Eden; *R. Menachem on Gen. 9.*

Ver. 22. he told it] and this (as the sequel sheweth) with a mockage of his aged father.

Ver. 23. Sem] in that Sem the younger is named before his elder brother Iacob, and after blessed before and above him, *v. 26. 27.* it is most likely, that hee was

principal in this good counsell & work. **Ver. 24. his yonger son]** whiche the Hebrew calleth lesser, meaning in yeres.

Ver. 25. Cursed be Canaan] or Cursed shall he be. It is thought of some, that Canaan told Cham his father, of Noes nakednes; and therfore had this curse upon him and his posterite, rather then the other sonnes of Cham, mentioned in Gen. 10. 6 or then Cr à himself. And although by Canaan, may be understood or implied Canaans father, (as the Greek translation hath Cham, and as elsewhere in Scripture Goliath is named, for Goliaths brother, *2. Sam. 21. 19.* compared with *1. Chron. 20. 5.*) yet the event and historie after sheweth, that the Canaanites also were indeed under this curse, when the Israelites conquered their land. And that Noe pronounced this judgment by Gods spirit. But Cham is not exempted hereby from the curse, though his son be named: as Sem is not exempted from the bleffing in the next verse, where Iehovah his God is named. So Iakob is said to bleffe Joseph, *Gen. 48. v. 15.* when Iosephs children had their bleffing, *ver. 16. &c.* And the curse of the wicked, reacheth unto the frise of their body, *Deut. 28. 18.* **a servant of servants]** that is, a most base and vile servant: the Chaldee faith, a working servant: Canaans namedid also portend his condition, being of Canaan to humble, bow, or pref down. And as servitude is here brought upon men for a curse, so the Scriptures under the name of servants signifying sicfull men, doe shew such out from the kingdom of God: *Job. 8. 34. 35.* *Gal. 4. 30. 31.* Among the Heathens also, such an estate was counted miserable: God taketh away halfe the understanding of sicke men that are brought into servitude: with Plato in his ebooke of Laxes, from Homer.

Ver. 26. the God of Sem] under this, Semalfo himselfe receiveth a bleffing, for bleffed is the people whose God Iehovah is, *Psal. 144. 15.* & eternall life is implied herein, for God hath prepared for them a city of whom bee is not ashamed to be exulted their God, *Heb.* 11. 16.

11. 16. and Sem is the first man in Scripture, that hath expressly this honour. By the God of Sem, also may be meant Christ, who came of Sem according to the flesh; but is also God over all blessed; for ever Amen, Rom. 9. 5. Sem by interpretation is a Name, (which is also used for renowne, Gen. 6. 4.) and Christ hath a name above every name, whereat all knees bow: Phil. 2. 9. to servants to them] or to him: that is, to Sem and Iapheth, and especially to Sem: the Hebrew signifieth both them and him. So in the verse following: the Chaldee translateth, to them; the Greek, his servant.

27 Ver. 17. perfwade [or, shall, perwade; or as the Greek and Chaldee translate it] enlarge. The original properly signifieth to perfwade, entise, or allure by slyre and kind words, and is applied to Gods drawing of men unto him, by the Gopself, Hos. 1. 14. and in the Hebrew there is allusion to his name, יְהוָה יְהוָה. Perfwade, the Perfvisible: It meaneth by faire alluring words to perfwade, unto faith & obedience: and so is a prophetic or prayer, that the Gentiles which come of Iapheth, should be brought to the faith of the Gopself. This word of perfwading is often used for drawing men to Christ, Act. 17. 4. & 18. 4. & 19. 8. & 28. 23. 24. and it is the special worke of God, Job. 6. 44. Act. 11. 18. Enlarging also, is not onely of room: h to dwell in, (which may be implied in this blessing of Iapheth, who had more sons then either Cham or Sem,) but oftentimes of the heart by wisedm, love, and comfort: as in 1 King 4. 29. 2 Cor. 6. 11. Esa. 60. 5. But it is an other Hebrew word in those places. *hec* may dwell [or, and he shall dwell in the tents of Sem]: that is, be united with the Church: of the Iewes (the posterity of S: which was tell-tell when the Gentiles became jayns, byres, and of the same body, and joint partakers of Gods promise in Christ); the stop of the partition wall being broken down, &c. Epe. 3. 6. & 2. 14. 19. Although it may further imply the grafting of Iapheths children into the Stock of the

Church, when Sem's posterity the Iewes should be cut off, as Paul sheweth in Rom. 11. 11. 12. 15. 17. &c. So the Reubenites are said to dwell in the Hagarene tents, after the Hagarenes were subdued and fallen, 1. Chron. 5. 10. The Church of Christ, is here and often called Tems (or Tabernacle) which are a flitting and moveable dwelling, because such is our estate on earth; here we have no continuing citie, but we seeke one to come, which hath foundations, &c. Heb. 13. 14. & 11. 9. 10. So, the tents of Iudah, Zuk. 11. 7. signifie the Church; and the tents of Iacob, Mal. 2. 12. and the tents of the Saints, Rev. 10. 9. The Hebrew Doctors have gathered from this prophecie, that they shalld speak in Iapheths tongue, (which in the ages following was the Greek) without the tents of Sem: Thalmud, Hierosol. in Meglab. This was fulfilled by the Apostles speaking and visiting the Gopself in Greek.

29 Ver. 19. he dyed] in the yere from the worlds creation 2006. and did see Tharab the father of Abram, the tenth generation after him, before his death.

C H A P. X.

1. The generations of Noes three sons after the Floud. 2. The sons of Iapheth: 3. The sons of Cham: 8. amongst whom is Nimrod, the mighty hunter, and King: 15. and the twelve families of Canaan, 19. the borders of their land. 21. The sons of Sem, father of the Hebrews;

4 And these are the generations of the sons of Noe; Sem, Cham and Iapheth: and unto them were born sons after the Floud. The sons of Iapheth, Gomer, & Magog, and Madai, and Javan, and Thubal: and Melchec, and Thiras. And the sons of Gomer, Ascanaz & Riphath, and Thogarma. And the sons of Javan, Elisa and Tharsis, Kittim, and Dodanim,

5 Dodanim. Of these were the Iles of the nations divided, in their lands; every man after his tongue: after their families, in their nations.

6 And the sons of Cham; Cushi and Mizraim, and Phut & Canaan. And the sons of Cushi; Seba and Havilah, and Sabrah and Regmagh & Sabtaca: and the sons of Regmagh, Sheba and Dedan. And Cushi, begat Nimrod: he began, to be a mighty one, in the earth. He was mighty in hunting, before Iehovah: therefore it is said; As Nimrod, mighty in hunting, before Iehovah. And the beginning of his Kingdome, was Babylon; and Erech, and Acad and Chalneh: in the land, of Shinar. Out of that land went forth Assur: and he builded Nineveh, and Rechoboth the citie, and Calach, and Resen, between Nineveh and Calach: the same is a great citie. And Mizraim, begat the Ludims, and the Anamims, and the Lehabims, and the Naphthuchims. And the Pathrusims, and the Cauchim, (from whence came out the Philistines,) and the Capthorim.

15 And Canaan, he begat Sidon his first-born, and Beth. And the Jebusite, and the Amorite, and the Girgasite. And the Evite, and the Arkite, and the Sinite. And the Arvadite, and the Sainarite, and the Chamaithite: & afterward were the families of the Canaanite spread abroad. And the border of the Canaanite was, from Sidon: as thou comest to Gerar, unto Gaza: as thou comest to Sodom and Gomorrha, and Admah, and Seboim, unto Lashah. These are the sons of Cham; after their families, after their tongues: in their lands, in their nations.

21 And there was born also, to Sem himselfe: the father, of all the sons of Heber; the brother, of Iapheth the elder. The Sons of Sem, Elam and Assur: and Arphaxad, and Lud, and Aram. And the Ions, of Aram: Vz and Chul, and Gether and Mab. And Arphaxad, begat Salah: and Salalah, begate Heber. And unto Heber were born, two Ions: the name of the one Phaleg, for in his daies, was the earth divided; and the name of his brother, Ioktan. And Ioktan begat Almodad, and Saleph: and Charfarmaveth, and Iarach. And Hadoram and Vzal, and Diklah. And Obal, and Abin asl and Sheba. And Ophir and Chavilah, and Iobab: all these were sons of Ioktan. And their dwelling was, from Meha: as thou goest to Sephar, a mount of the east. These are the sons of S. m: after their families, after their tongues: in their lands, after their nations. These are the families of the sons of Noe, after their generations, in their nations: and from these were the nations divided, in the earth, after the Floud.

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Annotations.

T *He generations*] that is, the children begotten of Noe; 3. Ions; by whom 3. parts of the world were inhabited; Asia by Sem's posterity; Africa by Chams, and part of Europe with Asia the lesser, by Iapheth.

V *Ver. 2. Iapheth*] the eldest of the three brethren, v. 21. He is renowned in the ancient Greek writings, called *Iapto*; of him many things are fabled by the Poets; and

and his posterite called *Iapetionides*, by *Hesiod* and others. *Gomer*,] in Greek *Gamer*: of him came a people [it] called by their fathers name in Ezeekiels daye, feated Northward from the land of Canaan, who did help to affl. et the Iewes, after their return out of Babylon, *Ezek.* 38.6. They are of Greek Geographis c. l led *Kimmerois* [*Kimmerites*, the people, yond Thracia. *Iosiphus*] his *Antiquities* ch. h, the *Gatians*, were of old named *Gomerites*. The *Kimmerites* (or *Cimmerians*.) afterward degenerated into the name of *Cimbrians*. *Magog*,] of him also came a people and country so named, which were enemies to Gods people, *Ezek.* 38.2. and 39.6. *Rev.* 10.8. those that are now called *Sythians* (or *Sarmatians*.) are thought to be of his race. *Joseph*, *Antig.* b.1.c.7. which *Sythians* dwelt in *Cœlicyria*.

Midas] the father of the people called *Medes*, into whof cities the *Israelites* were led capives, 2. King. 8. 11. They with *Paras* (the *Persians*.) overcame the Babylonian: *Ezay* 13.17. and 21.2. *Ier.* 51. 11. *Dan.* 5. 28. 31. and 6. 8. That people is also mentioned in *Acts* 2.9. *Iavan*] in Greek *Ionian*: of him came the people called *Iones*, that is *Grecys*: whch are mentioned by the name *Iavan*, in *Ezay* 27. 13. *Ezay* 65. 19. *Dan.* 8.21. and 10. 21. Vnto them the *Israelites* were sold for bondmen, *Ioel* 3.6. They were called *Grecys*, of one *Grekus* a King. *Thubal*] in Greek *Thobel*: his children were stll called by his name, used trading with the *Tyrians*, *Ezek.* 27.13. and ayded *Gog* their Prince, aginst the people of God; *Ezek.* 38.1.3. The *Thobelites*, *Josephus* sayth, in his time were called *Thberi*, *Antig.* b.1.c.7. they inhabited Spayn, and the countries adjoyning.

Meshech in Greek *Mosoch*: of him came the *Moscovites*, as some think, and the name seemeth to confirm: who removed their dwelling more Northward. *Meshech* is usually joyned with *Thubal* beforementioned, neere whom he was feated: *Ezek.* 27. 13. and 38.2. *Josephus* deriveth

from him the *Cappadocians*: (*Antig.* x. c.7.) which of old were called *Mesches*.

Thrus,] of him came the *Thracians*, and the Greek name *Thras*: he is not mentioned againe in Scripture, save in the genealogie, 1. *Chron.* 1.5. Here ate of Iapheth reckoned seven sons, which first settled in Asia; and from thence further Northward and west. So in Asia, there are seven Christian Churches of the Gentiles, *Rev.* 1.11. Thus Iapheth hath been perfwaded and enlarged.

3 Ver. 3. *Ajanax*] in Hebreu *Ashchenaz*: his land and children reyneyd his name, when they helped the Medes to overthrow Babylon, *Jer.* 51.17. Of him the sea between Europe and Asia, was called *Ax nos Ponto*; and after, *Euxenos*: and his posterity dwelt in Asia, *Pontus* and *Bythinia*, (mentiond in 1. *Pet.* 1.1.) where is the river *Acanthus*. The Iewes now commonly call *Germanie*, *Ashchenaz*; & others with them deriv: from it the *Ajanas*, and *Tusconis*: that is the *Dutch* men. But the *Jerusalem Chaldee Paraphrase*, turneth it here *Aja*. There (in Asia the les) is the country *Ajanas*, & *Sicania*, named of this man.

Riphath] he in 1 *Chron.* 6.1, is called *Diphath*: for the Hebreu letters are like, and so one put sometime for another, as is shewed on Gen. 4.18. Of *Riphath*, the *Riphene mountains* in *Scythia*, seem to have their name. But the holy Scriptures mention him not; as being furthest off, from the Iewes land. *Josephus* saith, the *Paphlagonians* come of him. *Thogarma*] in Greek *Thorgama*; (as the Hebreu it selfe sometime translathet letters; *Almaggim*, 1. *King.* 10. 11. and *Algummim*, 2. *Chron.* 9. 10. *Harcha*, 2. *King.* 22. 14. and *Chesrah*, 2. *Chron.* 34. 21.) Of this *Thogarmahs* house and off-spring, there is mention in *Ezek.* 27. 14. and 38. 6. he was feated Northward near *Gomer*; and the *Chaldee Paraphrase* on *Ezekiel*, makes his country *Garamania*, or *Germany*.

4 Ver. 4. *Elisa*] or (as the Hebreu wri-
teth) *Elisbah*: his sonns dwelt in Iles and
seld blue and purple to the *Tyrians*, *Ezek.*

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27. 7. Of him came the Greeks called *Aoles*, & the country was named *Hellas*: that is *Greece*; as both the name, and *Thar-*

gium Ierusalem witnesfeth. *Thasif*,]

Hebr. *Tharifish*: his children dwelt by the sea, used much shipping & merchandise, *Ezay* 27. 12. 25. The country was after named *Cidia*, & here was also a famous city called *Tarsus*, where the Apostle Paul was born, *Act.* 21. 39. Whither the Prophet Ionas fl. d. *Ion.* 1. 3. The Hebrews call the mayn Sea *Thasif*, *Psa.* 48. 8. because they usually traffiqued but by that Tharifean sea. *Kium*] the Greek sayth, the *Ketians*: whom the *Ierusalem paraphrase* leathet in *Quale*; and *Maketaia* that is *Macedonia*, sheweth by the name, that it also came of *Ketum*. Of this people & country mention is made also in *Num.* 24. 24. (where the Chaldee translathet *Romanes*, the Latine *Italia*), *Ezay* 23. 1. 12. *Jer.* 2. 10. and *Dan.* 11. 30, where the Latine translathet it *Romans*. *Topi* deriveth the *Cyprians* from *Kium*, amongst whom is the citie *Kition*, *Dodain*,] written also *Rodanum*, 1. *Chron.* 1. 9. and here in Greek *Rhodioi*. The *Rhodeans* and *Doreans* about Greece, seem to come of these. The Scriptures mentioun not this *Dodanum*, any more then *Tirua*, in v. 2. the *Dodonians* in *Epirus* seem to come of him. Thus Tapheth bath 7. nephews, as before he had 7. sons.

5 Ver. 5. the iel.] that is, the countries where

the nations of Iaphets linage dwelt, in Europe and the iel therof: wherefore although an iel is thickly used for a little land in the sea, yet often it is largely put for any country or nation there inhabiting, wherfore the holy Ghost translatheth that nation, or *Gentiles*, *Mat.* 12.21. which in Hebreu is *Heles*; *Ezay* 42.4. every-

man] The Hebreu *Ish*, man, is often put for every-one; and so is translated in Greek by the holy Ghost, *Hab.* 8.11. from *Ier.* 31. 34. See also *Gen.* 15. 10. their families] or kindred; in Greek, their tribes: which word is after in this chapter and otherwhere, as also in *Rev.* 1. 7. used for

2 a family, flock or kindred of any nation. And in the Hebrew, Egypt is said to have tribes, *Ezay* 19. 13, of which word, see the notes on *Gen.* 49.10. 16.

6 Ver. 6. *Cush*] he was father of the *Arabiens* and *Ethiopians*, or *Mores*, as the next verse the wech: and where *Ethiopia* is mentioned in Scripture, the Hebreu name is *Cush*, *Ezay* 37.9., and often otherwhere: & they are called *Ethiopians* (according to the Greek name of their burnt faces and black skin: see *Jer.* 13.23.)

Mizraim] of him came the *Egyptians*: and the land of *Egypt*, (so called of the Greek in *Mat.* 2. 15.) and always in the new Testament, v. 21 in the Hebreu by Moses and the Prophets, alwaies cal'd the land of *Mizraim*. And it is layd to have the name *Egypt*, of one *Aeguptos* a King there. But the *Arabiens* and *Turks* to this day, call that land *Mizri*; and *Cedrenus* in Greek nameth it *Mefira*. See also *Gen.* 12.10. & 41. 56. *Put* [or, *Put*] by whose name their children and land was still called in Ez. kiel's time; *Ezek.* 27. 10. & 38.5. in other Writers it is named *Lybia*, there is the river called *Pithihui*.

Canaan] i: Hebreu *Cnaghan*: he it was vvhom Noe cursed, *Gen.* 9. 25. his country (the land of *Canaan*) was after given for a profession to the *Israelites*; famous through all the Scriptures. *Palaestina*, *Iudea*, (or *Lewis*.) *Samaria*, *Galilee*: were all parts of this land of *Canaan*.

V. 7. *Seba*] or *Saba* (as the Greek vttereth it) of vvhom came the *Sabeans* who being mixt afterward vvith other peoples, were therupon called *Arabiens*, that is a mixed people: for *Arabi* (that is, *Archia*) 2. *Chron.* 9. 14. is written also, *Hebr.* 1. *Kir*. 10. 15. which properly signifieth a mixed multitude, as in *Exod.* 12.38. *Havila*] in Greek *Eula*: the posterity of this man, with his 4 br-thren following, dwelt neer the former *Sabeans*, an vvhich others many caused the name of their large territories to be called *Arabie*, of the mixture of peoples, as before is noted. *Sheba*] called also in Greek *Saba*: his posterite dwelt

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dwell southward; in Ethiopia, a rich land. The Queen of Sheba came from far to hear the wisdom of Solomon, 1. King. 10. 1. in the Gospel she is called Queen of the South: Mat. 12. 42. Deuter. 31 he is mentioned with his seed, among the Merchants, in Exk. 27. 13. and 38. 13.

Ver. 8. *Nimrod* [called in Greek, *Nebrod*; so in the Hebrew text, *M* and *B* are put one for another, as *Merodach Esa*] v. 1. or *Berothach*: 2. King. 10. 12. *Nimrod*, *lignificat in Reboli*, he was the chiefe builder of *Babel*. [*a mighty one*] the Greek calleth him a *Giant*.

Ver. 9. *in hunting*: This the Scripture applyeth to hunting of men, by persecution, oppression, tyranny: 1er. 16. 16. Lam. 3. 52. & 4. 18. Prov. 1. 17. 18. And so the *jerusalem paraphrall* here expounds it of a sinful hunting of the sons of men. And Moses in the next verse sheweth, how hearkened for a kingdom: which by right pertained not to him, seeing he came of Cham, the younger of the three brethren, Gen. 9. 24. Before *Iehovah*, [that is, magnitely, openly, and without fear of God; as Gen. 6. 11. And so the Lord took notice of his evil, it is said] that is, comonly sayd, and become a proverb against all tyrants and persecutors.

Ver. 10. *Babylon*, [in Hebrew *Babel*, which the Holy Ghost in Greek calleth *Babylon*, Rev. 18. 2.] A citie named of the event, because God there confounded their tongues, and scattered them, Gen. 11. 9.

Shinar, [in Greek *Senar*, which is by interpretation, *(she war)*, *That which scattered* (the inhabitants) *out of it*, as the like phrase is used in Job 38. 13. and hereof it seemeth to have the name: for other wise, as all other countries were called by the name of their first possessors, so this was named the land of *Nimrod*: Mic. 5. 6. But usefully it is called *Shinar*: Gen. 11. 2. 9. & 14. 1. Esey 11. 14. Dan. 1. 2. and is noted for the dwelling place of wickednes, Zech. 5. 11. The same land is also called *Chaldea*: Gen. 11. 28. 2er. 51. 24. 35. Ezek. 23. 16.

Ver. 11. *went forth Assur* [so the Greek translateth it; or *Ashur* (who was the son of *Sem*, v. 2.) to avoid Nimrods cruelty, went and builded Nineveh and the other cities: and so *loquitus* maketh *Assur* the builder of Nineveh, Antig. 1. 1. c. 7. But it may also well be translated, *he went forth to Assur*, that is, to *Assyria*, a country lying near to *Shinar* or *Chaldea*, having the name of *Assur*. Thus Nimrod hunted from one land to another, increasing his dominion. So in the Hebrew is to be understood to, as often clew here to: which the Scripture is. *Left the weth, as the house*, 2. S. m. 6. 10. *for unto the house*, 1. Chron. 13. 13. *the land*, 2. Sam. 10. 2. *for, unto the land*, 1. Chron. 19. 2. and many th: 1. ka. *Nineveh*, a great citie, famous by the preaching of the Prophett *Jonas*, Jon. 1. *the citie*.] this is added, because *Rechoboth* signifieth alio streets: but here it is the name of a citie, which the Greek and Chaldean versions doe confirm: as also Gen. 36. 37.

Ver. 13. *the Ludim*: [that is, *Lud* and his posterity, so after *Anam* and his posterity. For besides the Hebrew forme which is plural, the Greek by article plainly sheweth them to be peoples, not persons. The mans name seemeth to be *Lud*, spoken of in Ezek. 27. 10. & 30. 5. Esey 66. 19. (where also *Lud* the sonn of *Sem* may be comprehended, Gen. 10. 22.) and his race the *Ludim* (or *Lydians*) in Ier. 46. 9. *Lehabims* called *Lybians*; a people in Africa.]

Ver. 14. *Pisithians* [or, *Phylissians*, a people after much spoken of in Scripture: Iudg. 13. & 14. &c.] These first dwelt with the *Caphoris*, (next mentioned) Ier. 47. 4. and were called by their name, Deut. 2. 23. and from *Caphor*, the Lord brought them into *Canaan*, Amos 9. 7. where they remained uncult out of Israel, to their great trouble.

Ver. 15. *Sidon* [of him came the *Sidonians*, & a citie in his land was called by his name great *Sidon*: Ios. 11. 8. & 19. 28. a citie renowned also in humane writers for antiquities & fame of the builders therof. Qu. Curtius. l. 4. This was after allotted to

Aser son of *Israel*, though they fayled in 21. not casting out the inhabitants, Iudg. 1. 31. *Ceth* of whom came the *Cethites*, or *Hittites*: Gen. 15. 20.

Ver. 16. *the Iebusite* [that is, (as the Chaldee paraphrast expresteth,) the *Iebusites*, *Amorites* &c. the singular number being put for the plurall, as also in Gen. 15. 20. 21. Exod. 3. 8. and 21. 23. and many other places: and the Hebrew text confirmeth this as in 2. Sam. 5. 6. the *Iebusite* the inhabitant: for which, in 1. Chron. 11. 5. is written, *the Iebusite inhabitants*: which plainly sheweth this name to be put for the whole nation. See also before, Gen. 3. 2. and 4. 20. *Iebus* the sonne of *Caanan*, in his country, was a citie called by his name *Iebus*, and *Salem*, and last of all *Ierusalem*: Iudg. 19. 10. Gen. 14. 18. 1. Chron. 11. 4. These and their brethren before and after named, dwelt in the land, which God gave the Israelites.

the Amorites [who were a mighty people, whose height was like the height of Cedars, and they were strong as oaks, Amos 2. 9. *Girgezel* [called also *Gegevens*, Mic. 8. 28. and *Gedaens*: Luke 8. 26. who desired Christ to depart out of their coasts, Mat. 8. 34.

Ver. 17. *the Evites*, [Hebr. *Chivvite*, in Greek *Eutes*; that is, *Eutes*, a people mentioned after, in Gen. 34. 2. & 30. 2. Exod. 3. 8. of them came the *Gibeonites*, a host: lives were spared by Iosif, Ios. 11. 19. The rest which follow, dwelt also in cities near the former: as the *Arrike*, in *Arka* by the bottom of mount Lebanon; the *S mane*, in *Semaram*, which after fell to the *Benjamites*, Jos. 18. 22. and so the rest.

Ver. 19. *Sidon* [a citie in the Northwest part of *Canaan*; the borders of the land which God gave the Israelites, are here briefly described: but purposely & largely in Num. 34. *Gaza* a citie of the *Philistines*, Iudg. 16. situate in the South-west of *Canaan*. *Sodom* in Hebrew *Sedom*: of this and the rest, see the historie, Gen. 18. and 19. They lay in the South-east part of the land of *Canaan*.

Ver. 21. *there was born* [to weet, an offspring, or children: set down afterward. Such words are often to be underlood: as is shewed on Gen. 4. 20. *sons of Heber* or, of *Eber*, that is, of Gods Church, which (when others fell away,) continued in *Hebers* posterity, of whom came *Abraham* the Hebrew, Gen. 14. 13. and his children were called *Hebreus*, Gen. 39. 14. 17. Exod. 1. 15. 16. And though *Sem* were father of many more sonns then of *Heber*: yet are they counted Sem's in speciall, for retaining his faith, and promises: as Rom. 9. 8. So on the contrary, *Cham* is called the father of *Caanan*, Gen. 9. 18. Who had other sonns also, but on *Caanan* his youngest, was *Chams curse* visibly executed, Gen. 9. 25. as *Sems blessing* was on *Heber's* seed, Gen. 14. 13. 19.

brother of Iapheth [here was also brother of *Cham*, but the Scripture calleth them brethren more especially, that are allied also in qualities, as *Sem* and *Iapheth* for good, Gen. 9. 23. 27. *Simon* and *Levi*, for evil, Gen. 49. 5. *the elder*, or, *the great*, to weet; in birth: for *Iapheth* was born before *Sem*, as is observed in Gen. 5. 22. and the Greek version here plainly sheweth that *Iapheth* was the elder. So greater is used for elder, lesser for younger, in Gen. 27. 1. 15. and often in the Scriptures.

Ver. 22. *Elam* [of whom came the *Elamites*, which feated in a Province called *Elam* in the upper part of *Perfia*, Dan. 8. 2. Esey 21. 2. They proved enemies to the sonns of *Heber*, and were for it punished; but in the end obtained mercy, Esey 22. 6. Ier. 49. 36. 39. Acts 2. 9. *Affur* or *Aishbar*: of him came the *Affyrians*, and their land was named *Affrygia*; much spoken of in the Scriptures: they were the scourge of *Israel*, *Hebers* children, 2. King. 15. 19. 29. Esey 10. 5. & 36. 1. &c.

Aphax or *Apa*: *Asdrubal* he hath no speciall genealogie, or country in Scripture, but that he is the father of our Lord Christ, after the flesh: Luke 3. 36. *Lud* [of whom came the *Lydiens*, a people in Asia, differing from *Lud* sonn of *Mizraim* ion. 1. 3]

son of Cham, of whom came the Lydians in Africa, neere Cith, or Ethiopia. See before, v. 13. *Adam*] of whom came the *Aramites*, that is (after the Greek) *Syrians*, enemies also to Gods people, *Judg.* 3. 10. 2. *Sam.* 8. 5. 6. 1. *King.* 10. &c. For Aram leating in the land of Shur in Asia, his country is therefore called in the Hebrew by his name *Adam*, in the Greek *Syria*; as of *Afflur*, commeth *Affuria*, the new Testament always followeth the Greek name, *Luke* 4. 27. *Mat.* 4. 14. Arams land had many parts; as *Padan Aram*, Gen. 28. 2. *Aram Naharaim*, (or *Mesopotamia*.) *Gen.* 24. 10. *Aram of Damascus*, 2. *Sam.* 8. 6. *Aram Zobah*, *Phil.* 60. 2. *Aram Maacah*, 1. *Chr.* 19. 6. & *Aram beib Rehob*, 2. *Sam.* 10. 6.

Ver. 14. *Salab Hebit Shalach*.

Ver. 25. *Phaleg*] or *Phalec*, as *Luke* 3. 35, in Hebrew *Pleg*, that signifieth division.

Ver. 26. *Ioktan*] or *Iektan*: of him and his posterite (though here are reckoned many sons) the Scripture makes little mention: but by their names, compared with countries names in humane writers, they seem to have feated in the East Indies, & there to have increased to mighty nations: but fallen from the faith of their father *Heber*, that they are not worthy to be reckoned for his seed. *Chesur-maveth*] in Greek *Sa-moth*: this mans posterite seeme to have dwelt in *Sarmatia*, a great country beyond Germany, and named (as it is like) of this man.

Ver. 27. *Hadoram*] in Greek *Hodorra*: of the first part of this name *Hado*, some thinke *Hodu*, that is *India*, was so called, *Eph.* 1. 1.

Ver. 29. *Ophir*] in Greek *Onopheir*: from this mans land in India, Solomons ships fetched (lore of fine gold, precious stones &c. 2 *Chron.* 9. 10. 13. 21. 1. *King.* 9. 17. 28. and the gold it selfe was called (by figure of speech,) *Ophir*, *lob* 22. 24. and in other languages *Oburion* and *Obryzum*, of *Ophyrum*, *pure gold*.

V. 1. 30. *their dwelling*] *Hebr.* *their seat*. *Misba*] in Greek *Masse*. *Sephar*] in Greek *Saphera*.

31 Ver. 32. *the families*] in Greek, *or kindred*. By this genealogie here, compared with the names of nations in humane Writers, it appeareth how God hath made of one blood, all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; *Act.* 17. 26.

CHAP. XI.

1. One language was in all the world. 2. The building of Babel, 5, for which God sent the confusion of languages. 10. The generations & lives of the second ten Patriarches, at 11. of Sem. 12. *Arphaxad*, 14. *Salah*, 16. *Heber*, 18. *Phaleg*. 20. *Ragau*, 22. *Saruch*, 24. *Nachor*, 26. *Tharah*, and *Abram*; 30. whose wife *Sarai* is barren. 31. *Tharah* and *Abram*, removest *of ye* of the Chaldees, to *wards Canaan*: *about* *lip* *at Charran*, where *Tharah* dyeth.

1. *And* all the earth was, of one lip; and of one speech. And it was, when they journeyed from the east, that they found a playn, in the land of Shinar, & they feated there. 3. And they said, *every-man* to his neighbour; Goe too, let us make bricks, and burn them with a burning: and they had brick, for stone; and slime, had they for mortar. And they sayd; Goe too, let us build us a citie; & a tower, and let the top thereof reach to the heavens; and let us make us a name: least we be scattered abroad, up*of* the face of all the earth. 5. And Iehovah came down*to* see the citie, and the tower: which the sons of men, builded. And Iehovah sayd; Behold the people is one, and they have all one lip; and this, they begin to doe: and now, there will not be cut-off from them; any thing, that they have imagined to doe. Goe too, Let us goe down*and* let us con-found

8 found there, their lip: that they may not hear, *every-man*, his neighbours lip. And Iehovah scattered them abroad, from thence, upon the face of all the earth: and they left off, to build the citie. Therefore is the name of it called, *Babel*; because there, Iehovah confounded, the lip of all the earth: and from thence, Iehovah scattered them abroad; upon the face, of all the earth. 10. These, are the generations of Sem; Sem, was a hundred yeres old; and he begat, *Arphaxad*: two yeres, after the flood. And Sem lived, after he begat Arphaxad, five hundred yeres: and begat sons, and daughters. 12. And Arphaxad lived, five and thirtie yeres: and he begat *Salah*. And Arphaxad lived after he begat *Salah*, four hundred yeres, and three yeres: and begat sons, and daughters. 14. And *Salah* lived, thirty yeres: and he begat *Heber*. And *Salah* lived, after he begat *Heber*, four hundred yeres, and three yeres: and begat sons, and daughters. 16. And *Heber* lived, four and thirty yeres: and he begat *Phaleg*. And *Heber* lived, after he begat *Phaleg*, four hundred yeres, and thirtie yeres: and begat sons, and daughters. 18. And *Phaleg* lived, thirty yeres: and he begat *Ragau*. And *Phaleg* lived, after he begat *Ragau*, two hundred yeres, and nine yeres: and begat sons, and daughters. 20. And *Ragau* lived, two and thirtie yeres: and he begat *Saruch*. And *Ragau* lived, after he begat *Saruch*, two hundred yeres, and seven yeres: and begat sons, and daughters. 22. And Saruch lived, thirty yeres: and he begat *Nachor*. And Saruch lived, after he begat *Nachor*, two hundred yeres: and begat sons, and daughters. 24. And *Nachor* lived, nine and twenty yeres: and he begat *Tharah*. And *Nachor* lived, after he begat *Tharah*, an hundred yeres, & nineteen yeres: and begat sons, and daughters. 26. And *Tharah* lived, seventeen yeres: and he begat *Abram*, *Nachor*, & *Haran*. And these, are the generations of *Tharah*; *Tharah* begat *Abram*, *Nachor*, and *Haran*: and *Haran*, begat *Lot*. And *Haran* died, before the face of *Tharah* his father: in the land of his nativity, in *Ur* of the Chaldees. And *Abram*, and *Nachor* took them wives: the name of *Abrams* wife, was *Sarai*; and the name of *Nachors* wife, *Milcah*; the daughter of *Haran* the father of *Milcah*, & the father of *Iseah*. And *Sarai* was barren; shee had no child. And *Tharah* took, *Abram* his son, and *Lot* the son of *Haran*, his sons son; and *Sarai* his daughter-in-law, the wife of *Abram* his son: and they went forth with them, from *Ur* of the Chaldees; to goe, to the land of *Canaan*; and they came unto *Charran*, and dwelt there. And the dayes of *Tharah* were, two hundred yeres, and five yeres: and *Tharah* dyed, in *Charran*.

Annotations.

1. *The earth*] that is, the inhabitants of the earth, all nations. Such syords, easly to be understood, are often wytting: the Scripture it selfe sometime maketh them playn; as will God dwell on the earth? 1. *Gen.* 8. 27. that is, with men on the earth; 2. *Chr.* 6. 18. & *1 lands* & *their land*; *Ez.* 37. 18 is ex*ounded*

expounded, nations and the land; 2. King 19.17. all the earth sought to see Solomon, 1. King 10.24. that is, *all the Kings of the earth*, as is expressed 2. Corin. 9.23. See Gen. 6.11. and 27.46. *[of one lip]* that is, *(as Thargum Ierusalem expoundeth it,) of one tongue, or language*. The 1. King is v. 6 & 7. So lips are *la ghares*, 1. Cor. 14.21. *[one speech]* or, *the same words*. This speech was Hebrew, (which after the confusion remained in Hebrew family,) as the names of men, do plainer conurme. So the *Ierusalem* Thargum here saith, *they spake in the holy tongue, wherwith the world was created at the beginning*. And this Hebrew tongue Adam and all the Patriarchs spake; and Moses and the Prophets wrote the oracles of God in it; and it was used of all the world, the pace of seventeen hundred and 57. years, till Phaleg son of Heber was born, and *Babel* tower in building; which was a 100. years after the flood. Gen. 10.25. and 11.9. After that, it was in use among the Hebrews, or Iewes, (called therefore the *Iewe-language*, Eze. 36.11.) until they were carried captive into Babylon; where the holy tongue ceased from common use among men, and mixed Hebrew came in place. So now of a long time, none in the world speaketh naturally the language of Adam and of the old world; but it is gotten with study and learning. This great labour hath God laid on the tons of man.

V. 2. *Sinai* [or] *Sensar*, which was also named *Chaldee*, and (is the Chaldee paraphrast translatheth it) *Babylon*, the land of *Nimrod*: see before, Gen. 10.10. *Thargum Ierusalem* calleth it *Pontus*.

V. 3. *Get you* [or] *Come on*; Hebr. give: a word of exhortation. So v. 4. and 7. *make* [or] *frame* as *bricks*. *[with a burning]* or *to a burning*; that is, *thorowly*, or as the Greek sayth *fire*. Thus wanting stones, they deviled matter to make their cursed building. *[flame]* a kind of natural lime, that was found there in pits & rivers, which served for building, as well or better then artificial morter.

In Hebrew, the words differ but little, *they had chomer* (natural lime for chomer, artificial lime, or mortar). So Gen. 14.10. Compare herewith the heavenly Jerusalem, v. whose walls are garnished with all precious stones, Rev. 21.19. 1. Pet. 2.5.

V. 4. *Ver.* the top *J* Hebrew *the head*, and here the word *reach*, or the like, is to be understood; for so the Scripture oft speaketh with brevity: as the *Arie under curtains*, 1. Chron. 17.1. that is, *remayneth under curtains*, 2. Sam. 7.1. *the men of war*, by night, 2. King. 25.4. that is, *fled by night*, 1. Pet. 5.7. and many the like. See Gen. 13.9. and 23.13. And by the *head reaching to heaven*, is meant a very high tower; as Deut. 1.28. Mat. 11.23 and Babylon afterwards used like preud speeches, Eze. 14.13. 14. *[as]* meaning a great name, to be renowned and famous; as where one Prophet saith, *I have made thee a name*, 1. Chron. 17.8. another explaineth it, *a great name*, 2. Sam. 7.9. See also 2. Sam. 8.13. This word *name*, is sometime put for God himself, Lev. 24.11. 15. whose *name* is *a strong Tower*, into which the righteous runneth, and is set aloft, Prov. 18.10. and to *walke in his name*, is to keep his faith and true religion, Mic. 4.5. contrary to which, some do thinke this Tower of Babel was builded; as R. Menachem on this place calleth some that sayd, *Name* here meaneth nothing but *Idolatry*. And Thargum Ierusalem expoundeth this building, to be partly for religion, partly for munition in time of war; saying, *Let us build us a citie and Tower, &c. and let us make for us within it, a house of worship* (or, *Temple*). *[lest we &c.]* a fear arising from their own guilty consciences, as is often in the wicked, Job 15.20. 21. Lvt. 26.36. Prov. 28.17. *[C]*

V. 5. *Came down* [that is, shewed by his works] that he took knowledge of this evil, & punish it. This is spoken of God after the manner of men: to Gen. 18.21. Psal. 144.5. See the notes on Gen. 6.6. The Chaldee explaineth it thus, *And the Lord appeared, to take vengeance upon the works of the citie and tower,*

Ver. 6.

6. *Ver. 6. there will not be cut off from them,]* that is, *they wil not be restrained*: so noting their willfull perfusing in the evill begun. Or questionweise thus, *should they not be cut off?* (or restrained?) meaning it was very meet they shoudl.

7. *Ver. 7. Let us goe down*] The holy Trinitie here determineth, (as when in Gen. 1.26. he said, *Let us make man*,) against the former determination of vayn men, v. 4. So he disparteth the counsell of the nations, Ps. 33.10. *[not hear]* that is, *not understand*; 10 in 1. Cor. 10.2. *hee speakest not unto men, for no man heareth*; that is, *understandeth*; and in Esa. 36.11. *Speak Syriak for we heare, that is, understand it;* to *hearing hart, for an understanding*; 1. King. 3 v. 10. Joseph heard, that is, *understood*, Gen. 42.23. and fudry the like. Albeit, God might at first smite them all with deafnes, that they could not at all heare; and then change their tongues. A like judgement David wileth against his enimies, Psal. 51.10.

8. *Ver. 8. scattered* [and] so dissolved their communion, and brought on them the evill which they sought to prevent, v.4. for *that which the wicked seeketh, shall come upon him*; Eze. 10.10. 24. The Hebrew Doctoris from hence doe conclude, *The generation of the division (of tongues) have no part in the world to come, (that is, in the Kingdome of heaven)* as it is written. *And the Lord scattered them from thence &c.* The Lord scattered them in the world; and from thence the Lord scattered them in the world to come. *Thalmud Bab. in Sanhedrin, ch. 10.* left off to build; *[the contrary miracle God wrought by the gift of tongues, to build up Ierusalem, Act. 2.4.6.11. &c.]*

9. *Ver. 9. Babel* [or] *Babylon*, in the Greek translated *Confusion*: because there the Lord (*Babel*, that is,) Confounded their Language: And *Babel* is the same that *Babel*, but for cause of speech etc. first is left out; & it accōrdeith with the Chaldee or Babylonian tongue, which fourdeth the Hebre *Bab*, *Babel*, as the Chaldee paraphrast here hath it. *[lip of all the earth]* that is, *language of all people on the earth;*

see verise, 1. *And here tongue first were for a ligge to unbelievers*, (as 1. Cor. 14.21.) that by this judgement they might be converted unto the Lord; though they made no such use thereof, as neither did those, that mocked at the gift of tongues whereby the heavenly citie was builded, Act. 2.4. --- 13. The Hebrew Doctors say, *that at this perfon there were seventy nations, with 70. sundry languages*. *R. Menachem*, on Gen. 11.11.

10. *Ver. 10. old J* Hebr. *son*, and so to the rest that follow. See the notes on Gen. 32 and compare this genealogie with that there. Ten Patriarchs are there reckened from *Adam* to *Noe*; and ten here, from *Sem* to *Abraham*: both of the proceeding with the lineage of our Lord Christ, who came of all these fathers according to the flesh, Luk. 3. There each Fathers generation is set downe in three vers, here but in two; and their death is not spoken of. Howbeit the lives of men, are now shortned to the halfe.

11. *Ver. 11. 500. yere*] By this we may gather, that Sem lived till Iaask sonn of Abram was 50. years old, and saw ten generations after him before he dyed. A singular blessing both to him and them.

12. *Ver. 12. begat Salah* [or], *Shelach*: and as the Holy Ghost counted the time of Arphaxads birth, two yeres after the flood, v. 10. so may we gather it for all the rest: as *Salah* was born 37. years after the flood, & after the creation of the world, 1693. The Greek translation infiereth here, a man which never was, by the Hebrew veritie, saying that *Arphaxad begat Cainan*; & that *Cainan* lived 130. years and *begat Sala*. Also the time of each fathers procreacion, is for the most part changed in the Greek. This seemeth to be done purposely: & that the true Genealogie might not be known to the heathen, for whom the Greek bible was first translated. And because in all Greek Bibles, *Cainan* was set down: the Evangelist also, (to bear with the worlds weaknes,) or for other causes seeming good to the spirit of God, reck-

neth. *Kinax* between *Aphax* and *Sala*, in Luk. 3.36. But neyther here, nor in *Chron.* 1, nor in any Hebrew text, is his name recorded. See a like thing, in Gen. 46. 10.

14 Ver. 14. *begat Heber*] after the flood 67. y. in the y. of the world 1723.

16 Ver. 16. *begat Phahor, Peleg*; after the Flood 131. y. and of the world 1757.

17 Ver. 17. 430. *year*] So Heber lived till Abram was dead, Gen. 25. 7, and was the longest living of all that were born after the flood; and they that came after him, lived not past half his days.

18 Ver. 18. *begate Regau*] or *Ruhn*: after the Flood, 131. y. and of the world 1787.

20 Ver. 20. *begat Sarach*] or *Serug*: after the Flood 163. y. and of the world 1819.

22 Ver. 22. *thirty years*] at the same age, *Phahor* and *Salah*, are before noted to have begotten their sons. *begat Nachor*] after the Flood, 193. and of the World 1849.

24 Ver. 24. *begat Tharab*] or, *Tera*: after the Flood 222. y. and of the World, 1878.

26 Ver. 26. *begat Abram* in *Nachor* or *Haran*] that is, *began to beget*, and so begat one of these three; to weet *Haran* not all in the same yere:

The like was before in Noes begetting *Sem*, *Cham*, and *Iapheth*, Gen. 5.

32 where *Sem* for dignity, was named *Abram*; see Gen. 17. 15. 5.

daughter of Haran by this all it appeareth, that *Haran* was eldest of the three brethren. And this *Macha* (or *Melcha* as the Greek writeth her) was grandmother to *Rebecca* Iaakobs wife, Gen. 22. 20. 23.

Ioscha] in Greek *Ioscha*; the Jews think this was *Sarah*, and that she had two names: and was laid to be *daughter of Tharab*, Gen. 20.

12. as being his grandchild.

Ver. 31. *Tharab took Abram*] It appeareth by *Iof. 24. 2*, that these fathers were fallen to Idolatry, and served other gods in *Chaldeas* or *Meopotamia*: and there the God of glorie appeared to Abram and said,

Come thou forth from thy land and from thy kindred: and come into this land which I will shew thee, *Ast. 7. 2. 3.* whereas therefore

dee p̄phrāt taketh it to be the name of a city, but the Greek translatiseth it a *Cantre* and Stephen, in *Ast. 7. 4*, sayth, *the land of the Chaldeans*. And the Chaldees being idolaters, in like lyhood consecrated and named th̄s place unto and of the fire, which they had seen to come down from heaven upon the Fathers sacrifices, (as is noted on *Gen. 4. 4.*) and whereof they were wont to lig lamps for to keep the fire, which therupon they called *Orn afida*, *lights of grace*. So other heathens after, did to honour fire, as *Qn Curtius b. 4*, saith of Darius, that he calld upon the sacred and eternal fire. Or it might be a place of sacrificing in *Cl aldea*, as God had his *Vt* (that is fire) in *Sion*; and *forane* in *Jerusalem*, *Esa. 31. 9.* So the Ierusalem paraphraſt calleth it here, the *steie formate of the Chaldees*.

Chaldees or *Chaldeans*: called in Hebrew *Crafdim*; and s. turned into l. *maketh Chalidim*: the holy Ghollin Grek *kwhom we follow*; calleth it so, *Chaldees* *Ast. 7. 4.* And because they much used Astrologie, therefore in time it was common for Astrologers, to be called *Chaldeans*: as in *Dan. 2. 4. 5.*

Ver. 29. *Sarai*] there was daughter of Abrams father, though not of his mother, Gen. 20. 12. her name was changed to *Sarah*, as *Abram* also was named *Abram*; see Gen. 17. 15. 5.

daughter of Haran by this all it appeareth, that *Haran* was eldest of the three brethren. And this *Macha* (or *Melcha* as the Greek writeth her) was grandmother to *Rebecca* Iaakobs wife, Gen. 22. 20. 23.

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Come thou forth from thy land and from thy kindred: and come into this land which I will shew thee, *Ast. 7. 2. 3.* whereas therefore

fore *Tharab* here tooke *Abram* &c. it selfe meth Abram acquainted his father with this oracle of God, and that *Tharab* repenting, consented alio to goe our, and is for it made as principall in the journey.

[with them.] that is, with *Tharab* and *Abram*, whom Moses by this word *them*, implieth to be author under God of this removal towards *Canaan*, agreeable to Stephens narration *Ast. 7. 7.* as is before noted. Wheresfore also in *Gen. 15. 7.* and *Neh. 9. 7.* it is magnified that the calling was specially of *Abram*. And his faith is particularly commended, *Heb. 11. 8.*

[dwell.] or *settled*: that is, dwelt in *Charran*: as *Ast. 7. 2.* where Abram got substance, and made soules, *Gen. 12. 5.* and staid there til his father *Thara* dyed, *Ast. 7. 4.* whose old age seemeth to be the cause of their staying in that place.

And this *Charran* was in the land of *Chaldeas* also, and not far from *Vt*: wherefore God agayn called Abram thence; *Gen. 12. 1.* And although there was a *rever* *vray* from *Vt* to *Canaan*, then to goe by *Charran*, (as in the mapps of those countries may be seen:) yet because the *neareft* *vray* was most dangerous and troublesome, God led them about by an inhabited and safe *vray*, providing fo to their intimacies, as he did the like after, for Abrams children, in *Exod. 13. 17. 18.*

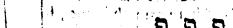
CHAPTER 12.

1. God calleth Abram to goe into an other land, 2. promiseth to bēf him, and in him, alfa-

miles of the earth. 4. Abram d. parteth with Lot, from *Charran* to *Canaan*. 6. He passeth through the land, 9. which is promised him in a vision, & there he buildeth Altars.

10. He d. even by a famine into *Egypt*, 11. Fear maketh him say his wife, *be my b. sister*.

14. For her bewy she is taken into *K. Ephraim* house; 17. but the Lord by plagues compelleth him to restore her.



AND Iehovah said unto Abram; Goe thou, from thy land and

from thy kinred; and from thy fa-
thers houſe: unto the land, which I
wil shew thee. And I wil make thee,
a great nation; and I wil bleſſ thee;
and I wil make thy name great: and be
thou a bleſſing. And I wil bleſſ,

them that bleſſ thee; and him that
speekerin-thee-evil, I wil curse: And
bleſſed shall be thee, all families of

the earth. And Abram went, as Je-
hovah spake unto him; and Lot went
with him: and Abram, was seventy

yeeres & five yeeres old, when he went
out from *Charran*. And Abram took
Sarai his wife, and *Lot* his bro-

thers son, and all their substance that
they had gathered, and the fountes

which they had made in *Charran*: &
they went out, to goe to the land of

Canaan; and they came, to the land

of *Canaan*. And Abram passed
through the land, unto the place of

Sechem, unto the *Oke* of *Moreh*; and
the *Canaanite*, was then in the land.

7 And Iehovah appeared unto Abram,
and said, unto thy seed, wil I give this

land: and he buildest there an altar;

to Iehovah, who appeareth unto him.

8 And he removed thence, unto a mou-

tain Eastward of *Beth-el*, and pitch-

ed his tent; having *Bethel* Sea-ward,
and *Ai* East-ward; & he buildest there

an altar, unto Iehovah; and he called,
on the name of Iehovah. And Abram

journed: going and journyng,
toward the South.

10 And ther was a famine in the land:

and Abram went down to *Egypt*, to
sojourn there; for the famine was heavy
in the land. And it was, when

he was come near, to enter into *Egypt*: that he sayd unto *Sarai* his wife;

K 2 Behold

12 Behold now I know, that thou art a woman of fair countenance. And it wil be, when the Egyptians shall see thee, that they wil say, this is his wife: and they wil kill me, and thee they wil have alive. Say I pray thee, thou art my sister; that it may be well with me for thy sake; and my soule shall live, because of thee. And it was, when Abram was entred into Egypt: that the Egyptians saw the woman, that she was very faire. And Pharaohs Princes saw her; and they praised her, unto Pharaoh: and the woman was taken, into Pharaohs howse. And he did good to Abram, for her sake: & he had sheep and oxen, and hee asses and menservants, & womenservants; and shee asses, and camels. And Iehovah plagued, Pharaoh and his howse, with great plagues: because of Sarai, Abrams wife. And Pharaoh called Abram, and said, what is this, thou hast doon to me? Why didst thou not tel me, that shee is thy wife? Why saydest thou, she is my sister? & I might have taken her, to me to wife: and now, behold thy wife, take her & goe away. And Pharaoh commanded men, concerning him: and they sent away him, and his wife, and al that he had.

Annotations.

ב ב ב These letters signifie, that here begins the third Parashah or Section of the law; which upon Gods first word to Abram, is called *Lec leca*: that is, *Goe thou*. See before in Chap. 5. 9.

Ver. 1. *said* to weet, after that Abrams father was dead, Act. 7. 4. Thus God was he that redaded Abram: Esa. 29. 22.

Goe thou [or *Goe for thy self*; signifying that though no other would, yet he should for his own good, get him out from that idolatrous place. So God calleth all from such estate; R. v. 18. 4.

from thy land] or *out of thy country*; that wherein he now dwelt in Charran which was in the same land of Mesopotamia that Ur stood in, Gen. 24. 10 & 28. 2. 7. 30. compared with Act. 7. 1. Gen. 11. 28. The Hebrew doctors expound the name *Charran*, by *Charon ap*, that is, *wrathful anger*, (R. *Mesachem* on Gen. 12.) as if he were now to depart from the place of wrath. So we which by nature were *children of wrath*, (Eph. 2. 3.) are called and chosen of Christ our of this world and from worldly corruption, Ioh. 1. 19. 2. Pet. 1. 4. & are by him delivered from the wrath to come; 1. Thes. 1. 10. *thy kynd*] to weet *Nachor* and the rest, excepting *Lot*. For although ther is no express mention of *Nachor*, among others that went with *Thara* from *Ur*, in Gen. 11. 31; yet it appears by the history following, that *Nachor* went so farre as *Padan Aram*, in Mesopotamia, and there settled: so that it was after called, *Nachors city*, Gen. 25. 20. & 24. 10. 15. and the same was *Charran*, Gen. 28. 2. 10. and there was *Abrams kindred*, and country here spoken of, Gen. 24. 4. *father howse*,] for the father *Tharath* being dead, his howshold (as it seemeth) would goe no further, but stayed there with *Nichor*: and only *Lot* and his howse went with Abram, as the 4. verse, and history following dooth confirm. So *Tharath* howse and *Nachor*, left following of God; and turned again to idolatrie: as appeareth by Gen. 31. 30. 53. Ioh. 14. 1. From hence Christ also calleth all, to follow him, Luk. 14. 26. 27. and so the Spirit saith to the church, *forget thy people and thy fathers howse*, Psa. 45. 11.

will shew thee [that is, *the land of Canaan*, ver. 5. but God here nameth it not, for more proof of Abrams faith & obedience. For as he sayed up this man of iustice from the east; to call him to his foot, that is, to follow him and his direction, Esa. 41. 2. Exod. 11. 8. But under this earthly inheritance, was typed an heavenly, which Abram looked for, Heb. 11. 9. 10. And in Salem a citie of Canaan, Melchizedek reigned, and was Priest of the most high God, and blessed Abram, Gen. 14. 18. 19.

Ver. 2. *a great*] or, *to a great nation*, that is, *to become the father of a great nation*: see Gen. 1. 7. & 17. 4. Of this promise, ther was no visible hope; because *Sarai* his wife (being 65. yere old) was barren, Gen. 11. 30. for which Abram complained, Gen. 15. 2. 3. But under this promised *Nation*, was implied also a spiritual seed, of faithful people. Rom. 4. 11. 12. Gal. 3. 7. *blessing*] in all things: both earthly, Gen. 1. 35. and heavenly, Gal. 3. 14. Ephe. 1. 3. Gods blessing is his favour, and therupon an abundant multiplication of all good things: on the contrary, his curse, is both the depriving of good, & heaping of evil things upon them who he breedeth & punishment. Lâ 3. 65. 66. *thy name* which is better than a good ointment, then great riches Ecel. 7. 3 Prov. 22. 1. So God made David a great name, 2. Sam. 7. 9. *be thou*,] that is, *thou shalt be*, (as the Greek translateth it;) but this manner of speech is more vehement, as whereby God commandeth the blessing, Psal. 13. 33. So Psa. 128. 5. 6. *See thou*.

Ver. 3. *that speaketh thee evil* or *cusseth thee*: but here are two words used, & this first, signifieth evil speaking with light esteem, or vile contumacy and disfavour. Cusing also signifieth evil speaking by men, as Paul the wretched, Act. 23. 5. from Exod. 22. 28. The like blessing, Isaac pronounced unto Isakob, Gen. 27. 19. and Balac to Israel, Num. 24. 9. *in thee*] that is, *in thy seed* (Christ, who shall come of thee according to the flesh,) Gen. 12. 18. For Christ was sent of God to bless us, in turning every one of us from our iniquities, Act. 3. 25. 26. and that we may receive the promise of the spirit through faith: Gal. 3. 14. Wherefore this was a preaching of the gospel to Abram, Gen. 3. 8. And this covenant confirmed before

of God in Charrif, is observed to be 430 yeres before the Law, and could not by the Law be disannuled, because God gave him it by promise: Gal. 3. 17. 18.

V. 4. *went*] By faith, Abraham being called did obey; to goe out into a place which he shoud after receive for an inheritance: & he went out, not knowing whither he shoud come, Heb. 11. 8. *old*] [Heb. *so* of five yeres and sevente yeres, that is, going in his 75. yere. see Gen. 5. 32. And his father *Tharath* being 205. yeres old when he dyed, it appeareth that he begat Abram at 130. yeres, and so not but *Haran* was begotten at *Tharaths* 70 yere, Gen. 11. 28. Abram after an 100. yeres pilgrimage more, dyed, Gen. 25. 7. and *Isaak* his son, then 75. y. old, is left heir of *Canaan*.

Ver. 5. *substance*] or gathered goods: for of getting and gathering, it hath the name: & is a general word, for cartel, money, or other like goods. *the soules*] Heb. *the soul*: put for soules, that is persons of men & women as Gen. 14. 21. & 46. 26. Rom. 13. 1. & often in the scripture. So in the Hebreu text, *man*, 1. Chron. 10. 1. is put for men, 1. Sam. 31. 1. *wizard*, 2. Chron. 33. 6. for wizards, 2. King. 21. 6. See before, Gen. 3. 4. & 4. 20. and 10. 16. The Greek translateth, *every soul*. As here *soules*, to cleare here *Flesh*, & *Spirit*. (Act. 2. 17. 1. Ioh. 4. 1.) are put for the whole persons. *had made*,] that is, *had gotten*, to weet into their possession, as the Greek manereth. But this may be meant, not only of getting them to their service, (as 1. Sam. 8. 15.) but also of winning them to the faith of God; as the Chaldean paraphrase saith, *had subdued unto the law*: which is very probable by that example of his howshold soldiers, Gen. 14. 14. and his commendation for teaching his house, Gen. 18. 19. and their receiving the wound of circumcision, Gen. 17. 23. So Thargum Ierusalem also calleth these, *soules of proflytes*, (or conversi-

land of Canaan] a countrie in Asia the less, possibled by Canaan, (the son of Cham the son of Noe) and his sonnes; but for their wickednes the land was to spine.

spue them out, Levit. 18. 26. and it is now promised to be given to Abram's seed, v. 7. and was therupon called the land of promise, H. b. 11. 19. A goodly country it was, having water brooks, fountains and springs, depths, mountains, hills, and plains; corn, and wine, and oil, and honey and other fruits, it lacketh not any thing; it was watered with the rains of heaven, and fed of God, whose eyes were always on it; Deut. 8. 7. 8. 9. & 11. 11. 12. so that it was the pleasantest of all lands, and flowed with milk and honey, Ezek. 20. 6. In it God had prepared a place where he would dwell among his people the sons of Abram, the land being his, and they strangers & sojourners in it with him, Exod. 15. 17. Lev. 25. 23 called therefore Jehovah's land, H. b. 9. 3. and the holy land, Zech. 2. 12. the land of Canaan, that is, of Christ, Eph. 8. 8. a figure of an heavenly country, Heb. 11. 9. 10. the borders of it reached to the great river Euphrates, Gen. 15. 18. And Abram who dwelt beyond the river, (without God's territories) Is. 24. 2. is now brought of the Lord, into this good land. And the Hebrew doctors have acknowledged the land to be a figure of heaven, saying it is written, And thy people shall all just, they shall inherit the land for ever, (Eze. 6. 21.) the land a paradise, as he should say, the land of the living, & that is the world to come. Mamonny in treatise of Repentance, chap. 3. 5. So R. Menachem on Gen. 12. 1. scatter it to the land which is above, watered with waters that are above; &c. And in Thalmud Babli in Sanhedrin, chapt. Cheick, it is written, All Israelites have their portion in the world to come, as it is said, And thy people shall all just, they shall inherit the land for ever.

Ver. 6. pass'd through,] to survey his land, wherin he was but a pilgrim, Heb. 11. 9.

Syene,] or Sycim; that is the place where Syene after was; of which see Gen. 33. 18. This was about the middle of the country, the oke that is, the oaks as it is written in Deut. 11. 30. meaning a grove or plain set with oaks; the Chaldeans therefore call it a pash; but the Greek, an Oke, and it is named in Hebrew, Elion, or

strength,] or Moreb,] this seemeth to be the name of some man, (as after is mentioned the Okes of Mamre, Gen. 13. 18.) or of some hill, as in Iudg. 7. 1. The Greek translathet, an high oke. Moreb, signifieth also a Doctor: Job. 36. 22. the Canaanite,] that is, Canaanites, as Gen. 10. 16. 18. So the Greek sayth, the Canaanites dwelt in the land, An idolatrous and wicked people, as the Chaldeans from whom Abram came, Deut. 12. 30. 31. So Gen. 13. 7. But when God promiseth the cleansing of his church, he layth the Canaanite shalbe there no more, Zeb. 14. 21.

Ver. 7. thy seed,] that is, to all the children of promise (the elect) who only are counted Abram's seed, Rom. 9. 7. 8. and in Christ are heirs by promise, as well the Gentiles as the Jewes, Galat. 3. 26. 28. 29. Therefore the strangers are appointed their lot of inheritance among the Israelites, Ez. k. 47. 22. not in the earthly land, but the heavenly, which Canaan representeth, Heb. 11. 9. 10. 14. 16. See Gen. 13. 15.

an alter,] for sacrifice & thanks to God, (as Gen. 8. 20.) who after his weary travail, had appeared, and comforted him with gracious promises, of heires and an inheritance; neyther of which he had as yet, but only by faith. Thus he believed, & received the promises thankfully, as Heb. 11. 13. and was the son of God, and a light, in the mids of a crooked & perverse generation; Phil. 2. 15. Abram is the first man in the world, unto whom God is laid to appear or be seen: first in Vt. of the Chaldees, Ag. 7. 2. next here in Canaan.

Ver. 8. east ward,] or on the east of Bethel: a citie after called by Iacob Beth-el; that is, Gods house; at this time it was named Lix, Gen. 28. 19. his tent,] shewing by this, that he abode there as in a strange country, Heb. 11. 9. Psl. 105. 12. for a tent is opposed to an house, or settled dwelling, 1. Chron. 17. 1. 5. sawing through it, in the West, for because the mayn, sea was the western border of the land of Canaan, Num. 34. 6. Is. 23. 4. therfore the sea, is often put for the West: so Genet. 28. 14. End.

Exod. 10. 19. & Is. 14. 1. Ezek. 48. 12. &c. For like reason, the assis is used for the south, Ps. 13. 1. At] a citie, whereof called on,] which the Chaldeans, translathet, prayed in the name; it may also signifie, preaching in the name of the Lord, or calling or crying unto God, meaneth prayer, Joel 2. 32. unto men, it is preaching, Ez. 39. 40. 3. 6. The calling on the name of the Lord, is a sign of true faith and godlines, Rom. 10. 13. 14. 1. Cor. 1. 2.

Ver. 9. going and journ.] that is, continually journeying: see Gen. 8. 3. the south is towards the Sun: whereby may be figured his progresse in faith and grace, as Prov. 4. 18. 2. Cor. 3. 18. So the building of the citie which Ez. kiel saw in vision, was toward the south: Ezek. 40. 2. The Hebrew Doctors say, that Abram did avord unto the condition of mercy for that is the south of the world; and therfore all Abram's journeys were towards the south, R. Menachem on Gen. 12. The North on the contrary, figured the place whence evill proceeded, Jer. 1. 13. 14. And thus Abram passed from place to place, till God had brought him through all the land of Canaan, v. 9 of 14. 3. The Greek translathet, camped in the deset. The South (Nebeg) is named of Drynes, for that part of Canaan wanted waters, Judg. 1. 15. Psl. 126. 4. For this, it may be, they translated it deserto in Gen. 13. 1. 3.

Ver. 15. a famine,] a new affliction for Abram also, who was hereby caused to leave his land, and goe as a pilgrim to an other barbarous countrey; so walking from nation to nation, from one Kingdome to an other people, Psl. 105. 3. Although Canaan was a most fruitful land, Deut. 8. 7. 8. 9. yet God now made it barren, for the wickednes of them that dwelt therin, Psl. 107. 34.

Egypt,] called in Hebrew Mizraim, here and alwayes in the Scripture: but in the Greek, the new Testament alwayes hath Egypt. See Gen. 10. 6. And Mizraim is put for the land of Mizraim, by an usuall figure of speech; which the holy text sometime manifeステth; as 2. Chron. 5. 10. when they came from Egypt (or Miz-

raim;) for which in v. 1. King. 8. 9. is written, the land of Egypt: again here in v. 16. from Egypt: and in 1. Chron. 6. 5. from the land of Egypt.

Ver. 11. now,] or I pray thee; a word not of time, but of request; so v. 13. and often in the Scripture, of faire countenance]

or faire of looks; or, visage: Sarai was a figure of the new Testament, and of Jerusalem the mother of us all, Gal. 4. 24. 26. That Spouse of Christ is fair, Song. 1. 14. & 4. 1.

Ver. 12. that they,] Hebre, and thys so after v. 14. but end is often put ter that: 25 the Hebrew text sheweth he, 1. Chron. 17. 10. and the Lord will build: for which in 2. Sam. 7. 11. is written, that he will. See also Gen. 27. 4.

V. 13. my soul shall live,] that is, I or my self shall live. The word sole, is used for any person. That Sarai was indeed Abrams sister, is after manifested, Gen. 20. 12. yet this fact of his, seemeth to be not without humane infirmities.

V. 15. Pharaoh,] a common name for all the Kings of Egypt, from these dayes of Abram, till after the returne out of Babylon; when in the beginning of the Grecian Monarchy, they were called Ptolemees. And Pharaoh was an Egyptian title of Sovereignty, Gen. 41. 44. & the Pharaohs had other proper names, as Pharaoh Nechob, K. 23. 29. Pharaoh Hophra, Jer. 4. 30. and the like. By interpretation Pharaoh signifieth Prince, and an Avenger; the first in rule & of himselfe; the other of his subjects, whom Kings ought to judge, & take vengeance of evill doers, Rom. 13. 4.

V. 16. he did good,] or, dealt well with: the Greek translathet, he used well.

He had,) or there was to him: such is the Hebrew phrase usuall. But the Hebrew is opened by the Holy Ghost; as, There is no to us, Luk. 9. 13. that is, we have not, Mat. 14. 17.

Ver. 17. plagued,] or touched, stroke Pharaoh with great strokes. This great deliverance David celebrath, in Psl. 105. 19. He smot no man to doe them wrong, but reproved Kings for them.

Ver. 19. and I] or, for I. And, is often in sted of For; as, and he heard, Esay 39. 1. that is, he heard, 2. King. 20. 12.

Ver. 20. sent away] This word is often used for sending or conveying away with honour, as Exod. 28. 17. and so with accompanying and bringing them on their way, as the Greek and Chaldee translate it here.

CHAPT. XIII.

1 Abram and Lot return out of Egypt into Canaan, 4. where he calleth on the name of the Lord, 5. Lot and Abram being both rich, by disagreement between their herdmen, they part funder. 10. Lot goeth to wicked Sodom, 14. God reneweth the promises to Abram, 18. He removeth to Hebron, and there buildeth an Altar,

1 And Abram went up out of Egypt, he and his wife, and all that he had; and Lot with him, unto the South. And Abram, was very rich: in cattell, in silver, and in gold. And he went on his journeys, from the south, and unto Beth-el: unto the place, where his ten had been at the beginning: between Beth-el, and Ai. Unto the place of the altar, which he had made there at the first: and there Abram called, on the name of Iehovah. And Lot also, that went with Abram; he had flocks and herds, and tents. And the land did not bear them, to dwell together: for their substance was much, that they could not dwel together. And there was a strife, between the herdmen of Abrams cattell, and the herdmen of Lots cattell: and the Canaanite and the Pherezite, was then dwelling in the land. And Abram said unto Lot, let there be I pray thee, no strife, be-

19 tween me and thee; and between my herdmen, and thy herdmen: for we, be men brethren. Is not all the land before thee? Separate thy selfe I pray thee from me: if (when we take) the left-hand, then I will take the right; and if the right-hand, then I will take the left. And Lot lifted up his eyes, and saw all the plains of Jordan, that all of it was wel-watered: before Iehovah destroyed Sodom and Gomorrah, (it was) as the garden of Iehovah, as the land of Egypt; as thou comest to Zoar. And Lot chose to him, all the plain of Jordan; and Lot journied, Eastward; and they were separated, each man from his brother. Abram, he dwelt in the land of Canaan: and Lot, he dwelt in the cities of the plain; & pitched-tent unto Sodom. And the men of Sodom, were evil and sinners, to Iehovah, exceedingly. And Iehovah layd unto Abram, after Lot was separated from him; lift up now thine eyes, and see, from the place where thou art: to the north & to the south, & to the east, & to the Sea. For all the land which thou seest, to thee will I give it: and to thy seed for ever. 16 And I will put thy seed, as the dust of the earth: so that if a man be able, to number the dust of the earth; thy seed also, shall be numbered. Arise, walke through the land; in the length of it, and in the breadth of it: for to thee, will I give it. And Abram removed-tent; & came and dwelt, in the Okes of Mamree, which is in Chebrön: and he builded there an altar, unto Iehovah.

Annotations.

1. the

1 [He south] in Greek, the desert: meaning the southern part of Canaan. (See Gen. 15. 9) for other wife Canaan was Northward from Egypt.

2 Ver. 2. very rich:] Heb. vehemently weighty (or heavy.) Which word is applied to weight of burden, as in 1. King. 12. 4. to weight of glorie, as in Gen. 31. 1. to weight of multitude of people, as, in 2. King. 6. 14. of cattel, as Exod. 12. 38. and so to all manner of riches; as the Greek here translate it rich. Thus Gods blessing promised in Gen. 12. 2. was in part performed, for his blessing maketh rich, Prov. 10. 22. Gen. 24. 35. And as Abram now, so his children afterward, returned out of Egypt, with great riches, Exod. 12. 32. 35. 36. 38. These figured the graces of God, of faith, knowledge, and the like, Gen. 2. 5. 1. Cor. 15. Colos. 2. 2.

4 Ver. 4. called there] The Chaldee saith, prayed there. See the notes on Gen. 12. 8. As Abram returned to his first altar, and there served God: so his children after him, were to return to Abrams first faith & service, from the idols of Egypt, where-with they had been defyled, Exod. 4. 22. 23. Ezek. 20. 7. 8.

5 Ver. 5. tents] that is, servants dwelling in tents. So Jer. 49. 29. 1. Chron. 4. 41.

6 Ver. 6. did not bear:] The Greek translates, received (or conteyned) them not; that is, could not conteyn them; as the words following doe explain it. And so the scripture sometime resolveth this phrase; as who shall judge us? 2. Chron. 1. 10. that is, who can judge? 1. King. 3. 9. It shall not stand, Mat. 12. 25. that is, It can not stand, Mark. 3. 24. This kind goeth not out, Mat. 17. 21. that is, cannot go out, Mark. 9. 29. & sundry the like.

7 Ver. 7. the Pherezite,] that is, Pherezites, as Gen. 12. 5. But of these we heard no mention before: it seemeth they were some familie of the Canaanites, Gen. 10. 18. for they dwelt with the Canaanites in that part of the country, which after fel to the tribe of Judah, Judg. 1. 3. 4. 5.

8 Ver. 8. and between my herdmen:] that is, or between my herdmen: as be that cur-

eth his father and his mother, Exod. 21. 17. that is, his father or his mother, Mat. 15. 4. So, and the son of man, Psa. 8. 5. that is, or the son of man, as it is alleged in Heb. 2. 6. men brethren,] that is, brethren in faith, as Mat. 23. 8 and natural kinmen: for Abram was Lots uncle, Gen. 11. 5. So Christs kinmen, were called his brethren; 1. Cor. 9. 5. The word men, may be omitted, as sometime the text, it selfe dooth: shooters men with bow, 1. Sam. 31. 3. that is, shooters with bow, 1. Cor. 10. 3. So a man a Prince, Exod. 5. 14. is in Greek two, a prince, 1. Ad. 7. 27. man of his counsell, Esa. 40. 13. that is, his counsellor, 1. Cor. 2. 16. Airough the Greek often keepeh this Hebrewisme, as an enimie man, Mat. 13. 28 men sinners, Luk. 24. 7. Members, 1. Ad. 1. 16. and 2. 29. 37. See also Gen. 38. 1.

9 Ver. 9. Is not all?] that is, Lee surely it is. A question earnestly affirmet: as, is it not written? Mar. 11. 17. for, it is written, Mat. 21. 13. doo ye not err? Mar. 12. 24. for, ye doo err, Mat. 22. 29. and sundry the like. See Gen. 4. 7. before thee] at thy pleasure, to choose, by my permission. So the Lord set the land before the Israelites, Deut. 1. 21. The like is in Gen. 20. 15. and 34. 10. if thou wilt take] or, wile chofe. These words are to be understood from the next speech, or from the 11. verie, And Lot chose, &c. Often times words wanting are to be supplied; as with scorpions, 2. Chron. 10. 11. for I will chafte you with scorpions, 1. King. 12. 11. Asa. 32. 2. Sam. 23. 8. for, be lift up his fear against 300. 1. Chron. 11. 11. and many such like. See Gen. 11. 4. Thus Abram for peace, parted with his right: choosing rather to take wrong then to contend; as 1. Cor. 6. 7.

10 Ver. 10. lifted up his eyes] that is, looked round about, to view the land, as is after manifested, by the like speech to Abram, v. 14. and where one Evangelist saith lifting up their eyes, Mat. 1. 17. an other writing of the lame, saith looking round about: Mat. 9. 8. Jordan] Hebr. Larden, the name of

L a

GENESIS. XIII.

a goodly river, see *Ies.3.1.1. &c.*

*well watered] Heb. a watering; that is, as, the Chaldee saith, a place of water: or of moisture: thereby signifying a fruitfull land, as *Psal.65.12. & 107.33.35.* destroyed] or corrupted, as *Gen.6.13 & 19.4.5.* Sodom is in Hebr. Sodom, & Gomorrah, Gomorrah: but we follow the plaine writing in the new Testament, & *Pei.2.6.* garden] that is, as the Greek saith, paradise: see *Gen.2.8.* and *Eze.36.35.* meaning most pleasant and trauall, as Eden and Egypt. come] Heb. thou coming to Zoar, or to Zogar: that is, all the plain of Jordan, even to Zoar, the little citie calld before Bala; see *Gen.19.10.21.22.* and 14. 2.*

Ver. 11. the plaine] or, the country about Jordan, as the Greek translatheth, which words the Holy Ghost useth *Luk.3.3.* the Chaldee translatheth it a plain: & it is opposed to the mountayns, *Gen.19.17.* each man &c.] that is, one from another.

12 Ver. 12. pitched-tent,] that is, removed his tents from place to place, till he came even to Sodom: and as the Greek saith, dwelt-in-tents in Sodom.

13 Ver. 13. synners to hell] that is, before the Lord (as the Greek translatheth). & against him, as, *1.Sam.2.15.* meaning very grievous & open sinners. And here the Sodomites are the first in the world openly called sinners: and although by Adams disobedience wev all are made sinners, *Rom.5.19.* yet usually such as are notorious wicked ones have this title given them; as in *1.Sam.15.18. Psal.104.36. Mark.14.41. 1.Tim.1.9.* The Chaldee paraphrafft translatheth, they were unrighteous, with their riets, and sinners with their bodies before the Lord: agreeable to other scriptures, vvhich testifly how they defiled their bodies, *Gen.19.5.* and that, pride, fulnes of bread, and abundance of idlenes was in Sodom, they strengthened not the hand of the poor, but were haughty, and committed abomination before the Lord, *Eze.16.49.50.* The Hebrew Doctors from the two words here used, of Sodoms synfull state, doo gather their idoles,

condemnation both in this world, and in the world to come: *Thamid.*, in Sanhedrim, chap. Cholek. See the notes on *Gen.19.24.*

14 Ver. 14. to the sea,] that is, the west: see *Gen.12.8.* Abram vieweth the land, but poss. fletch it not: so did Moses, *Deut.34.1.4.*

15 Ver. 15. to thee,] God gave Abram no inheritance in the land, no not the breadth of a foot: yet he promised that he would give it to him for a possession, & to his seed after him, when as yet he had no child: *Act.7.5.* By faith he sojourned in the land of promise, as in a strange country: for he looked for a city which hath foundations whose builder and maker is God. *Heb.11.9.10.*

16 this may be an interpretation of the former, to thee, that is to thy seed: for the word and, sometime meaneth, that is, or even: as *1.Cron.21.12.* three dayes the Lords sword, and the pestilence, for, that is to say the pestilence: it expondeth the former, therefore in *2.Sam.24.13.* is written onely, three dayes pestilence. So in *2.Sam.17.12.* of him and of all (for that is of) the men that are with him, thy seed,] thy posteruite. But as the earthly country figured an heavenly, *Heb.11.16.* so Abrams feed were some after the flesh, and some by promise, *Gal.4.22.23.* neyther because they are the seed of Abram, are they all children Rom.9.7. The cheifell intended in this promise is Christ, then with him, all Christiis, Iewes, and Gentiles, *Gal.3.16.26.28.29.* See before, *Gen.12.7.*

17 for ever,] or, unto eternity. Yet they possessed it but a little while, *Esa.63.18.* For upon transgression they were threatened to be feasted among the heathens, their land to be vvvast, and their cities desolat, *Lev.26.33.* and that the land should give them out, if they defiled it, *Lev.18.28.* as came to passe, *2.King.17.* but the true feed, which are Gods etcl, doe inherit it, and his servants dwell there, *Esa.65.9.Psal.69.36.37.* and *102.29.* These promises are spirituall, and to be referred unto the just and meek, put in possession by Christ; *Psal.37.29. Mat.5.5. Galat.3.29.* But unto the wicked faith God, ye lift up your eyes to your

GENESIS. XIV.

Warres in Canaan.

18 idols, and shed blood, and shall ye possess the land? ye work abomination, and ye drise every one his neighbours wife, and shall ye possess the land? *Eze.33.24.25.26.*

19 Ver. 16. will put] that is, will make, as the Greek translatheth it, if a man. This sheweth the comparison not to be absolute for equality of number, but in respect of men, to whom Abrams children are infinite, as the dust. See after in Gen. 15. 5.

20 Ver. 17. in the length,] This survey was to strengthen Abrams faith; who under this earthly land, did view an heavenly, *Heb.11.10.15.* that he might be able to comprehend the length and breadth, and depth and height, and know the love of Christ, which passeth knowledge; *Eph.3.18.19.*

21 Ver. 18. in the okes,] that is, the oak-grove, or playn: see *Gen.12.6.* Mamre, in Gr. Mamree: a man of the Amorites then living, with whom Abram made league, *Gen.14.13.* One of the cheifest forces of Egypt, was called by the like name. See the notes on *Exod.7.11.*

22 Chebron, or Hebron, (the Greek writeth it Chebon, as Eson, *Gen.46.12.* is written Eson, *Mat.1.3.*) It had this name afterward: for before it was called the citie of Arba, *Gen.23.2. & 35.17.* which Arba was a great man among the Anakims, and a father of them, *Isa.14.15. & 15.13.* It became a place of burial for many worthy persons, *Gen.23.2.19. & 49.31.* it was sometime possessed by Giants, whom Caleb drove out, *Numb.13.23. Jos.15.14.* It was given to Caleb for an inheritance, *Jo.14.14.* was made a citie of refuge, and given for the Levites to dwell in, *Is.20.7 & 21.11.12.* In it David first reigned over Gods people, *2.Sam.2.1.11.* and to it came Marie to visit Elizabeth, *Luke.1.39.* an altar,] to sacrifice thankfully unto God, and to sanctifie his viewed heritage. See *Gen.12.7.*

CHAP. XIV.

1. The battell of fourre forrey Kings, against

five Kings of Canaan, 10. Sodom and Gomorrah are spoiled; 11. Lot is taken prisoner: 14. Abram pursueth and smiteth the conquerors, 16. bringeth back the spoiles, the captives, and his brother Lot, 17. The King of Sodom goeth out to meet Abram;

18. The King of Salem (Melchisedek) brings him forth bread and wine, and blesseth him; 20. Abram giveth him tithes of all. 22. The rest of the spoiles, (his partners having had their portions,) he reserveth to the King of Sodom.

1 And it was in the dayes of Amraphel king of Shinar; Ardoch, lacmer, king of Elam; and Thidal, king of nations. They made warre, with Birsa, king of Sodom; and with Birsha, king of Gomorrah; Shinab, king of Admah; and Shemicer, king of Zebojim; and the king of Bela, that is Zoar. All these, were joyned together, in the vally of Siddim: that is the sea of salt. Twelv yeres, they served Chedor-laomer:

2 & the thirteenth yere, they rebelled. And in the fourteenth yere, came Chedorlaomer, and the kings which were with him; and they smote the Rephaimes, in Aistroth Karnaim; & the Zuzims, in Ham: and the Emimes, in Shaveh Kirjathaim. And the Chorites, in their mount Seir: unto El-pharan, which is by the wildernes.

3 7 And they returned, and came to Enmilpat, that is Kadish; and they smote all the field of the Amalekite: and also the Amorite, that dwelt in Hazezon-thamar. And there went out, the king of Sodom, and the king of Gomorrah, and the king of Zebojim, and the king of Belah, that is Zoar: and they joyned battell with them, in the vally of Siddim. With Chedor-laomer,

L. 2. ommer,

omer, King of Elam; and Thidal, king of nations; and Amraphel, king of Shinar; and Arjoch, king of Ellasar: four kings, with five. And the valley of Siddim, had many pits of slime; and the King of Sodom and of Gomorrah, they fled, and fell there: and the residue, fled to the mountaine. And they took all the substance of Sodom and Gomorrah, and all their victuals, and went away. And they took Lot, the son of Abram's brother, and his substance, and they went away: and he dwelt in Sodom. And there came one that had escaped, and told Abram the Hebrew: & he dwelt in the Okes of Mamre the Amorite, the brother of Eshcol and brother of Aner, and they were confederates with Abram. And Abram heard, that his brother was taken-captive: and he armed his trayned servants, the children of his house, three hundred, and eighteen; and he pursued them, unto Dan. And he divided himself against them, by night, he and his servants, and he smote them: and pursued them unto Chobah, which is on the left-hand of Damascus. And he brought again all the substance: and also brought again his brother Lot, and his substance; and the women also, and the people. And the King of Sodom went out, to meet him; after his return, from smiting Chedor-lamer, and the kings which were with him: unto the valley of Shaveh, that is the valley of the king. And Melchisedek, king of Salem, brought-forth bread and wine: and he a Priest, of God most-hye. And he blessed him, and said: Blessed be Abram, of God

most-hye; possessor, of heavens and earth. And blessed be God most-hye; who hath delivered thy enemies, into thy hand: and he gave him the tenth, of all. And the king of Sodom firy, unto Abram: giving the soules, and the substance, take thou. And Abram said, unto the king of Sodom: I have lift up my hand unto lehovah, God most hie; the possessor, of heavens and earth. If I take, from a thred even to a shoelacher, and if I take, of any thing that is thine: that thou say not, I have made Abram rich. Save, only that, which the yong-men have eaten, and the portion of the men, which went with me: Aner, Eshcol and Mamre; let them take their portion.

Annotations.

I **[In the dayes]** the Greek sayth, **[in the reign. of Shinar]** that is, **Chaldea;** or (as the Chaldee turneth it) **Babylon:** see Gen. 10.10. **Thargum Ierusalem** interpreth it **Pontus.** **Eldar[us]** this is thought to be **Syria.** **Chedor-laomer** written in Greek, **Chodollomor.** **Elam,** that is, the **Elamites** or **Perisians**, named of **Elam** son of **Sem:** Gen. 10. 21. **Thidal** or **Tridgnal**; which the Greek writeth **Tiargal**; **d** changed into **r**, see 10.3.

of nations] Hebr. **Goyim**, which may be kept unchanged: but the Greek & Chaldean translate it **nations**, or **peoples**. It seemeth they were of fidry families, or populous: as **Gaile of the nations**, Ely. 9.1. Their country is thought to be after named **Paphia.** Ver. 2. **Zebojim**] in Greek **Scebeim**: it is written by the letters in the line **Zebi**, of **Zebi**, which signifieth **glorie**, **pleasantries**, and a **Ror**: by which name the pleasantries of glorious land of Israel is called, in **Ezek. 20.6**, but by the vowels, and in the marginie noted to be **sead Zebojim**, as be-

ing unworthy the plautant name. So in ver. 8. **that is Zoar** or **Ziggar**, so called after, upon Lots request, Gen. 19. 10. 22. These 5 cities stood near together in the land of **Canaan**, in the plain of Jordan, and were all (except Zoar) burned with fire & brimstone from heaven, Gen. 19. Deut. 29.23. Here they are fore-chastened of God by wars. **fa[re] of salt** or **salt sea:** so Is. 3. 16. meaning, that this godly valley, after it was burnt from heaven, became a **salt sea**, and so barren and fruitless, that no living thing, fish or other, was found therin. For to all histories testify of that **salt** and **dead sea**, as it was also called. And the holy Scripture useth **saltiness**, for **barrenness**. Deut. 29. 23. Psal. 107. 34. This judgment of God brought upon one of the goodliest places in al Canaan, signifying, how that land and inhabitants, should for their sins be deprived & made barren of all spiritual graces. But by the Gospele and spirit of Christ, graces are restored: as was figured in a vision of waters yfusing out of Gods houise, running into this sea, healing the waters of it, stiring up live fishes &c. Ezek. 47. 1. - 9. 11.

Ver. 4. served **Chedorlaomer**] herein God shewed the truth of Noes prophesie, that Canaan should be **Sems** servant; Gen. 9. 25. **Chedorlaomer** of Sems progenie, was chieft of all the kings, and Lord of the Canaanites.

Ver. 5. **smote**] that is, **killed**: see verf. 17. **Rephaim**,] or **Raphians**, called of the Greek and Chaldee parapraist, **Giant**: and the Hebre word, is after used for such, Deut. 2. 11. and **Rephai**, was the name of a Giant that had four sonnes Giants, in Davids dayes, 2. Sam. 21. 16. 12. But these Rephains were now a people in Canaan, Gen. 15. 20. **Asteroth**] a citie in Basan, where Og after reigned; Is. 13. 31. **Zuzims**] these the Greeks call, **strong nations**; and the Chaldean, **Mighties**. Of them we read not elsewhere: unless their names was after changed by the Ammonites into **Zanzummins**, Deut. 2. 20. **Emims**] according to the

Greek **Ommians**, these the Chaldee call eth **Terrible ones**: and so the Hebre name signifieth. They were a people great and many, and tall as the **Anakims**, accounted Giants; and by the **Moabites** were call'd **(Terribil)** **Emims**, Deut. 2. 10. 11. **Shaveh**] or, the **playe** (as the word signifieth) of **Kirjathaim**, which was a citie in the land of Sion, afterwards king of Hesbon; see Is. 13. 19.

Ver. 6. **Chorrees**] or **Chorrees**, or **Choris**, a people that dwelt in **Seir**, till **Esa** and his sons drove them thence, Deut. 2. 22. Gen. 36. 10. &c. **Ei pharaon**] by interpretation, the **Oke** (or playn) of **Pharan**, (or **Paran**) which was a citie by the wilderness of that name; see Gen. 11. 21.

Ver. 7. **En-mishpat**] by it is by interpretation the **Will of judgment**; and so the Greek here calleth it: the Chaldee nameth it, the **playn of the division of judgment**. So called, as it seemeth, of Gods judgment or sentence given against Moses and Aaron, for sinning at that place; see Num. 10. 10. 12. 13. **the field**] that is, **the country or region**: so the field of Edom, Gen. 32. 3. the field of Moab, Gen. 36. 35. the field of Soan, Psal. 78. 12. the field of Syria, Hof. 12. 12. whereby those countries are meant. **the Amalekite**] so called after-ward of **Amalek** son of **Esa**, Gen. 36. 12. **Haz-zor-thamath**] which the Chaldee calleth **Engedi**, as it is also named in 2. Coron. 20. 2. a citie in the land of Canaan, which fell to the tribe of Iudah, Is. 15. 62. a fruitfull place of vines: Song. 1. 13.

Ver. 10. had **many pits**] Hebr. **pits pitr**, which meane eth **many**, or divers pits: so heapes heaps, or many heapes, Ex. 8. 14. ranks, Mar. 5. 40. for, by many ranks. **fil**] that is, were slain there; as the word alfo-signifieth in Is. 9. 24. 25. Judg. 8. 10. and 12. 6. and many other places: So, there fell of Israel, 1. Chron. 11. 14. for which in 2. Sam. 24. 15. is written, **there dyed**. See after, Gen. 25. 18.

Ver. 11. **the substance**] or the goods, cat-tell, money &c. see Gen. 12. 5. **their** **virtuall** [

victus] or, their meat, the fruits of the land; which were both sweet and plentiful, made now a prey to the hungry foul-diers. The like judgments God threatened to the Israelites, when they entered this land to possess it; if they brake his covenant, *D. 28.30.31.33.51.*

Ver. 12. dwelt] or, was dwelling: and so became partaker of their calamities: God thus chastening Lots former affliction of this pleasant countrie, *Gen. 13.10.11.*

Ver. 13. the Hebrew] so named of his father Heber, *Gen. 11.16.* and hee and his children were commonly known by this title, as in *Gen. 39.14. Num. 24.24. 1er. 34.9. Jon. 1.9.* Some thinke he was so called of passing over the river, when God called him from Chaldea, *Ios. 24.2.* but by *Gen. 10.21.* it appeareth rather to be of Heber the Patriarch: and as this name of Hebrews was the first title given to Abram and his seed: so it indureth one of the last, *2. Cor. 11.22. Phil. 3.5.* the Ophir or alias: see *Gen. 13.18.* con-siderate] Hebr. men (or masters) of league, or covenant; sworn friends; as the Greek im-patriots.

Ver. 14. brother] that is, his kinsman: see *Gen. 13.8.* armed] or drew out, that is, led forth of his house, Gr. numbered: mustered, trayned] or instructed: we may understand it both of civil affaires, & religion, wherin he had trayned them: the Chaldees call them young men: and so doth Moses, in ver. 24. children] that is, servants born in his house, and to it belonging. See after in *Gen. 15.3.*

pursued] to weet, after them as the Greek faith] meaning those kings forementio ned.

Danja place in the north parts of Canaan, called of old Leshem, and being won by the Danites, it was named Dan, *Ios. 19.47.* After, it was call'd Cesarea: so the Ierusalim my paraphrase calleth it, Dan de K'syon.

Ver. 15. the lsfis of Damasus] called in Hebrew Dammesek (and sometime Dar mesek as *1. Chron. 18.5.*) which was the

head citie of Aram (or Syria), *Esa. 7.8. &c.* for the left hand, both the Chaldee paraphra fay, north of Damasus; and that rightly: for the east is counted the fore-most part of the world, and the west the hindmost, *Esa. 9.12.* and the south, is called the right-side, opposed to the North, *Esa. 89.13.* Thus Abram purfied them, passed in peace, by a way that he had not gone with his feet, *Esa. 4.1.3.*

Ver. 16. the substance] or, goods, to weet, of the Sodomites, as the Greek version addeth. Thus God gave the nations before Abram, and made him rule over Kings: gave them as dust to his sword, as driven stubble to his bow, *Efa. 4.1.2.* A like victorie God gave to David over the Amalekites, *1. Sam. 30.18.19. &c.* And as the Hebrews have a saying, that whatsoever befell unto the Fathers, is a signe unto the children: so of this victorie, they write, that it befell unto Abram, to teach, that four kingdoms should stand up to rule over the world, and that in the end, his children shoulde rule over them, and they shoulde all fall by their hand, and they shoulde bring again all their captives, and all their substance. Which are the 4. kingdoms spoken of in Daniel, *R. Menachem on Gen. 14.*

Ver. 17 from smiting] or from the slaugh ter, as the Greek turneth it, and the Apostle hath the same word in *Heb. 7.1.* So in the Hebrew, where one Prophet saith, he smote, *2. King. 14.5.* another saith, he killed, *2. Chron. 25.3.* of the King] a val lant not farre from Ierusalem, there Absalom set up his pillar, *2. Sam. 18.18.*

Ver. 18. Melchisedek] the Ierusalem Thargum saith, bu Shem rabba, this was Sem the great: and in *Bresith Rabba* upon this place, it is said, this Melchisedek was Sem the son of Noe. He was called Melchisedek; that is by interpretation, King of justice, *Heb. 7.2.* and therine was a figure of Christ, the King that reigneth in justice, *Esa. 32.1.* (as all kings should be, *2. Sam. 23.3. Psal. 72.1.2. &c.*) Other the best and most ancient Hebrew Doctors, doe also hold Melchisedek to be Sem: so *Piske R. Elizer, chap. 8.* and *Thalmud. Babyl. in Treatise of ooves, ch. 3.* scan the text thus, *He a Preist, & not his seed. A Preist or Sacrifice, in Hebr.*

Cohen, hath the name of Ministrator, *Esa. 61.6.10.* and to the Chaldee paraphra call eth him here (*Mesbamoth*, that is) a minister before God mof-hyt, but a principall minister or officer next under God: as in *2. Sam. 8.18.* Davids sons are called Cohens, for which is written in *1. Chro. 18.17.* that they were the first at the Kings hand, that is, the cheife about the King. The Greek word Hiericus (which the Apostle useth in *Heb. 7.1*) hath the name of sacrificing, or doing sacred (that is, holy) works. This Priesthood of Melchisedek, was a figure of Christ, as David saith, *Psal. 110.4. & Ichobah swerte, and will not repeate, then art a Preist for ever, according to the order of Melchisedek.* Which words of David, are applied unto Christ, both by our Apostle, in *Heb. 7.* and by the Hebrew Doctors, as in *Bresith Rabba*, upon *Gen. 14.* allegate that in *Psal. 110.4.* it is said, who is he? He is the King Christ, of whom it is written (in Zach. 9.9.) behold thy king cometh unto thee, he is just, and having salvation. It was also the ancient manner in other nations, for Kings to be sacrificers, as Arioste the wethet, in *Poli. b.3. c. 10. & b.7.6.9. & Plutarch, in Quest. Rom. of God] le. El elyon, to the Mighty the High:* which the Apostle (following the Greek version) translates of God most high, *Heb. 7.1.* And here the name El, the Mighty God, is first used in the historie of Abriams victorie: see *Gen. 1.1.* By this title the true God is distinguished, from the false gods of the nations, who then were worth p's, *Esa. 41.5.7.29.* The Hebrews obserue, that the word El, in many places signifieth the proper of mercy, as Eli, El, &c. (*Ps. 22.2.*) The Lord is El (God) and hath given light unto us, (*Ps. 118.27.*) and the like: R. Menachem on *Gen. 14.*

Ver. 19. he blessed] this was a work of the preists office, to bless in the name of God for ever, *1. Chro. 23.13. Num. 6.23.37* and being done with authority in that name, without all contradiction, he is blessed of the better, though Abram had the promises: *Heb. 7.6.7.* and herein he figured Christ,

fent of God to *bless us*, in turning every one of us from our iniquities. *Act. 3.26. Luk. 24.52.* *Blessed be &c.*] This manner of blessing though uttered prayer wile, implyeth an assured promise, as being done by an holy person in the name of God. To teach his, where one Prophet expreſſeth David's words thus, *be thou pleased and bless;* and, *let the house of thy servants be blessed;* *2. Sam. 7. 29.* another recordeth them thus, *it hath pleased thee to bless,* &c. *1. Chron. 17. 2.* *of God* [or *to God*, as also the Greek faith] but the Chaldee translateth it, *before God*: it meaneth great spiritual and heavenly blessings, from God, and making us acceptable to God in Christ, *Eph. 1.3. 6.* A like blessing is on all Gods people, *Psal. 115. 15.* See also Gen. 1.12. & 2.12.

20 Ver. 10. *blessed be God*] that is, *thanked*, or *prayed*: for blessing upon men from God, signifieth good things powerfully bestowed on them, *Deut. 28. 2, 3, 4.* but blessing of God from men is reverend *thanksgiving*: to where one Evangelist faith that Jesus blessed, *Mat. 26. 26.* an other faith, he gave thanks, *Luk. 1.19.*

enemies] or, *distressers*, Melchizedek (or Sem) respected the injurie done to Abram the blessed of the Lord, and was not offended at the slaughter of his own childeſſe the Elamites, that had captived Lot: *ver. 1. 14. 17.* *he gave*] that is, *Abram gave*: wherupon the Apostle biddeth us consider how great [Melchizedek] was, to whom even the Patriarch Abram gave the tenth, *Heb. 7. 4.* Hee being paraker of Melchizedeks spiritual things, his dutie was also to minister unto him in carnall things: *Rom. 15. 27.* *tenth*] or *tube, one of ten,* faith the Chaldee paraphraſt. This was a ſigne of homage and hankfulneſſe to God; for tribute is payed to Kings for their attendance to the iſfares of the common wealth, *Rom. 13. 6, 7.* *Tributes* in the law are called *holy*, and in heauſing to the Lord, *Levit. 7. 30.* *Numb. 18. 21.* and b. for: the law, Iacob payed them to the Lord, *Gen. 28. 22.* and

hee appointed his tithes to the Priests, *Numb. 18. 1. 21.* and Abram the tenth generation from Sem, here payeth to the Priest Melchizedek (who is generally thought to be Sem) the tenth of *all*. The Priests allo and Levites of the Law, who now were in Abrams iſynes, did in him pay tithes to Melchizedek: wherfore his Preihood was greater then theirs: *Heb. 7. 9, 10, 11.* This service was also kept among the heathens, *Pisistratus* tyrant of Athens, writh to Solon, thus: *All the Athenians doe ſeparate the tithe of their fruits, not to be ſpent unto our ſelf, but for publick sacrifices, and common profits &c.* *D. Laci. in via Solonis.* So among the Latins, they were wont to pay tithes to their God Hercules, *Pomp. Letus de Sacerdoti. Macrob. Saturn. 1. 3. c. 12.* *of all* the Apostle faith, *the tithe of the spoiles:* and lo it was a ſpeciall thankfuſneſſe for the victory God had given him, *So of the spoiles which Israel got from Madian, a tribute was levied unto the Lord, and given to the Priests,* *Numb. 31. 38. 29, 41.* A like cuſtome continued among the gentiles, for K. Cyrus his ſouldiers (by the advice of Croſſus) were stayed from ſpoiling the Lydians citie, that the tithes might be paid to Jupiter, *Herodot. in Clio.* And here endeth the hiftorie of Melchizedek, who is (spoken of, and left, (as the Apoſtole obſerueth) without father, without mother, without reueal of genealogie, having neither beginning of dayes, nor end of life; but made like unto the ſon of God, abideth a Priest perpetually: *Heb. 7. 3.*

21 Ver. 21. *the ſoules*] *[Hebr. ſoule]*: one put for many; and ſoules, for Persons, the men and women of Sodom, whom Abram had brought back from the enemie. See *Gen. 12. 5.* and *3.2.* So the Greek translateth, *the men.*

22 Ver. 22. *lift up my hand*] So they were wont, when they did ſwear, *Dan. 12. 7.* *Rev. 10. 5. 6.* The Chaldee expoundeth it of *lifting up in prayer*: it ſeemeth to be a vow that Abram made when he went to the warre, wherin hee both prayed for victorie

victorie and ſware this oath: for theſe are joyed together, *Pſal. 132. 2. Judg. 11. 30.* &c.

23 Ver. 23. *If from a thred*] An unperfet speech, uſed in othes: for, if *I take from a thred, that is, I will not take so much: as a thred or a thoe hatchet.* So God ſware, *if they ſhall enter into my ref.* *Pſalm. 95. 11.* which is expounded by the Apoſtole, *that they ſhould not enter, H. b. 3. 11. 18 & Christ ſaint,* *if a ſigne be given to this generation,* *Mark. 8. 12.* which an other Evangelift explyneth thus, *a ſigne ſhall not be given: Mat. 16. 4.* See after in *Gen. 21. 23.*

and thou ſhalt not] or, as the Greek translateth, *thou mayſt not*.

24 Ver. 24. *Save*] or *Except*: So the Greek and Chaldee alſo translateth. Some expond it: *It ſhall not be with me; or Far be it from me.* *yong men* *j. thole trayned* ſoldiers, *ver. 14.* This word is not alwaies meant of age, but often of ſervice and minifterie, though they be men of ripe yeares; as *Eſt. 2. 2.* *Ezed. 24. 5. & 33. 11.* So ſuch as one Evangelift calleth *yong-men and yong-maids,* *Luke 12. 45.* another calleth fellowſervants, *Mat. 24. 49.*

1. *God encourages Abram.* 2. *Abram complaineth for want of an heire.* 4. *God promiseth him a ſon, and ſeed as the ſtarres of heaven.* 6. *Abram believeth God, and is justified.* 7. *Canaan is promised again, to be his inheritance, and conſirmed by a ſigne,* 12. *and by a vision.* 13. *The pilgrimage and affliction of Abrams ſeed, foretold and limited.* 18. *Together with the covenant, the largenes of the heritage is deſcribed.*

2 *After* theſe things; was the word of Ichovah unto Abram, in a vision, ſaying: *Fear not Abram, I am a ſhield to thee; thy reward, ſhalbe exceeding great.* And Abram ſaid: *Lord Ichovah, what wilt thou give me, and I, goe childleſſe: and the ſeward of*

my house, is this Eliezer of Damakuſus. And Abram ſaid: Behold to me, thou haſt not given ſeed: and loe the ſon of my house, is mine heire. And behold, the word of Ichovah came unto him, ſaying: This ſhall not be thine neir, but hee that haſt come out of thy bowels, he ſhall be thy heire. And he brought him forth, abroad; and ſayd, Look now towards heavens, & number the ſtarres, if thou be able to number them: and he ſaid unto him, ſo haſt thou ſeed bee. And he beleeveth, in Ichovah: and he imputed it to him, for juſtice. And he ſayd unto him: *I am Ichovah, that brought thee out, from Ur of the Chaldees, to give thee this land, to inherit it.* And he ſayd: *Lord Ichovah, wherby haſt thou known that I haſt inherit it?* And ne ſayd unto him, take unto me, a three yearling heifer, and a three yearling ſhe-goat, and a three yearling ram, and a turtle dove, and a yong pigeon. And hee took unto him all theſe, and parted them in the midſt, and gave every ones part, againſt his fellow: and the birds, hee parted not. And the foules came down, upon the carkeſes: & Abram huffed them away. And the ſun was going down, & a deep ſleep fel upon Abram: and loe a terrour, a great darkneſſe, fel upon him. And he ſaid to Abram; knowing know thou, that thy ſeed haſt be a stranger, in a land not theirs; and haſt ſerve them, and they haſt affilte them: four hundred yeres. And alſo the nation, whom they haſt ſerve, I will judge: and afterward they haſt come out, with great ſubſtance. And thou, ſhalt come unto

M unto

unto thy fathers, in peace: thou shalt be buried in a good hoarie age. And the fourth generatiō, they shal return hither: for the iniquity of the Amōrite, is not perfectly fuli, as yet. And the sun was going down, and there was, a darknes: and behold, a smoking oven, and a lamp of fire, which paffed, between these peeces. In that day, Iehovah stroke a covenant with Abram, saying: to thy feed, give I this land, from the river of Egypt, unto the great river, the river Euphrates. The Kenite, and the Kenizite, and the Kidmonit. And the Cherthite, and the Pherezite, & the Rephaimit. And the Amorite, and the Canaanite, and the Gergasite, and the Iebusite.

Annotations.

THeſe things] Hebr. *theſe words*: that is, *theſe things ſpooken of*: for a word is generally uſed for any thing mentioned in ſpeech or writing, or whereof ſpeech may be: the likē is in Gen. 19. 22. & 24. 50. So an unclean word, that is, *thing*: Levit. 5. 2, an evill word, for, *an evill thing*, Deut. 17. 5, and many the likē: *in a vision*] or a ſight: the Chaldee faith, *in propheſies*: the Greek, *in a viſion of the right*: which theſe verſe conſirmeth. Prophets of old, were called *Seers*, 2. Sam. 24. 11. 1. Sam. 9. 9. and a prophetic is named *a viſion*, Eſay 1. 1. for to his Prophets God ſpeak by viſions. Numb. 12. 6, and *Abram* is of God himſelf named a Prophet, Gen. 20. 7. *fear not*] that is, *be not diſmayed*, or overcome with fear: *fo fear not*, Mat. 28. 5. is *not afonied*, Mat. 16. 6. The Prophets were ſome time terriſed with viſions, as Dan. 10. 7, 8, 11, 12. though this may also imply other diſcomforts, which Abram had, as his anſwer ſheweth. *a ſeeld*] that is, *a proteſtation*, as the name of a ſield in Hebrew ſignifieth: ſo the Greek faith, *I will proteſt thee*:

the Chaldee paraphraſeth, *my word ſhall be thy strength*. Alike promife is to all Gods people, in Pſal. 115. 9. 10. 11. *great*] or, as the Greek tranſlateth, *ſhall be very much*. Abram had lowen righteouſnes, & therefore ſhould reaſt a fauful ſeward, Pro. 11. 18, though he were not intriched by the King of Sodom, Gen. 14. 22. 23.

Ver. 1. *Lord J* in Hebr. *Adonai*, which ſignifieth *my ſtais*, or *pillars*: implying in it a myſterie of the holy Triuſtie, and hiltly ſpooken here to God, *the Lord of h[oly] heaven and earth*, Mat. 11. 25. who is a bafe, ſuſteyned Abram in oſtinacities. It is written here with long *A* in the end, and ſo is proper to God, having the vowels of *Iehovah*: when it is written with a short *A*, it is applied to creatures. In the form singular *Adon*, *Lord* or *ſuſteyner*, it is alſo alſcribed unto God, *the Lord of all the earth*, Dſ. 97. 5. and in the form plural *Adonim*, as Mat. 1. 6. if *I be (Adonim) a Lord*, where *u my fear*? *Iehovih* or *God*, in Greek *Lord*: this name is uſually thus written: when it is joyned with the former *Adonai*; and it hath the conſtant letters of *Iehovah*, and the vowels of *Elohim*, *God*; and where one Prophet writheth *Adonai Iehovih*, (as here,) 2. Sam. 7. 18 another writhing the fame, *faith Iehovah Elohim*, 1. Chron. 17. 16. It is of the fame ſignification that *Iehovah*, wherof ſee Gen 2. 4.

goe childleſſ] by going, the Ierusalemēy paraphraſe, underſtandeth going out of the world, as fearing he ſhould die childleſſe, and ſo the promifes before given, ſhould be fruitrate, Gen. 12. 3. & 13. 15, 16. So alſo the Greek tranſlateh *I am let depart* (as Simeon ſpeaketh in Luk. 2. 29.) *childleſſe*. The Hebre well bearthe this ſentle; for, thou *haft goe with thy fathers*, 1. Chron. 17. 11. is expounded, thou *haft ſleep (only down) with thy fathers*: 2. Sam. 7. 12. *the ſteward* or administrator, diſpener, Hebr. *bene meſtak*, the on of administration, or of running about; or ſon of leaving: that is, the man that runnes about, and adminiſtreth, or to whom ſe leave the affaires of mine house: ſuch we call a ſteward: So the Chaldee faith bar *pameſaab*, that is,

for of feeding, governing or procuraſion, mean- ing the ſteward, whose dutie is to give the familiē their portion of meat in due ſeaſon, Luke 12. 42. Under this name hee may alſo intend one to whom he ſhould leave his hoile after his deceale. But Abram had one principall ſervant, *ruler of all that he had*, Gen. 24. 2, of whom this ſeemeth to be meant. *Elizer of Damakuſ* J or, the *Damakuſean Elizer*, (as the Chaldee hath it) *Damakuſ*, being put for a man of *Damakuſ*, (as *Israel*, 1. Kin. 12. 18. is put for the ſons of *Israel*, 2. Chron. 10. 18. though some take *Damakuſ* (in Hebr. *Dāmēſk*) to be the name of a man here. Of *Elizer* (or *Eli-zi-r* as the name is written in Exod. 4. 25.) is formed *Lazar*, (by leaſing out the firſt letter, as in other countries they uſed;) and in Greek *Lazaros*; whom Christ in the parable maketh to fit in hea- ven in *Abrams* parabole, Luke 16. 23. that is, to banquet with him, and next unto him, as Mat. 8. 11. Job. 13. 23.

Ver. 3. *ſeed*] that is, a child, as the Chaldee expoundeth it. *ſon of my house*] that is, *my houſhold ſervant*, or *bondman*: born: ſo in Ecc. 2. 7. *I got men ſervants and women ſervants*, and *I had ſons of the house*: that is, *home-born slaves*: ſo called, to diſtinguiſh them from ſons of the wombe, Prov. 31. 2. Job 19. 27. See before Gen. 14. 14. alſo Gen. 17. 12. 1. Jer. 2. 14. *is mine heyr*] or *inheritor*, that is, (as the Greek tranſlateh) *ſhall inherit me*: ſhall poſſeſſ and enjoy all that I have. So to inherit God, 1. Chr. 49. 1. which is there explained, *to dwell in his cities*.

Ver. 4. *And behold*] the Greek turneth it, *And straightway it noteth Gods ſpeedy help* or Abrams infirmitie. *I shall come out*] that is, *the ſon of thine own body*; oppoled to the *ſon of the horſe*, or ſervant aſtereſaid. So the Chaldee tranſlateh, *a ſon whom thou ſhalt begot*. A like promife was to David, 2. Sam. 7. 12. *the ſeed after thee* which *ſhall come out of thy bowels*: for which in 1. Chron. 17. 11. is written, *which ſhalbe of thy ſons*.

Ver. 5. the ſtarres] which cannot by man

be numbered, *Jer. 33. 22.* only God counteth their number, and calleth them all by names, *Pſal. 147. 4. Before he cometh* in *Gen. 13. 16*. God pro- mifed him ſeed like the duff of the earth: here, like: the ſtar of heaven; that might ſignifie his natural ſeed, this, his ſpirituall and heavenly; as the Apolle teacheth us two sorts of Abrams children, Rom. 9. 7. 8. Gal. 4. 22. 24. &c. Herupon the Israelites are in Ios. phs dream, and in Daniels viſion, call'd stars, and the hoile of heaven, Gen. 17. 9. 10. Dan. 8. 10. In Gen. 22. 17 Abram's ſeed are compred with the ſtarres of heaven, and ſand of the ſea. *ſo ſhall thy seed bee*] and it was fulfilled in Moies time, Deut. 1. 10. and 10. 22. and this pro- mife, was after renewed to Abram, Gen. 22. 17, and to Iaak, Gen. 26. 4. and in them to Israel, Exod. 32. 13.

Ver. 6. *he believed* or *had faith*. This is the firſt place where faith, or believe is ex- preſſely ſpooken of in Scripture: & is found in Abram, called the father of all believers, Rom. 4. 11. 12. 16 and hath imputation of ju- ſtice, added to it; because under this pro- mife Abram ſaw and believed in Christ, & it was before either the law was given, or circumciſion ordeneſt, Gal 3. 16. 17. Rom. 4. 10. Wherefore Abrams faith is highly commended; in that againſt hope he believed in hope, that he ſhould become the father of many nations, according to that which was ſpooken, *ſo ſhall thy ſeed be*. And being not weak in faith, he considered not his own body now dead, being about 100. yeres old; or the deadneſs of Sarac's womb: he flaggered not at the promife of God through unbelief; but was strong in faith, giving glory to God, and being fully perwaded, that what he had promife, he was able also to perform; and therefore was it imputed unto him for juſtice, Rom. 4. 8. - 12. The Hebrew word for believe, meaneth that he thought & trusted the words of God; as ſure, certayne, ſtable and conſtant: So were one Prophet relateh Davids words, *be it ſ faithful for ever*, 1. Chron. 17. 23. another writheth, *ſtabiſh thou for ever*, 2. Sam. 7. 25. and again, *ſtabiſh ſhall thy hoile be*, 2. Sam. 7. 16. for which, in 1. Chron. 17. 14. is written, *I will ſtabiſh*

stablish him in my house. And as b[ea]lf is with the h[ar]t, Rom. 10. 10. so it is said, Isa[ac]ob[us] has fai[lt]er, w[hen] he believed them not; Gen. 45. 26. whereby it apparet[eth] that b[ea]lf is a lively motion of the hart and spirit, firmly resting in the things spoken. When Isa[ac]ob saw the wa[ys] which Joseph had set, whereby he was moved to believe, it is layd that he [first] reviv'd, Gen. 45. 27. And Paul saith that such a ground (or could not) of things hoped for, the evidence of which was seen: Heb. 11. 1. in Feb[ru]ary 15th, the Greek translateth, he believed God, and so the Apol[et]tes reite[r] the words, Rom. 4. 3. Gal. 3. 6. Iam. 2. 23. he imputed it, that is, God imputed that belief. The Greek (which also the Apol[et]te loweth) say, it was imputed: (for thou art exalted, esteemed) for justice, or righteousness; the word for, is added in Greek and by the Apostle in Rom. 4. 3. and elsewhere in the Hebrews, P[ro]f[et] 106. 31. which also in repeating things, expresseth such words wanting, as lebeth, in the house, Jer. 52. 17. which in 2. King. 25. 13. was written only lebeth, the house. Now of this the Apostle inferreth, To him that worketh, the reward w[ill] not be imputed (or reckned) of grace, but of debt: but to him that worketh not, but be eveneth on him that justifieth the vngodly, his faith is imputed for justice, Rom. 4. 4. 5. where the maker of Abram to be in himself ungodly (or impious) as having been an idolater, Jos. 24. 2. and still without glorie of works before God, Rom. 4. 2. but counted just for his faith in the promises of God; (ver. 21. 22.) adding, that it w[ill] not be written for his sake alone, that it was imputed to him, but for us also, to whom it shalbe imputed, if we believe on him, that rayfed up Jesus our Lord from the dead; Rom. 4. 23. 24.

Ver. 7. from Ps.] This sheweth that Abram was particularly called at the first, though Moses exprest it not, Gen. 11. 31. and Stephen rightly gathered it from this place, and from Is[rah]el 24. 3. as from the words of Abrams second calling Gen. 12. 1. he gathereth w[hat] were the words of his first calling, Act. 7. 2. 3. 4. Of this Ver.

see Gen. 11. 28.

Ver. 9. Take unto me] that is, Take and offer to me; for the Chaldee translatheth, Offer before me; and Gen. 48. 9. take them to me, is bring them so in Exod. 25. 2. and often: and, thou hast taken gifts, P[ro]f[et] 68. 19. is expounded by the apostle then hath give gifts, Eph. 4. 8. a three yearling:] or, a twelve month old: but the Greek translatheth, a three yearling briffr. Howbeit be it the Chaldee paraphrast liveth, three heifers &c., the Hi-brue hanting trebled, or twofold, is indifferent to either, but the first termeth treble. Some take it: for dividing into 3 parts: but they v[e]y re-parted in the mids, vers. 10. a young pigeon] the Hebrew word is used in Deut. 32. 11. for young eagles: but the Chaldee here hath bar jorash, a young dove; and the Greek hath a dove: and thus also it accordeth with the lxx in Lev. 1. 14. wher[er]e young doves are expressly mentioned. And as there, all offerings were either of beves, of sheep or of goats, of turtle, or young doves, Lev. 1. 2. 10. 14. so here they all are commanded to Abram. And figured out his children that should be flown as sacrifices, and mortified by afflictions 400. years, as God after expounded it in ver. 13. for the sacrifices of beasts, signified our more reasonable service of God, Rom. 12. 1. E[ph] 6. 10. Rom. 15. 16.

Ver. 10. and gave] that is, layd, or put every one part, 1/3 or half: Hebr. man hu part: but lib[er]t, man, is every one, and is so expounded by Paul, in Heb. 8. 11. from Jer. 31. 34. and is applied to all other things as vvel as to men; here to beasts & birds; and in E[ph] 3. 18. to the Gods of the heathens. The parts were layd asunder one against another, as shoulder against shoulder, leg against leg, with a space to goe between: ver. 17. God hereby signifying that the affliction of Abrams seed should be ordered so by his providence, that after the time limited, they should be restored one part to another: as the bones of that people scattered in Babylon, came agayn together, bone to by bone. Exch.

Exch. 37. 7. 11. 14. parted not] according to the law after given, which bade it should be cleaved with the wings thereof, but not divided of under, Lev. 17. 13.

Ver. 11. the soules] ravenous birds, as Eagles, Kites &c. which prey upon dead bodies. Figuring the Egyptians and enemies of Abrams seed, which shoulde leek to d[omi]n[ate] you them. So the Kings of Babel and Egypt, are likened to Eagles, Exch. 17. 3. 7. 12. and the foules are calle to eat of sacrifices, Ex. 39. 10. Rev. 19. 17. 18. And the Jerusalem paraphrast expoundeth the full s. to be the iniquitatis his affliction. huff'd them] drove them away with a wind or blowing, as the Hebrew importeth. So Moses and Aaron saved Israel from being devoured by the Egyptians: Exod. 7 & C.

Ver. 12. going] to goe down; that is, at cut or ready to fet: Hebr. to goe in. a deep sleep] the Greek calleth it, an estife (or trance) so Gen. 2. 21. The Hebrue Doct[or] obserue, concerning visions shewed to the Prophets, that they saw no propheticall vision but by dream, or by night vision: Num. 12. 6. & 22. 19. 20. for by day, after that a deep sleep was fallen upon them: Dan. 10. 9. And all that prophesied, their joynts were stredd, there remained no strength in them: & their thoughts were trouled, and the mind was changed, to understand that which was seen: as is said of Abram, and loe a terror: a great darkness fell upon him: and of Daniel, my vigour was turned in me into corruption, and I stayed no strength: Dan. 10. 8. Maimon in Iudea: barabah, chap. 7. 8. 2. But they except Moses, as the Scripture also doth, Numb. 12. 7. 8.

a terror] this and the darkness following, shadowed out also the greatest discomfiture that Abrams children shoulde have, by the vexation of their enemies, as David and others, complain of the like in their afflictions, P[ro]f[et] 55. 4. 5. 6. & 88. 7. 17. So the Jerusalem paraphrast applyeth this vision to the kingdoms of Babel, Madai, Iavan, and Edom (that is Rome) which should bring Abrams children into bondage.

Ver. 13. knowing know] that is known of surely: see Gen. 2. 17. not theirs] meaning Egypt, Mesopotamia and Canaan it self; wherein they were but strangers, Gen. 17. 8. P[ro]f[et] 105. 11. 12. and therein afflicted: Gen. 21. 9. & 26. 7. 14. 15. &c. but cheifly in Egypt. 450. yere] which began when Limil son of Agar the Egyptian mocked and per[sec]uted Isaac, Gen. 21. 9. Gal. 4. 29. which fell out 52. yeres after the promise, Gen. 12. 3. which promisse was 430. yeres before the law, Gal. 3. 17. and 450. yeres, after that promise, came Israel out of bondage, Exod. 12. 41.

Ver. 14. was judge] this is, punish as their sinnes deserue: the judgments that God brought on the Egyptians, are summed up in P[ro]f[et] 101. 27. 36. & 78. 43. 51. handled at large in Exodus. great substance] or riches, both of their own and of the Egyptians, whose jewels of silver & gold, and garments, they carryed away, Exod. 12. 35. 36.

Ver. 15. unto thy fathers] that is, shalt die: the body returning to the earth, the spirit to God that gave it, Eccel. 12. 7. with whom are the spirits of just and p[er]fect men: Heb. 12. 23. See this promise full lie in Gen. 25. 8.

Ver. 16. the fourth generation] This promise was verified, when Eleazar the son of Aaron, the son of Amran, the son of Koh[ath] became out of Egypt and parted the land of Canaan to Israel, Is[rah]el 14. 1. Kohab being one that went into Egypt with Isaakob, Gen. 46. 21. 26. 1. Chron. 6. 2. 3.

of the Amorites] that is the Amorites, and other sinfull nations, mentioned after v. 19. 20. 21. towards whom Gods patience should be shewed till the measure of their sins were filled up. A like phrase is used, Mat. 23. 32.

Ver. 17. going down] The going down of the sun, and darkness, usually noted in calamities coming upon people: Amos 8. 9. 10. E[ph] 5. 37. & 8. 22. & 9. 1. 2. a smoky oven] H[ab]. 2. an oven of smoke, but as a crown of thorns, Mat. 27. 29. is resolved a thornie crown, Mat. 15. 17. so here as the Greek

Greek translatchet it a *smoking oven*, or *furnace*. And this word *oven*, is used to note out great afflictions. *Mal. 4. 1. Psa. 11. 10. Lam. 5. 10. Luk. 12. 28.* So this *smoking oven*, may represent Egypt, the place of Israel's all *tribulation*, called by another like name, *an iron furnace*. *Deut. 4. 10. Jer. 11. 4*

The L^truslēmy Tharzūn applyeth this vision to *Geb-nis* (or *bel*). *Fyre*, prepared for the wicked.

a lamp [or torch of fyre, that is, a burning lamp; the Greek turneth it, *lamp of fyre*: & the Hebrew often useth *en* for many; see Gen. 3. 2. & 4. 20. This representeth the covenant between God & Abrams seed, to d. liveness out of that *smoking oven* of Egypt. For at the lawgiving, lightnings called lamps, appeared on mount Sinai. *Exo. 20. 18* and Christ was seen of Daniel and John, with his eyes like lamps, and flames of fyre. *Dan. 10. 6. Rev. 1. 14.* and the *salvation* of Gods people is likened to a *burning lamp*. *Esa. 52. 1.* Also the living-creatures, appeared to Ezekiel like lamps. *Ezek. 1. 13* and Gods people are compared to virgin girls with lamps. *Aba. 25. 1.* which passed: by this passage of the lamp, or lamps to which only the Greek referreth it, the Lord would signify the making of the covenant between him and his people as the next v*er*e sheweth: So, from a like action, in *Jer. 34. 18. 19. 20.* the Lord blameth them that performed not the covenant which they made before him, when they cut the bullock in twain, and passed between the parts thereof threatening for it, that their carcasses should be for meat to the foul of the heavens: though here, Abram drove the foulies away *pecces*,] the Greek call them *dichotomies*, that is, divisions into two parts. *V. 18. brcke* Hebr. *cut a covenant*, that is, made or stroke, and (as the Greek translatchet it) *dispised a covenant or testament*: called usually cutting, because of the slaying and cutting of beasts at the making of it, as this place and *Jer. 31. 18. doo thew*. The holy Ghost in Greek prefeteth this word *craik cut*, sundry wayes; as by *psico, make*, *H. b. 8. 9. suntelo*

make perfect; *Heb. 8. 8. diatibemi, dispose, Heb. 9. 10. all from Ier. 31. 31. 32. 33. and entellomai, command, Heb. 9. 20. from Exod. 24. 8. Of a covenant, see, Gen. 6. 18. give I,] or *I have given*. The time putt is often uled, in actors present, and to come. So the Greek here translatchet *I will give*. Of this gift, see *Gen. 13. 15*. But the Hebrew Doctors scan the word thus, *He sayth not, I will give, but I have given: and yet Abram had now begotten no children. But because the word of the holy blessed (God) is a deed, therefore he so speaketh: Midras tillim, in Psal. 107. 20. the river] called *Sicor*, *Jof. 13. 3. Euphrates*: Hebr. *Phrath*: see *Gen. 2. 14.* This promise was accomplished in Davids dayes, *2 Sam. 8. 3. &c.* and in Salomon. *2 Chron. 9. 26.***

19 Ver. 19. *The Kenites*,] that is, *Kenites*, or *Keneans*: and so the rest, see *Gen. 10. 16. The Childee calleth these *Salemanes**; and so in *Num. 24. 21.* Here are ten peoples reckoned, whose lands Abrams seed shoulde possesse. Afterward they are usually counted *seven*. *Deut. 7. 1. Act. 13. 19.* It seemeth some were wasted, or mixed confusely with the rest, before the Israelites came into their possession. So in *Psa. 83. 7. 8. 9.* there are ten nations reckoned, al co^lo^{de}rates against Gods people,

CHAP. XVI.

1 Sarah being barren, giveth Hagar (her *Egyptian maid*) to Abram. 4. Hagar being with child, and afflicted for despising her mistress, runneth away. 7. An Angel sendeth her back to submit her self, 11. and telleth her of her chilid's name and conditions. 15. Hagar beareth Abram a son; whom he calleth *Ismail*.

2 And Sarah, Abrams wife; did not bear children unto him: and she had, an handmaid an Egyptian, and her name was Hagar. And Sarah sayd unto Abram, Behold now, Iehovah hath restrained me from child-bearing; goe in I pray thee, unto my handmaid;

handmaid; it may be I shall be builded, by her: and Abram hearkned to the voice of Sarah. And Sarah Abrams wife, took Hagar the Egyptian, her handmaid; at the end of ten yeres, of Abrams dwelling in the land of Canaan: and she gave her, to Abram her husband, to be to him for a wife. And he went in unto Hagar, and she conceived: and she saw, that she had conceived; and her mistresse was despised, in her eyes. And Sarah said unto Abram, my wrong is upon thee: I have given my handmaid, into thy bosom; and she feeth that she hath conceived; and I am despised in her eyes: Iehovah judge between me and thee. And Abram said unto Sarah, Behold thy handmaid, is in thy hand; doe to her, that which is good in thine eyes: And Sarah affilcted her, and she fled from her face. And the Angell of Iehovah found her, by a fountaine of waters, in the wilderness: by the fountain, in the way of Shur. And he said, Hagar, Sarah's handmayd, frō whence comest thou, and whether wilt thou goe? And she sayd, I am fleeing from the face of my mistresse Sarah. And the Angell of Iehovah said unto her; Return to thy mistresses, and humble thy selfe, under her hands. And the Angell of Iehovah, sayd unto her; multiplying I will multiply thy seed: and it shall not be numbered, for multitude. And the Angell of Iehovah, sayd unto her; Behold thou art with-child, and shalt bear a son: and thou shalt call his name, *Ismail*; because Iehovah, hath heard thy affliction. And he will be, a man like a wild-ass; his hand wilbe

against all, and the hand of all, against him: and he shall dwell, before the faces of all his brethren. And he called the name of Iehovah, that spake unto her; Thou the God that feest me: for she said; have I also here, seen, after him that feest me? Therefore the we'll was called, *Beer-lachai-ri*: behold it is between Kadesh, and Beerd. And Hagar bare unto Abram, a son: and Abram called the name of his son, which Hagar bare, *Ismail*. And Abram, was feareskere yeres & six yeres old: when Hagar bare *Ismail*, to Abram.

Annotations.

1 *Admayd* Jor, *hand-mayd*, servant opposed to a free woman. *Ier. 34. 10. Gal. 4. 12.* The Holy Ghost translatchet it in Greek, sometime *Doule*, woman-servant, *Act. 2. 18.* som-time *Padiske*, a bond-wyf, *Gal 4. 12.* This bond-woman was of Egypt (or *Mizraim*) of the posterity of *Cham*. *Gen. 10. 8.* which Egypt is affected the house of servants, *Exod. 20. 2.* for holding Abrams seed in bondage.

2 *Hagar* in Greek *Agar* by interpretation a *Fugitive*, or *Repudiated* stranger; in the Arabian tongue. And the Apostle saith, *the Agar (all gorically) mount Sora in Arabia, and in bondage with her children, Gal. 4. 24. 25.* where he maketh her a figure of the old Testament, or covenant of the Law given on mount Sinai, and of the earthly Jerusalem: as *Sara* the freewoman, figured the Jerusalem in which is above, & the new Testament or covenant of the Gospel in Christ. *Hagar's posterity* are called *Hagarenes* (or *Hagarenes*), in *1. Chron. 5. 10.* where the Greek translatcheth them *Parekous, Strangers*.

Ver. 2. ris-ayn] the Greek interpreth closed me up, according to that phrase of *closing up the womb*, *Gen. 20. 18* contrary to which is the opening of the womb, *Gen. 30. 22*.

30. 22. God had promised a seed unto Abram, Gen. 13. 4. but not expressly as yet unto Sarai; wherefore doubting whether she should be the mother, the motioneth another course, which was not according to God, (for it violated the law of marriage, Gen. 1. 4.) but after the flesh, Gal. 4. 23. [go in] that is, accompany with her Gen. 6.

4. *it may be* or, *perh[aps]*: a speech not of iach, but of uncertain hope, and likelihood *after the f[or]th*, but Sarai her selfe, had as erward a foy by promise, Gal. 4. 23, and the word of promise was, *at this same time wil I come, and Sarah shal have a son.* Rom. 9. 9. wherfore the had a son by Agar but he was not heyr, Gen. 21. 10. so the Church hath had children by the Law, but they were not heires of the kingdom of God; for the Law is not of faith; neither are the heires or inheritance, otherweire then by promise of grace in Christ; Gal. 3. 12. 14. 18. 22. 29. *be buidid*] that is, *shall have a son.* So the Greek explyneth it, and Moses in Deut. 25. 9. And in Hebrew, *ben a son*, is named of *banah*, *he buidid*. So Rachel and Leah are said to *build* the house of Israel (by bearing children,) Ruth 4. 11. and God promised a seed to David, under the similitude of building him an house, Sam. 7. 11. 12. 27. Sarai reckneth her mayds children, as her own: so by the law, bond seruants children were their maltes, Exod. 21. 4. Rachel like wife counted her maids children, as given to her selfe, Gen. 30. 3. 6. 8. And among the heathens, Plutarch sheweth, how Stratonice the wife of King Diodotus being barren, gave secretly her mayd *Electra* unto her husband, by whom she had an heyre to the Crown.

3

Vtr. 3. *end of ten yeres*] that is, *after he had dwelt in euen yeres.* So Abram was now 85. yeres old and Sarai 75. Gen. 12. 4. and 17. 17. In the yere of the world, 2093.

a wife] to weet, a secondary and not a full wife, but a concubine, Gen. 25. 6. So Keturah call d a wife, Gen. 25. 1. was but a concubine, 1. Chron. 1. 32. what they differ, is noted on Gen. 22. 23. *despised*] or,

lightly set by: the Greek faith dishonoured. This pride of Agar, figured the like affection in the hart of those that put confidence in the works of the Law, (as was in the Pharisee Luke 18. 10. 11.) Rom. 10. 3. And it greatly disquieted Sarai, for it is one of the four things which the earth cannot bear, that an handmayd should be heire to her mistres, Prov. 30. 21. 23.

5 Vtr. 5. *my wrong*] or, *my injurie* (which I suffer) is upon thee; that is, thou art the cause of it. So the Greek expounds it, *I am injured of thee*; and the Chaldee, *I have a plesaunce with thee*: as if Abraham faulted in suffering such midemeanour. Or, *my wrong be upon thee*; that is, either right thou my wrong, or bear the punishment thereof from God. Thus it accordeth with the words following: and so Thargum Jerusalemy explyneth it: *my judgment and my ads*, are delivered into thy hand. *judge*] or, *wil judge*, if thou look not to redresse it. But the Greek translates it *prayer*-wise, *the Lord judge*. The speech argueth her great passion, as the like in Exo. 5. 21. Judg. 1. 17. 1. Sam. 24. 13. 16.

6 Ver. 6. *is injor, be in thy hand*, that is, in thy own power to correct her.

good] that is, *pleasing*: as the Greek translatheth, *use her as pleseth thee*. So in Gen. 45. 16. and often: *on the contrary*, *evil in the eyes*, *displeasing*, Gen. 28. 8.

afflicted] to humble her, and abate her pride. This seemeth to be by rough handling, or stripes, for a servant will not be corrected by words, Pro. 29. 19. *she fled*] as impatient of correction; whereby she added sinne unto sinne, for she should not have left her place, Eccle. 10. 4. nor bereaved Abram of his child in her body: therfore the Angell sendeth her home again; verl. 9. But hereby the difference between the two mothers, (the Law and the Gospel) was also figured.

7 Ver. 7. *Angel*] so named of the Greek *Aggelos*: in Hebrew *Maled*; by interpretation a *Messenger*, or *Leyte*, one sent and employed in any work, whether of God or men. And those sent of God, were *fome-*

sometimes men

as Haggai is called the Lords *Angel* (or *Messenger*) Hag. 1. 13 & John the Baptiste, Mal. 3. 1. Mat. 11. 10. & generally the Lords Preistes under the law, Mal. 2. 7. and ministrers under the gospel, Rev. 1. 20. But in speciall, *Angels* are those heavenly spirits, & fierie flames, that are wise, 1. Sam. 14. 10. and exell in strength, Psl. 103. 20. which are all ministering spirits, sent forth in ministrerie for the whole creation of heaven, Heb. 1. 7. 14. And here this Angel was sent, for the good of Abrahams familie. The Hebrew Doc[tor] & r[esearcher] of Angels is, that they are (elfinially) orimes created, without any materiall habitude or body. And whereas the Prophets say, they saw an Angel like fyre, and with wings &c it is all spoken of propheticall vision, and by way of dark-parable. Also, that the Angels are lower & higher one than another: not in hightnes of place, as when one man sits above another, but as we speake of two wife men, vvhich excell one an other in wiisdom, that that man is higher then this. Lik wifre that there are ten names that Angels are calld by, and accordingly ten degrees of them: and the tenth calld *Men*, are the Angels vvhich spake with the Prophets, and appeared unto them in propheticall visions, for vvhich cause they are calld *Men*, *as Maimony shew eth in Maimon in Iesu[m] hatorah chap. 2.* That there are even ten degrees of Angels, the holy scriptures shew not: but degrees there are, as the Apostle mentioneth *Angels*, *Principaliaties*, *Powers*, *Toroues*, *Dominions*, Rom. 8. 38. Col. 1. 16. Howbeit we are vvarned, not to intrude into those things which we have not seen, Colos. 1. 18. Som time this name *Angel* is given to Christ himselfe, who is the *Angel of the covenant*, Mat. 3. 1. and of Gods face, Esa. 63. 9. in vvhich Gods name is, Exod. 23. 20. And this Angel which here found Hagar, spaketh as God, *I will multiply*, v. 10. and the calleth him *Ishovab*, v. 13. *of Shur*, that is, leading towards Shur, vvhich vwas a citie in the wildernes between Canaan and Egypt, cal-

led the def[er]t of Shur, Exod. 15. 22. vvhich vwas scarce of waters. So that Agar vwas flying in to her native countrey: & in this wildernes, her posterite after dwelt, Gen. 25. 18.

9 Ver. 9. *humble*, *and submityf* *self*. This word is also used for humbling our selues before God, vvhile prayer, fasting, and suffering afflictions, as Heff. 8. 11. Dan. 10. 12. 1. Kipp. 2. 26. Jam. 4. 10. 1. Pet. 5. 5. And is it not the duty of all servants to be humble, Thos. 2. 1. Pet. 5. 18. lo the Law (vvhich is Agar significall) is as a fervant to the covenant of Grace in Christ, under vvhich all ought to submit themselves to the justice of God, Rom. 10. 3. Gal. 3. 24.

10 Ver. 10. *multiplying* *I wil make*, *that is, I will surely much multiply*, see this phrase noted on Gen. 4. 17. Here the Angel speketh in the person of God: and preacheith of the many, that should be Agars seed both in the flesh and in the allegorie, that should seek for justice by the works of the living as did the Israelites, Rom. 9. 31. 32. and 10. 2. 21.

11 Ver. 11. *she shall bear*, *or, shall very shortly bring forth*. The original word implieth bothe the time present and to come; noting the soon accomplishment. So in Judg. 13. 7. *I smel*, that is, God hath heard, to weet, thy aff[ection] on. This sheweth the effect of the law, vvhich vwas added because of transgressons, Gal. 3. 19. and giveth knowledge of syn, Rom. 3. 10. and so causeth wrath, Rom. 4. 15. vvhether by the conseruacion being aff[ection] d, callid upon God for grace, and is heard, Rom. 5. 7. 8. 24. 25. Gal. 3. 24. *heareid*, or *nearkeid* unto, meaning the prayers made in her affliction: as the Chaldee translate hit, *bath received thy prayer*.

12 Ver. 12. *a man like a wild ass*] or, as the Chaldee expoundeth it, *a wild ass among men*: the Greek fayth only, a wild man. This was first accomplishid in Ismaels person, who dwelt in the wildernes, as a salvag, and was a wildlike man, Gen. 12. 20. and the *Himmites* mentioned in Gen. 13. 1.

25. are there by Thargum Jerusalem called [Sarkai] Saracens, that is by interpretation Thieves or Robbers. Spiritually this signified the wild & fierce nature of man, vvhich by the law cannot be tamed, but is made more rebellious; for when the commandement cometh syn reviveth, and worketh death in us, by that which u good, that syn, by the Commandement, might become exceeding synfull. Rom. 7.9 13. The wild-as, liveth in the wildernes and mountaines, is a beast of an untrained nature, and unserviceable to man, Job. 39.8, 9, 10. 11. therefore the Prophett kethen rebellious Israel, to a wild-as, Jer. 2. 24. and the nature of he wild-as, is opposed (as signifying our unregenerate estate, to the nature of a man, in Job. 1. 12. And as her: Imael and his offspring are called of the Angel, *Shee Adam*, a Wild-as Man: so Israel on the contrary, are named th: Prophet Tson Adam, Sheep for men; or Men like a Flock, Ezk. 36.37.38. to signify our renewed nature in Christ, whose Sheep we ar by faith, and obedient to his voice, John. 10.3.-16. Mahomet the false Prophet of the Turks, and curse of the world, he had his generation from this wild-as Imael, against all: or against every man: it meaneth, warts and fighting, before that is, neere unto, and in the sight of his brethren: see Gen. 25. 18.

13 Ver. 13. Jehovah: the Angel is so called, which seemeth to intimate this to be no creature, but Christ himselfe, vvhio is called an Angel, as is noted on v. 7. The Chaldee translateth it, she called on the name of the Lord: & Thargum Ierusalem sayth, she prayed in the name of the Word of the Lord, that was revealed to her, and sayd, blessed art thou o God, &c.

God that seest me: or, God of i-s-hi, (of vision:) which is more generall as the Chaldee paraphrathet, the God that seest all. Gods seeing is often mentioned in respect of afflictions, as Exo. 3.7. Psl. 25. 18. and 9. 14. and this Agar seemeth here to intend, from the Angels speech, in v.11. here seen: The Greek translateth, for I have openly seen him

that appeared unto me. In this sence, she magnifieth Gods mercie, for letting her have so cleare a sight of him, vvhich is more then the hearing of him, Job. 42. 5. and so here, in the defert, is oppoſed to her master Abrams houſe, vvhile visions were more usuall. Or by seeing, may be meant the discerning of her evil plight and her reviving after affliction, as in 1. Sam. 14. 29. So the Chaldee translateth, Lor I doe begin to see, after that he appeared unto me. Or, seeing, may mean living, after the sight of God, wherat men were affrayed they shoudly die, Judg. 13.32. and 6. 22. Gen. 32. 30. So the seeing of the light and Sun, evvwhere fecht to signify, living, Eccle. 11. 7. 8. and 7. 13. Psl. 36.10. after him that feeth me, or, after the vision.

Ver. 14. was called,] Hebre he called: that is, every one; nor refrayning it to any one person. This the scriptures elsewhere manifest; as, he called, 2. Sam. 5. 20. is by another prophet written they called, 1. Chron. 14. 11. and, they had annoynted David 2. Sam. 15. 17. that is, David was annoynted, 1. Chron. 14. 8. they buried him, 1. Chron. 9. 31. that is, he was buried, 1. Kings 11.43. they brought children, Asyrl. 10. 13. that is, children were brought, Mat. 19. 13. and many the like. See Gen. 2. 20. Exod. 15. 23.

Ber-lachai-ro'i] that is, The wel of him that liveth, that feeth me. The Chaldee expounds it, The wel whereat the Angel of life appeared. This name was given it, for a memorial of Gods mercy, to all posterity with whom is the well of life; and in whose light, we see light, Psl. 36.10. Kadsch:] called also Kadsch-barnea, Num. 12. 8. and 13.27. Bered: in Greek Barad: we find it not elsewhere. The Chaldee calleth it Chagya.

Ver. 15. Abram called] by this it appeareth that Hagar beleeved and obeyed the Angels word, and returned to Abrams houſe: vvhio (in likelihood) upon her refection gave his son the name, appointed by the Angel. So Imael is the first man in the world, vvhose name was given him of God before he was born.

v. 16. old:

16 Ver. 16. old] Heb. son of 85. yeres, see Gen. 5.32. Thus long Abram had lived altogether childless: and yet hee wayted 14. yeres more, before the child of promise was born, Gen. 21.5. and for the space of 13. yeres after this, God keepeſt silence, and the Scripture mentioneth no ſpeech at all of God unto Abram, fo exerciſed he the faith and patience of his fervent, and taught him that the fleshly generation commeth in time before the spirituall: for that is first which is natural, and afterward that which is spirituall, 1. Cor. 15.46. And this fervent ſon, was ſervitible to Abram and Sarai, till the promiſed feed was come, and then Imael was put away with his mother, Gen. 21.10. 14. even to the ſervice of the Law, is neediſull for the Church, till Chriſt be come, and formed in us, and we by him, do bring forth fruit unto God. Rom. 7.4. Gal. 4.1.-5. 19.31.

CHAPT. XVII.

I. God reneweth his covenant with Abram: 5. changeth his name into Abraham, in token of a greater bleſſing; 10. and infatiuated the covenant of Circumciſion. 15. Sarai her name is changed into Sarai, and the Ilefed. 17. Imael is premiſed, 23. Abraham, and Imael, and all the males in Abrahams houſe are circumciſed.

1 A nd Abram was, ninetiue yeres and nine yeres old: and Iehovah appeared unto Abraham, and ſayd unto him; I am God Almighty, walk thou before me, and be thou perfect. 2 And I will giue my covenant between me and thee: and will multiply thee, in very much abundance. 3 And Abram fell, upon his face: and God ſpake with him, ſaying, As for me, behold my covenant is with thee: and thou ſhalt be, a father of a multitude of nations. 4 And thy name, ſhall not

any more be called, Abram: but thy name ſhalbe, Abraham; for, a father of a multitude of nations, have I given thee to be. And I will make thee fruitfull, in very much abundance; and will give thee, to become nations: & kings ſhall come out of thee. And I will establish my covenant, between me and thee, and thy feed after thee, in their generations, for an everlasting covenant: to be a God, unto thee; and to thy feed, after thee. And I will give unto thee, and to thy feed after thee, the land of thy ſejourings, all the land of Canaan, for an everlasting-firm poſſeſſion; and I will be, a God unto them. And God ſayd, unto Abraham; and thou ſhalt keep my covenant: thou, and thy feed after thee, in their generations. It is my covenant which ye shall keep, between me and you, & thy feed after thee: that every male among you, be circumciſed. And ye hal ci-cumciſe, the flesh of your ſuperfluuous foreskin: and it ſhalbe, for a ſigne of the covenant between me and you. And a ſon of eight daies, ſhalbe circumciſed among you, every male, in your generations: the child of the houſe, and hee that is bought with money, of any strangers ſon, which is not of thy feed. The child of the houſe, and hee that is bought with thy money, ſhalbe circumciſed with circumcision: & my covenant ſhalbe in your flesh, for an everlasting covenant. And the uncircumciſed male, whose flesh of his ſuperfluuous foreskin that not be circiſed, hat ſoule ſhall even be cut-off, from his people: he hath broken my covenant.

N 2 And

Isaak promised.

GENESIS. XVII.

Abraham circumcised.

15 And God said, unto Abraham Sarai thy wife, thou shalt not call her name, Sarai; but Sarah shall her name be. And I will bless her, and wil give thee a son also of her: and I wil bleſſ her, and she shall be to nations; Kings of peoples, shalbe of her. And Abraham fell upon his face, & laughed: and he said in his hart, that a child be born to him that is an hundred yeres old? and shall Sarah, that is ninetie yeres old, bear? And Abraham said, unto God: O that Iſmael, might live before thee. And God said, Indeed Sarah thy wife, shall bear thee a son; & thou shalt call his name, Isaak: and I will establish my covenant with him, for an everlasting covenant, to his seed after him. And for Iſmael, I have heard thee; behold I bleſſ him, and will make him fruitfull, and wil multiply him, in very much abundance: twelve Princes, shall he beget; and I will give him, to be a great nation. But my covenant, will I establish with Isaak: whom Sarah shall bear unto thee, at this set-time, in the yere next-after. And hee made an end, of speaking with him: and God went up, from Abraham. And Abraham tooke Iſmael his son, and all the children of his house, and all that were bought with his money, ev'ry male, among the men of Abrahams house: and he circumcised the flesh of their superfluous-foreskin, in this selfsame day, as God had spoken with him. And Abraham was, ninetie and nine yeres old; when he was circumcised, in the flesh of his superfluous-foreskin. And Iſmael his son, was thirteen yeres old; when he was circum-

cised, in the flesh of his superfluous-foreskin. In this selfe same day, was Abraham circumcised: and Iſmael, his son. And all the men of his house, children of the house, and the bought with money, of the strangers son: they were circumcised, with him.

Annotations.

1 **O**ld] Hebr. son of 99. yeres, that is, going in the 99. yere: see Gen. 5. 32, and the latt note of the former chapter. *Amighty* or, *Aſſufficient*, in Hebrew *Shaddai*; that is, he who is, (or hath) ſufficient, or moſt abundant, and able to goe through all things, both in mercy and judgement: to which the Scripture hath reference, when it saith *Shoddeſtriction,* ſhall come from *Shaddai* (the Almighty); Eſa. 13. 6. *Walk thou for, walk plesingly,* as the Greek translation implieth: ſee the notes on Gen. 5. 22. The Chaldee tranſlæteth it *Serve thou.* This walking, comprehendeth both true faith, H. b. 11. 5. 6. and carefull obedience to Gods commandments. Wherefore that which is written, 1. K. 8. 25. to walk before me; as thou haſt walked before me; is expounded in 2. Chron. 6. 15. to walk in my Law. And this, in Luke 1. 6. is explyned to be al the commandments and ordinances of the Lord. *perfect*] or, *inty, upright, and as the Greek faith, unblameable.* See Gen. 6. 9.

2 Ver. 2. *give*] that is, *dispose and make my covenant* (or *testament*): ſee Gen. 9. 12. & 6. 18. *between me*] The Chaldee interpreteſt it, *between my Word:* ſo after in v. 7. 10. 11. See also Gen. 9. 12.

3 *in very much abundance*] Hebr. in abundance abundance; or, vehemently rebemtly: ſo after in ver. 6. and often.

Ver. 3. *fell*] in reverence to Gods word and majesty, and in thankfulness for this mercie. See the like humiliation in Lev. 9. 24. Eze. 1. 29. & 3. 23. Dan. 8. 17.

4 Ver. 4. As for me] Hebr. *z*: the Greek addeth

addeth. *And I.* *a father*] or, *for a father;* but the word *for*, may be omitted in English, as the Greek here also doth; and ſomtime the Hebrew it ſelfe: as, *I will be for a lying spirit,* 2. Chron. 18. 21. that is, *I will be a lying spirit,* 1. Kyr. 22. 12. The new testament in Greek often keeþeth the Hebrewme, as Heb. 1. 5. &c. *a multitude*] that is, *of many nations*, as Paul expondueth it Rom. 4. 16. 17. where the Apostle thew he ſhawd feed, that which is of the Law, and that which is of the Faith of Abraham, who is the Father of us all. So by the *multitude of nations*, is meant beſides his natural posterite, all Christiane bleſſed in the world, Gal. 3. 28. 29. who ſhould inherit from him, (as children receive inheritance from their fathers) the juſtice that is by faith, & bleſſednes accompanying the fame, through the covenant of grace, propagated by Abrahams doctrine, and example: ſee Rom. 4 and Gal. 3. To this the Hebrew canons doe accord: *A stranger* (ſay they) *bringeth firstfruits &c.* for it was ſaid to Abraham, a father of a multitude of nations, have I given thee to be, (Gen. 17. 5.) Behold he is Father of all the world, which ſhabbe gathered under the wings of the Majesie of God: *Mammon in Mysia, treas. of firstfruits, chap. 4. Sect. 3.*

5 Ver. 5. *Abraham*] Abram ſigñifieth A high father, and the firſt letter of *H-man* (that is, a *Multitude*) being put unto it, maketh *Abraham*, as if it were *Abraham*, that is, *A high father of a multitude of nations:* *Abraham* is the firſt man in the world, whose name is charged of God: and it ſignified a change of estate, and a renewing with increafe of grace from God: therefore this is after mentioned, as one of his favours, Neh. 9. 7. So Iakobs name is made new, Gen. 32. 28. & all true Christians, Eſa. 62. 2. Rev. 2. 17. But Isaaks name was not changed, for it was given him of God before his birth. Gen. 17. 19. *given*] that is, freely maſe; or, (as the Greek interpreteſt) put thee: and this the Apostle followeth, in Rom. 4.

6 17. So Gen. 9. 12, and after here in ver. 6. will give thee to be nations, that is, will make nations of thee.

Ver. 6. *Kings*] as David, Solomon, and the reſt of Israel, besides the Kings of Edom and other. Alſo the fauithful Kings of the Gentiles, Rev. 21. 24.

Ver. 7. *thy ſeed*] thy children; especially Isaak, verl. 19. for in Isaak, was his ſeed called, Gen. 21. 12. So, the children of the flesh, are not the children of God, but the childe ren of the promife are counted for the ſeed: R. mvs. 8. *everlaſting*] H. b. cove nant of eternit. Although the outward ſignes, and manner of diſpersing this co venant, were temporary and changeable, (as Circumciſion into B. pifm, Col. 2. 11. 12.) yet the covenant it ſelfe remaynteth one in ſubſtance for ever: being ſtabliſhed by the bloud of Christ, the great Paſtor, Heb. 13. 20. Luk. 1. 69. 71. 73. *A God*] or for a God, unto theſe, that is, thy God, as the Greek tranſlateſt it. Herein conſiſteth the power and life of the everlasting co venant, whereby God himſelfe, his power, wiſdom, goodneſſe, mercie &c. is applied unto man, for bleſſing and ſalvation: and we are by adoption made the chil dren of God, 2. Cor. 6. 16. 18. For bleſſed is the peopel, whiche God Iehovah is, Pſal. 144. 15. they haſt be delivered out of miſeries, Rev. 21. 3. 4. raiſed up from the dead, Mat. 22. 31. 32. and God hath pre pared for them an heavenly citie: Heb. 11. 16.

Ver. 8. *of thy ſejournings*] that is, as the Greek explaynet it, *which thou ſejournest in*. For God gaue Abraham no inheritance in it, ne no ſt. much as to ſet his ſeal on, Ati. 7. 5. but he by faith, ſejourned in the land of promise, as in a ſtrange country, Heb. 11. 9. So this land, figured unto him the ki gdom or heaven, as is the word on Gen. 12. 4. But the rich boſſous ſonnes of Abraham, after they had full pefſion of Canaan, are in another ſeale called ſouernes there, Ezeck. 20. 38. & 11. 15. as being rather uſurpers, then lawfull poſſeffors of that land. *everlaſting*] ſo in Eſay hee faith,

N 3.

sayth, thy people shall possess the land for ever; Exod. 60. 21. howbeit they possessed the earthly land, but a little while; Esa. 63. 18. but the eternal inheritance, was to be received by Christ, reserved in the heavens for them and us; Heb. 9. 15. 1. Pet. 1. 4.

Ver. 9. thy seed thy children, as before i. v. 7. meaning all the faithful. Hereupon the Hebrew Doctors say, Circumcision was commanded unto Abraham and his seed only, as it is written, then and thy seed after thee (Gen. 17. 9.) The seed of Ishmael is excepted, as it is written, For in Isaac shall seed be called to thee, (Gen. 21. 12.) And Esa. 43. excepted, for lo, I have said to Jacob, And he give to thee the blessing of Abraham, to thee and to thy seed, (Gen. 38. 4.) It is a general rule, that he only is Abrahams seed, that receyeth his law and his right way; and those are they that ought to be circumcised. Maimony in Misneh treat. of Kings, ch. 10. S. 7.

Ver. 10. my covenant [that is, the sign of my covenant, or testament] as is expounded in v. 11. Hereupon are those usuall speeches, when the signes, and the things signified, are named alike; as, the covenant of circumcision, Act. 7. 8. the Lamb, is th: Lord's Passover, Exod. 12. 11. the bread, is Christs body, Mat. 26. 17. 18. and many the like. circumcis'd] This word signifieth a cutting off round about, to weet, of the foreskin of the flesh. So it was with the shedding of the bloud, and much pain and forenes to the flesh, Exod. 4. 21. 26. Gen. 34. 15. It figured the circumcision (that is, the mortification) of the hart, and spirit in putting off the body of the fles of the flesh, Deut. 10. 16. Rom. 2. 29. Col. 2. 13. and lo it was a seal of the righteousness of faith, Rom. 4. 11.

Ver. 11. superfluous foreskin] The Hebrew Ga'olab, signifieth a superfluitie and stoppage, that hindreth the due effect and operation of a thing; and the Greek Aprostoleus (which the Apostle useth in Rom. 2. 25.) is in speciall that superfluitie which is on the top of mans flesh, to weet, on the number of generation: the foreskin that covereth the secret part. Which God here coman leth to be cut quite off,

as a signe of mortification and regeneration of nature. The same word is applied figuratively to other parts, as to the lips of a flamer, which use superfluitie in speaking, Exod. 6. 30. and to the hart covered with a fat skinne, Lev. 16. 41. Esa. 6. 10. to the ear stopped that it cannot hear, Jer. 6. 10. And spiritually, all sins signified by this superfluous fore-skin; as the Apostle mentioneth the superfluitie of malicieous, to be put away, Lam. 1. 21. & the uncircumcision of our flesh, is joyned with our estate dead in sinnes, Colos. 2. 13. The Hebrew Doctors also did thus understand it; for the foreskin of the hart, in Jer. 4. 4. the Chaldee paraphraist there expoundeth the wickednes of the hart, and in to thy seed, (Gen. 38. 4.) It is a general rule, that he only is Abrahams seed, that receyeth his law and his right way; and those are they that ought to be circumcised. Maimony in Misneh treat. of Kings, ch. 10. S. 7.

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thing signified. And so the Hebrew doctors, use the phrase of sealing their offspring with the signe of the holy covenant: Maimony in Misneh treat. of Circumcision, ch. 3. 5. 3. And that they took not this for a carnall signe, appeareth by their words, in the book called Zohar, where treating upon this seale on or the law, they lay. At what time a man is sealed with the holy seale of the signe (of Circumcision:) then forth he setteth the holy blessed God properly, and the holy soule is united with him. If he be not worthy, that he keepe not the signe: what wriuen? By the breath of God they perishe: Job 4. 9. for that the seale of the holy blessed God was not kept. But if he be worthy and keep it, the holy Ghost is not separated from him. Our Apostle openeth the mysterie more haunly, whilst he calleth the signe of circumcision, a seal of the righteousness of faith, Rom. 4. 11. and, if thou be a transgressor of the Law, thy circumcision is made uncircumcision. Circumcision is that of the hart, in the spirit, not in the letter, Rom. 2. 25. 29.

Ver. 12. [on of eight days] that is, a man child of 8 days old, meaning in the 8 day. Which time was so sooth, that if the 8 day fell to be the Sabbath yet they circumcised the child therin, ch. 7. 22. And so it is in the Hebrew Canons, Circumcision in the time thereof, drives away the Sabbath; that is, a man must omit the keeping of the Sabbath, to circumcise in due time; Maimony treat. of Circumcision, ch. 1. S. 2. God appointed the eighth day, as the first convenient time. For creatures new born, were counted as in their bloud, and unclean for 7. daies, and the 8. day they might be offered unto the Lord, Levit. 22. 27. and so in mankind, Levit. 12. 1. 3. The same number of daies, was observed in many other things; as, for the confection of the Preiets, Levit. 8. 33. 35. and 9. 1. the cleansing of Lepers, Levit. 14. 8. 9. 10. and of persons with unclean vsseus, Lev. 15. 13. 14. the cleansing of polluted Nazirites, Numb. 6. 9. 10. and for purifying the altar, Exod. 43. 26. 27. and sundry the like. In all which, as the Sabbath

day ever came over their heads within that space, (which day was a signe of sanctification from the Lord, Exod. 31. 13.) so Christ ending all figures, and resting the Sabbath day in the grave, rose up from death, the 8 day (which was the first of the week following,) whose death was a full cleansing of all our sinnes, and his rising again, our justification, Mark. 15. 12. 6. Rom. 4. 25. And in him, are wee circumcled, with the circumcision done without hands, in putting off the body of the fles of the flesh, by the circumcision of Christ, being buried with him in baptism; Col. 2. 11. 12. R. Menachem on Gen. 17. sayth, Circumcision was therefore done on it 8. day, that the Sabbath might passe over us: for there is no 8. day, without a Sabbath. [babes circumcised] by the parents, masters, or magistrates. The Hebrew Doctors say, the charge lyeth upon the Father, to circumcise his sonand upon the master, to circumcise his servants, born in the house, or bought with money. If the father or master transgres, & circumcise them not, &c. then the Judges are commanded to circumcise him, whether it be s. or servant, in due time, that there be no uncircumcised left in Israel, or among their servants. If the thing be hidden from the Judges, and they circumcise him not: where he is waxen great, he is bound to circumcise himself. And every day that passeth over him, after he is waxen great, and he circumcise not himself, loe he breaketh the commandment Maimony treat. of Circumf. ch. 1. S. 1. 2. male who had by naure that forekin of the flesh to be cut off: the females wanting it, were not to keep this rite, though they were as well as men, within the covenant of grace in Christ, Gal. 3. 28. and therefore baptisme the signe of the covenant now under the Gol. pl. (which is come in place of circumcision, Colos. 2. 11. 12.) is given both to men and women. Act. 8. 12. Moreover the woman is comprehended under the man, as her head, 1. Cor. 11. 3. who onely had this sign in his flesh, with effusion of bloud, which alwaies had respect unto, and accomplishment in the blood

blood of Christ, figured by the male, Heb 9.22.23.24. Here also the Hebrews write; that a child who is born as if he were circumcised (without a foreskin,) the blood of the covenant must be made to drop from him, in the eighth day. A child that is both male and female, must also be circumcised the eighth day. Likewise if any be cut out of the side of his mother's body. And who so hath two foreskins; they cut them both off in the 8. day. Maimony treat. of Circum. c. 1. S. 7. [child of the house] that is, the home born servant: see the notes on Gen. 15.3. So after, in v. 13.23. [brought with many] Hebr, purchase of silver: whereby all money and price is meant. By this it appeareth, that the heathens also might be partakers of Abrahams covenant, and of grace in Christ; & so of all other blessings in the Church: for every circumcised person, did also eat the pasover, (which was another figure of Christ.) Exod. 12.48. 1. Cor. 5.7. Of this point, the Hebrew canons lay, whether a servant be born under the power of an Israelite, or be received from the heathens: the master bound to circumcise him. But he that is born in the house, is circumcised on the 8. day: and he that is bought with money, is circumcised in the day that he is received; although he receive him in the day that he is born, he is circumcised in that day. If he receive of the heathens, a servant grown in years, and the servant be not willing to be circumcised; he dealeth with him a whole twelve moneths. More then that, it is not lawfull to keep him being uncircumcised; but he must sell him again to the heathens. And if he contynion with him at the first, whiles he was with his master the Israelite that he should not circumcise him: it is lawfull to keep him though he be uncircumcised; only so, that he take upon him the 7. commandments given to the sonnes of Noe, and he shall be as a stranger sojourning in the land. But if he will not take upon him, those 7. commandments, he is to kill him out of hand. Maimony treat. of Circumf. chap. 1. S. 3.6. Of the 7. commandments to the sonnes of Noe, see the notes on Gen. 9.4. And for killing such as would not yield to those precepis, it is to be un-

derstood, whiles the common wealth of Israel stood: but when they were in captivity or dispersion, they sold away such servants to the heathens; as R. Abraham ben David noteth there upon Maimony. And that we may the better know, how they were wont to receive heathens into the Church of Israel; I will note it from the Hebrew Doctors. By three things (say they) did Israel enter into the covenant, by Circumcision, and Baptisme, and Sacrifice. Circumcision was in Egypt, as it is written, No uncircumcised shall eat thereof: [Exod. 12.48.] Baptisme, was in the wilderness before the giving of the Law: as it is written, Sanctifie them to day and to morrow, and let them wash their clothe; [Exod. 19.10.] And Sacrifice, as it is said, and he sent gone men of the sons of Israel, which offred burnt-offerings &c. [Exod. 24.5.] And so in all ages, when an Ebrewh is willing to enter into the covenant, and gather himselfe under the wings of the Majestie of God, and take upon him the yoke of the Law; he must be circumcised, and baptised, and bring a sacrifice. And if it be a woman, she must be baptised, & bring a sacrifice, as it is written [Numb. 15.13.] as ye are, so shall the stranger be. How are yet by circumcision and baptisme, and bringing of a sacrifice: so likewise the stranger throughout all generations, by circumcision, and baptisme, and bringing of a sacrifice. And what is the strangers sacrifice? A burnt-offering of a beast, or two turtle doves, or two young pigeons, both of them for a burnt-offering. And at this time, when there is no sacrifice; they must be circumcised, and baptised, and when the Temple shal be builded, they are to bring the sacrifice. A stranger that is circumcised and not baptised, or baptised and not circumcised, hee is not a Profelyte, till he be both circumcised and baptised. And he must be baptised in the presence of three &c. Even as they circumcise and baptise strangers; so doe they circumcise and baptise servants, that are received from heathens, into the name of servitude &c. When a man or woman cometh to joyne a Profelyte, they make diligent inquiry after such, lest they come to get themselves under the Law, for some riches that they should receyve, or for dignety that they should obeyne, or for fear.

fear. If he be a man, they inquire whether hee have not set his affection on some lewdish woman; or a woman her affection on some yong man of Ifrael. If no such like occasion be found in the, they make knowne unto them, the weightynesse of the yoke of the Law, and the toyle that is in the doing thereof, above that which peoples of other lands haue seid if they will leave off. If they take them upon them, and withdraw not; and they see them that they come of love, then they receive them as it is written, Wn. n. sh. saw that shee was specially minded to goe with her, then shee left speaking unto her, [Ruth. 1.18.] Therefore the Judges received no Profelytes, all the dayes of David and Solomon. Not in Davids dayes, lest they shoud have come of feare: nor in Solomons, lest they shoud have come because of the kingdome and great prouerby which Israel then had. For who so cometh from the heathens, for any thing of the vanities of this world, he is no righteous Profelyte. Notwithstanding there were many Profelytes, that in Davids and Solomons daies, joyned themselves in the presence of private persons: and the judges of the great Synedriion had a case of them, they drove them not away after they were baptised, out of any place, neyther took they them neer unto them, until their after fruits appeared. Maimony in Misn. tom. 2. in Ifurei bish. ch. 13. S. 1.---6. 11. 14. 15. Hereupon, Baptisme was nothing strange unto the Iewes, when Iohn the Baptist began his minitry, Mat. 3.5.6. they made question of his person that did it, but not of the thing it selfe, Job. 1.2. And as Iohn sayd of Christ, hee shall baptise you with the Holy Ghost, and with fire, Mat. 3.11. So the Hebrew doctors lay, The holy blessed God, baptiseth with fire: and the wise shall understand. R. Menachim on Lev. 8. [strangers son] that is, gentile, or paynim; one forreyn born, and without the priviledge of Gods people. The Chaldee translate it, son of the peoples. Such would God admit, if they bekevened in him, to be partakers of Abrahams covenant.

Ver. 13 circumcised with circumf. Injor, circumcising circumcised; that is, certainly, or in any wise circumcised. Which stricke charge,

is bothe for the thing it selfe, and for the manner and time therof, which was the 8. day after their birth. Yet as God defineth mercy and not sacrifice, Hos. 6.6. so sicknesses & weaknes of body, might put off the circumcision, till time of health: as the Hebrew canons lay, They circumcise not him that is sick, until he be well. & they reckon for him, from the time that he is recovered from his sicknesses 7. daies from time to time, & afterwards they circumcis him. By which words is meant, if he have an ague, or like sicknesses: but if he have sore eyes, or the like, they circumcis him so soon as they are whole. If a child be found on the 8. day, to be very pale coloured, they circumcis him not, till the bloud come againe into his countenance, like the countenance of children that are in health. Likewise if he be very red, they circumcis him not, till his bloud be fyncked down into him, and his countenance come againe like other chilidren: for this is a sickness, and men must be admonished well of these things. If a woman circumcise her first son, and he die through seruence of the circumcision, which decayed by strength. Also she circumcis her second child, and bee die through the seruence of the circumcision, whether she haue the child by her first husband or by a second: loe her third child shal not bee circumcised, in the time thereof, but they defer it, till he wax great, and his strength be made firm. They circumcise none but children that are without sicknesses, for perill of life, putteth away all. And it is impossible to circumcis after the time, but impossible to reform the life of any one of Ifrael, for ever. Maim. treat. of Circum. ch. 1. S. 16. 17. 18. year 57. 58] that is, the secrete part, or member of generation. For so, the word fith here, and in other places in specciall meaneing, Exk. 16. 26. & 33.20. Lev. 15.2. God set not the signe of his covenant on the lips, ears, or other parts of man, (which yet the Scripture calleth also uncircumcised, Exod. 6. 30. Is. 6. 10.) but on the prive member, to teach the regeneration of nature, even of the whole man, who is borne in sin Psal. 51.7. and the derivation of his covenant, to the feed of the faichfull, who are therby holly. Ez. 9.2. 1. Cor. 7. 14. and to signifie, that the true

true circumcision is inward, and secret, Rom. 2. 28. 29. This which in the eyes of man, seemeth a thing unprofitable, foolish and ignominious, doth God chose to make a signe of the covenant of his grace in Christ, who is also himself a scandal & foolishness to the world; but the foolishnes of God, is wiser then (the wisedom) of men: 1. Cor. 1. 23. 25. And that member of the body which man thought to be least honourable, on it God put on more abundant honour, (as 1. Cor. 12. 23.) that it should bear the mark of the heavenly covenant.

Ver. 14. *[that soul]* that is, as the Chaldee expondueth it, *that man*: [See Gen. 12. 1. cut off] The Greek & Chaldee translate it, destroyed, & consumed. This word is used before, in Gen. 9. 11, and after often in the law, Exod. 12. 15. 19. and 31. 14. Lev. 7. 20. 21. 25. 27. &c. It is sometime spoken of God, cutting off men by death for their synns, Lev. 17. 10. and 20. 3. 5. 6. and so the Hebrews understand it here, and in all other like places: that for willing transgression in secret, God will cut them off by untimely death: and if there be wantenesse of it, the Magistrate is to punish or kyll them: but for ignorant transgression, they vvere to bring the appointed sacrifices. Under this also, eternal damnation is implied. Maimony in treat. of Repentance, chap. 8. S. 1. speaking of eternal death, saith; *And this is the Cutting off written of in the Law, as it is sayd* (in Num. 15. 31.) *that soul shall be cut off he shall be cut off.* Which we have heard expounded thus, cut off in this world, & cut off in the world to come. Of this last: on here they say, if the father or master doe transgresſ, and circumcise not; they break a commandement, but are not guilty of cutting off: for cutting off belongs but to the uncircumcised person. If, Maimony treat. of Circum. c. 1. S. 1. Howbeit, Moses the father had almost been kylled, for not circumcising his son, Exod. 4. 24. broken or, made frustrate, broken down: this word is oppposed to the former establishing, or, making firm, in v. 7. The Hebrewes have a canon, who so

breaketh the covenant of Abraham our father, & leaveth his superfluous for skin, or gathereth it over agayn; although he have in him the law & good works, he hath no portion in the world to come. Maimony treat. of Circum. ch. 3. S. 8. Which rule is true according to the Apostles interpretation, applying circumcision to the hart, pirit, and faith in Christ, Rom. 2. 29. and 4. 11. Col. 4. 11.

15 Ver. 15. *[Sarah]* in Greek Sarha. The letter i changed into h, signified the multiplication of her children, as before in Abrams name, v. 5 and the Greek having no h, at the end of words, doubleth therefore the letters, with an aspiratio. Sarha, and so the Apostles also write it, Rom. 9. 9. 1. Pet. 3. 6. Sarai the Chaldean name made Hebrew Sarah: which is by interpretation a Prince. The Apostle calleth her a Freewoman, and maketh her a figure of the new Testament and heavenly Ierusalem: Gal. 4. 21. 24. 26. and the example of Abraham and Sarah, thus called, blessed & increased; is set forth for their children the church to consider, & comfort themselves withall, Esa. 51. 1. 2. 3.

16 Ver. 16. *[Shalbe to nations]* that is, shall become nations, and be a mother of them, both in the flesh, and in the Lord. For all godly women, are called her children, 1. Pet. 3. 6. & Ierusalem her answerable type, is the mother of us all, Gal. 4. 26. Psa. 87. 6.

17 Ver. 17. *laughed*] that is, as the Chaldee translatiseth it, *rejoyced*: and to the word after importeth, Gen. 21. 6. though somtyme it implieth also a doubt, as in Gen. 18. 12. 13. but the praise of Abrahams faith, who was not weak, nor staggering, but gave glorie to God Rom. 4. 19. 20. seemeth to free him from this imputation. Thargum Ierusalem expoundeth it, *he marvelled.* Of this word *laughed*, Hebrew *shak*, the child promised was named Ishaak: in whom Abraham saw the day of Christ, and rejoiced. old] Heb. for 100 years, that is going in his 100. year So Sarai was daughter of 90. years. See Gen. 5. 32. At these yeres, both their bodies vvere now dead, unapt for generation. Rom. 4. 19. Heb. 11. 11.

19 Ver. 19. *[fall beast]* or *bearthi*: speaking of a thing present: for God calleth the thing which be not, as though they were, Rom. 4. 17. Ifaak] Hebr. *isfaak*; the same word used before in v. 17. and signifieth Laughing or Joy: for besides his father and mother, all that hear, have occasion to laugh & rejoice for his birth, Gen. 21. 6. in whom both Christ the Joy of the whole earth was represented; and all the children of promise, Job. 8. 16. Rom. 9. 7. 8. Gal. 4. 28.

feed] the Greek version addeth, to be a God to him and to his feedas before in v. 7.

20 V. 20. heard] the Chaldee explaineth it, *I have accepted thy prayer.* twelve Princes] So of Iacob, Ishaak, Ioseph, came 12. Patriarches, Act. 7. 8. These Princes, are alter named in Gen. 35. 12. -- 16.

21 Ver. 21. *covenant*] This is the 13. time that the covenant is named in this chapter; and hereby is meant the promise of Christ, and salvation in him, as the Apostle saith even in Rom. 9. 5. 7. 8. and by this it appeareth, that Gods covenant with Abraham, was of spirituall and heavenly things; in Christ, as is also confirmed by Luk. 1. 55. 72. 73. 74. Gal. 3. 29. wherein Ishaak was preferred before Imael.

22 Ver. 22. God went up] to weet, into heaven, and appeared no longer: so in other like visions of Angels, they are sayd to goe into heaven: Luke 2. 25. For God, the Chaldee saith, *the glorie of the Lord*, meaning the vision which had now appeared: which phrase, the holy text sometime useth, as in Eze. 1. 29. & 3. 23. & 8. 4. So after, in Gen. 35. 13.

23 Ver. 23. *Abraham took*] herein he sheweth a rare example of obedience to Gods word; notwithstanding the affliction, danger, shame, scandall, and foolishnes, which this action in the eyes of the world seemed to bring with it; though to himself, and all the faithfull in his house, it was the seale of *his righteousness of faith*, Rom. 4. 11. Here the Jewes have their uncertaine conjectures, or traditions; as that Abraham sent and called for Sem the son of Noe, (he was Melchizedek,) about this busines; that

it was done on *Atakeim day* (Spoken of in Lev. 16. 1.) and in the place where afterward the Altar stood, in the court of the Temple, and the like: Parker R. Elizier ch. 29. *circumcised I or, cut off,* to weet, *all the skin that covered the top of the flesh, that is upon of the flesh* i. *mayed bare,* for to the Hebrews shew the manner of circumcision to have been. And this being a holy sign and seale, Abraham doubtless sanctified the work by prayers his custome all the Jewes keep to this day. For he that circumcised, doth first blest him that faitfith them with his commandments, and commanded them to circumcise, and to gather themselves into the covenant of Abraham their father, that sanctified his beloved from the wombe, and sealed their off-spring with the sign of the holy covenant: that commanded them to circumcise strangers, & servants, and to draw out of them, the blood of the covenant. Which blessings Maimony recordeth in his foresaid treatise of circumcision, ch. 3. S. 1. 3. 4. 5. where he also noteth, that *who so circumciseth a man grown, must cover his nakednes, whiles he blesseth: and after he uncovereth and circumciseth him.* self-same day] Hebr. *the body or fl-enth* of that day, at Gen. 7. 13. the Greek interpreteth it, *in the time of that day.* From hence, and the commandement in Lev. 12. 3. the Jewes have taught, that none might ever circumcise but in the day time, after the sun was up. Maimony treat. of circum. ch. 1. S. 8.

27 Ver. 27. *circumcised with him*] Not onely Abraham himselfe, but his sorfold with him, kept the way of the Lord, Gen. 18. 1. 9. and by faith they all obeyed this hard precept, whereby they were wounded, payned and sore in their flesh, all at once, as Gen. 34. 25. and spirituall, did put off the body of the sime of the flesh, by the circumcision of Christ, Col. 2. 11.

1. Abraham enterteyneth three Angels. 9. 2. *He* who promiseth Sarah a son, 22. wherat she laughs,

Abraham receiveth Angels.

GENESIS. XVIII. Sarah laugheith.

laugheth, and is reproved. 17. The destruction of Sodom is revealed to Abraham: 23. and he maketh intercession for the men thereof. 32. The whole city should be spared, if but six just persons were found thereon.



1 **A**ND Iehovah appeared unto him, in the oaks of Mamree: & he was sitting at the tent dore, in the heat of the day. And he lifted up his eyes, and saw; and loe three men, standing before him: and he saw, and ran to meet them: and he saw, and bowed down himselfe to the ground. And he sayd: Lord, if now I have found grace in thine eyes; passe not away I pray thee, frō thy servant. Let a little water, I pray you be taken, and wash ye your feet: and lean-yedown, under the tree. And I will take a morsell of bread, and susteyne ye your heart, after that ye shall pass-on; for therfore have you passed, unto your servant: And they sayd; So doe as thou hast spoken. And Abraham hastened into the tent, to Sarah: and he said; Halten three pecks of flowery meale: knead, and make cakes. And Abraham ran unto the herd; and hee took a calfe of the herd, tender and good, and gave it to a yongman; and he hafted, to make it (ready.) And he took butter and milk, and the calf of the herd which he had made (ready), and set it before them: and he was standing by them, under the tree, and they did eat. And they sayd unto him; where is Sarah thy wife? And he sayd, behold in the tent. And hee sayd, Returning I will return unto thee, when this time reviveth; and loe,

11 Sarah thy wife shall have a son: And Sarah heard, in the tent dore, and it was behind him. And Abraham & Sarah were old, coming into dayes: it ceased to be with Sarah, after the way of women. And Sarah laughed, within her selfe saying: after I am wexed-old, shall I have pleasure? also my Lord is old. And Iehovah sayd, unto Abraham: wherfore laugheith Sarah, saying, Shall I verily bear a child, and I am old? Shall any-thing bee impossible for Iehovah? At the appointed-time will I return unto thee, when this time reviveth, & Sarah shall have a son. And Sarah fally-denyeid, saying, I laughed not: for she was afraid: and he sayd, nay, but thou didst laugh. And the men rose-up from thence, and looked towards Sodom: & Abraham went with them, to bring them on the way. And Iehovah sayd; shall I hide from Abraham, that which I am doing? And Abraham, being shalbe a great and mighty nation: and blessed shal be in him, all nations of the earth? For I know him, how that he will command his sonnes, and his house after him; & they shal keep the way of Iehovah, to doe justice and judgment: that: Iehovah may bring upon Abraham, that which he hath spoken unto him. And Iehovah sayd; The cry of Sodom and Gomorrah, because it is much: and their sin, because it is very heavie. I will goe-down now and see, whether according to the cry thereof that is come unto me, they have done altogether: and if not, then I may know. And the men turned-the-face from thence, and went to Sodom: and Abraham,

Abraham prayeth

GENESIS. XVIII.

for Sodom.

23 Abraham; he yet flood, before Iehovah. And Abraham drew-ner, and sayd: wilt thou also consume, the just with the wicked? If so-be there be fifty just men, within the citie: wilt thou also consume, and not spare the place, for the fiftie just, which are within it? Far-be-it from thee, to doe according to this word, to stoy the just with the wicked, and that the just should be as the wicked: far-be-it from thee; shall the judge of all the earth, not doe judgement? And Iehovah sayd; If I shall find in Sodom, fiftie just men within the citie: then wil I spare all the place, for their sake. 27 And Abraham answered, and sayd: Behold now I have taken upon me to speak unto the Lord; and I am dust and ashes. If so-be there lack of fiftie just men, five; wilt thou destroy for five, all the citie? And he sayd, I will not destroy, if I shall find there, fourtie and five. And he added agayn, to speak unto him, and said; If so-be fourtie be found there: and he sayd, I will not doe it, for fourties sake. 30 And he sayd, ô let not now the Lord be wroth, and I will speake: If so-be thirty be found there: and he sayd, I will not doe it, if I shall find thirtie there. And hee sayd, Behold now I have taken-upon me, to speake unto the Lord; If so be, twenty shall bee found there: And he sayd, I will not destroy, for twenties sake. And hee sayd, ô let not now the Lord be wroth, and I will speake but this once; If so-be, ten shall be found there: And he sayd, I will not destroy, for tennes sake. And Iehovah went-away, when as he had made-an-end, of

speaking unto Abraham: and Abraham, returned to his place.

Annotations.

S S S Here beginneth the fourth section of the law, called of the first word *Vera*, that is, *And the Lord appeared*. See Gen. 6.9.

Ver. 1. *appeared* or *was seen* of him, meaning Abraham. This vision was to renew the promise of Isaacs birth; and to acquaint Abraham with Gods purpose of destroying Sodom. And for us, to see how Abrahams faith wrought with his works, and by works, faith was made perfect, as Lam. 2.12. *the oaks* that is, the oak-grove, or the plain: see Gen. 13.18. *in the heat* that is, *at noon*; as the Greek translateth it. At such time travellers were faint and hungry: *heat* also figureth afflictions, Mat. 13.6.21. Rev. 7.16. the due time to shew forth works of grace, Mat. 25.35.

Ver. 2. *three men*] so they seemed at first to Abraham; but he entertained Angels unaware, Heb. 13.2. for one of these is called *Iehovah*, v.13.14. 17. 20.22. and Abraham after so acknowledged him as the *Lord*, and judge of all the earth, v.25.27. And this was Christ, Rom. 10.9. Job. 5.22. The other two were created Angels: Gen. 19.1. The Hebrew Doctors here say, *And behold three Angels were sent to Abraham our father; and they three were sent for three things; because it cannot be, that more things than one should be sent by the hand of one of the high Angels.* The first Angel was sent to shew glad-tidings unto Abraham our father, that Sarah shold bear Isaac. The second Angel was sent to deliver Lot from the overthrow (of Sodom.) The third Angel was sent to overthrow Sodom and Gomorrah, Admah and Zuzim. *Thargum Jerusalmy*, on Gen. 18. *before him*] or against him; thus occasioning Abraham to come unto them: who presently ran; and so pursued hospitality, as the Apostle spaketh, Rom. 12.13.

GENESIS. XVIII.

Ver. 3. Lord] the Hebrew *Adonai* is written with long *o*, as in the end, which is the usual title of God, as is observed on Gen. 15. 2. The Greek also translateth it absolutely Lord, and the Chaldee expresseth it by the letters of *Iehovah*, otherwise then in Gen. 19. 2. And Abraham in v. 27. under this title, acknowledgeth him for God, opposing himselfe, as dust and ashes.

Ver. 4. lean ye down] that is, rest ye, or as the Greek translateth, refresh your selves.

Ver. 5. sustayne ye] or uphold, that is, comfort or strengthen your hearts; the Greek translateth it eat. Bread is compared to a staff, or stay, Isa. 3. 1. for that it is the chief sustenance that upholds the life of man. So in Iudg. 19. 5. Pfd. 104. 15.

Ver. 6. three pecks] or measures, each of them was at least a porcle bigger than our English pack, for three of them made an Ephah, or Bushel, (whereof see Exod. 16. 36.) The Hebrews write that this their pack, (which they call Seah, the Greek Sation,) conteyned as much as 14 common hens eggs. For their least measure is the quantite of an egg; six whereof doe make a measure, called Log, or Pine, (whereof see Lev. 14. 10.) and fourte of them Logs, make a Keb (whereof see 2. Kin. 6. 25.) & six Kabs make this Seah, or Pecks; three whereof Abraham prepareth here, for three mens dinner, which with other things doe manifist his liberalitie: contrary to Nabals, Sam. 25. 11. Our Saviour also hath a parable of three pecks of meal which a woman leavened, Mat. 13. 33. That which in Ruth. 1. 17. is an Ephah (or Bushel) of barley: the Chaldee paraphrasteth there calleth three Seabs (or pecks). So also in Exod. 16. 36.

flower] meal; Heb meal of flower. This, and the tender and good calf, v. 7. sheweth that Abraams benevolence was of the best things that he had. See the annotations on Gen. 4. 4.

Ver. 7. the herd] or, the beeves: as the Greek and Chaldee turne it. [a calf] Heb. son of the herd, or beef: so, sons of the flock, or Lambs: Pfd. 114. 4. son of the ass for a foal, Gen. 49. 11. sons of the V. iron,

Pfd. 19. 6, and lundy the like. [to make it] to weet, ready, that is, to dress it, An usual phrase for preparing, dressing, or trimming any thing; to make the Pastover, Exod. 12. 48. Mat. 25. 18, and other sacrifices, Exod. 10. 15. Pfd. 56. 15.

Ver. 8. sit.] Hebr. gave, standing] the Chaldee translateth, bee ministered to them. And so the Hebrew word often signifieth, as the Levites that stod, Neh. 12. 44, that is, served, or wayted: he which stod before the King, Jer. 52. 12, is sayd to be the servant of the King, 2. Kin. 25. 8. And this fetcht forth Abrahams humilitie.

Ver. 9. in the tent] It is a vertue for women, to be keepers at home, Th. 2. 5, but the lewd womens feet, abide not in her houses, Prov. 7. 11.

Ver. 10. R turning I will retain] that is, I will certainly retorne: see Gen. 2. 17. This was a word of promise, whereby the children of God, & true seed of Abraham, were discerned from the other, Rom. 9. 8. Neither do we find that this return was by the Angels apparition again; but by the comple-
ment of the thing promised.

when this time reviveth] or liveth; that is, the next yere at this time: as appeareth by the accomplishment Gen. 21. 1. 5. for then Abraham was 100. yere old, and now he was 99. Gen. 17. 24. In the revolution of the yere, things retorne to the same life and estate, which they had before. And in spirituall things, when promises are fulfilled, it is called the acceptable yere of the Lord: Luk. 4. 19. So a critie is sayd to be revived, when it is built and repaired, 1. Chron. 11. 8. and bones revive, when they are restored to their former state, Nab. 4. 2. And the Apostle confirmeth this interpretation, citing the place thus, At the time will I come, Rom. 9. 9. It may also bee translated, According to the time of life: or rather, at this time of life: the word *shib*, being usually underwood, as in Exod. 9. 18. 1. Sam. 9. 16. & 20. 12. and sometime expressed, as in Job. 9. 6. The Chaldee referreth it to Abraham and his wife, according to this time when ye shalbe alive. A like

promise

is made in 2. King. 4. 15. 17. w here the Greek, verious hath, as the time, (or, when the howys) liveth.

Ver. 11. into dayes,] that is, into yeres: as Gen. 4. 3. A like phrase the Evangelist useth of some gone forward in dayes; for, verily aged, Luk. 17. 18. So Gen. 24. 1. the way] that is, the custome (or manner) of two men, for the ordinary & natural course of the body, or flours; mentioned Levit. 15. 19. 25. meaning, that she was past natural strength to conceive and bear chil-
dren: as is explyned in Rom. 4. 19. Hebrews 11. 11. So the promise of re-
demption was soliylyfled for us by Christ, when we were without strength, Rom. 5. 6. even dead in trespasses and synnes, Eph. 2. 1.

Ver. 12. laughed,] as thinking it could not be: which her weak faith is after reproved, and the strengthened, v. 13. 14. But Abrahams laughing, was for joy; in beliefe, and admiration: Gen. 17. 17, and so was Sarahs afterward, Gen. 21. 6. w wherefore her faith also is command unto us Heb. 11. 11. my Lor,] that is, my husband, whom Sarah reverenceth by this name: wherefore her obedience is set forth for an example to all women, in 1. Pet. 3. 6.

Ver. 14. any thing,] or word, that is whatsover can be spoken of.

unpossible] or, *marv.ous*: that is, hard to be done, or impossible, as the holy Ghost translateth this according to the Greek version, Luk. 1. 37. So in Zach. 8. 6. It implied also a thing hidden and unknown. Here God graciously pardoneth Sarahs infirmitie, after he hath reproved her; and repeateth his promise, to strengthen her faith, that she might be blessed, in believing that there should be a performance of those things, which were told her from the Lord, (as Luk. 1. 45.) For Zacharias was striken dumb for a time, because he believed not a like promise made unto him, Luk. 1. 13. 18. 20.

Ver. 15. to bring them on the way,] or, to send them awray, to weet with honour, and after a godly sort, as the Apostle speakeith, 3. Job. 6. for this is a dutyfull kindnes

much spoken of; as in Act. 20. 38 and 21.
5. Rom. 15. 24. 1. Cor. 16. 11. Tit. 3. 13.

Ver. 17. shal] bide] that is, will not bide, As, shal thou build me an house? 2. Sam. 7. 5. is the sam that, thou shal not build. 1. Chron. 17. 4. And, doo men gather grapes of thorns? Mat. 7. 16. which another Evangelist recording sayth, men doe not gather Luk. 6. 44. The Lord will doe nothing but he reveleth his secretes unto his servants the prophets, Amos 3. 7.

Ver. 18. being shalbe] that is, shal surely be, or, become, in him] that is, in his feed, Christ: see Gen. 12. 3.

Ver. 19. how that he will,] or, to the end that he may command: but the Greek keepeth the former sense. *in his house*, the men of his house, as the Chaldee explayneth it. According to this, is the law, Deut. 6. 7. and 11. 19. *and they shal keep* or, that they may keep: these two phrasles are implied in the Hebrew, and the scripture useth them indifferently, as judge not & ye shal not be judged, Luk. 6. 37. or, that ye be not judged, as Mat. 7. 1. *the way*] that is, the true religion, faith and obedience prescribed for men to walk in, Act. 18. 25. Dcu. 8. 6. & 10. 12. The Chaldee sayth, the wayes that are right before the Lord.

unto him] or, of him. The Greek translateth, all things that he hath shewed unto him.

Ver. 20. heavy,] or grieuous: of their synnes, see the notes on Gen. 13. 13. The Greek here translateth, their synnes are very great.

Ver. 21. *I will goe down*] see this phrase in Gen. 11. 5. The Chaldee sayth, I will appear and judge, *doon altogether*, or, made a ful end: that is, have wholly finished their syn, which bringeth forth death, Sam. 1. 15. This word ful-end (or, consummation) is used also for the full-punishment and consuming of the synners, Job. 46. 28. *that I may know*] so the Greek translateth: it may also be Englished, I will know; that is, make trial: God speaketh of himself, after the manner of men; So in Gen. 21. 12. Exod. 33. 5. The Chaldee paraphrasteth, I will consume them if they repent not; but if they doo repente, I will not take vengeance.

vengeance.

Ver. 22. *the men:* two of the three which appeared to Abraham, v. 1. which were two Angels, Gen. 19. 1. the third stayed with Abraham, and he is called *Sehovah*; with the Lord Christ. *flood:* or, was

standing, as the Greek translateth: the Chaldee addeth, *flood in prayer before the Lord*: G. 19. 17. And elsewhere by standing before God, prayer is meant, as Ier. 15. 1. And Christ saith, when ye stand, praying: *Mark* 11. 25.

Ver. 23. *drew near:* i. to make his requests to the Lord: a signe and fruit of faith, Heb. 7. 19. & 10. 12. *confuse,* i. or, make an end of.

Ver. 24. *if so be:* ior, it may be: peradventure: it is a word that intimateth difficultie and yet with some hope also of possiblities: as in Exod. 32. 30. Jos. 14. 12. Zeph. 2. 3. 1. Sam. 14. 6. 2. King. 19. 4. *base* i. or forbear, forgive the place, under one city Sodom, implying at the rest.

Ver. 25. *Fare it from thee,* The Hebrew *Chabidah*, signifieth a profanation, or profane thing; and so forbidden to be done. And sometime the name of God & Lord is added, as in 1. Chr. 11. 19. 2. Sa. 3. 17. & it is in our phrase, *God forbid*, or *God forbid*. The Apostles, following the Greek version, express it somtime (by *Mgenoito*,) be it not, or fare be it, Rom. 3. 4. 5. somtime by *bileos*, that is, propitious or favourable; as praying God in mercy to keep it away; as Mat. 16. 12. *Fare it from thee, (or God forbid,) Lord,* to doe, i. or from doing. *the word,* i. or *thu thing,* judgment: that is, right judgement, or equitie. So the word judgement is often used: as Psal. 9. 5. 17. & 119. 121. Mat. 23. 23.

Ver. 26. *all the place,* i. and so, the people of the place. In Ier. 5. 1. God offreth the *ke* for Ierusalim, if there could a man be found that executed judgement and fought the truth, he would spare it.

Ver. 27. *have taken upon me,* i. or, have willingly begun; for so the original wrode sometime signifieth willingness and content, Ier. 17. 12. Hag. 17. 11. sometime a volunt-

tary beginning, or, or taking hand, Deut. 1. 5. Accordingly the Greek here translathet, *I have begun,* *dash* that is, base, vise: see Gen. 3. 19.

28 Ver. 28. *destroy,* i. or, corrupt, *marre*: see Gen. 6. 13. *for five,* i. that is, for lack of five. So, for *safer*, Psal. 10. 14. and *for the fuisse*, Lam. 4. 9. is, for the lack of them.

30 Ver. 30. *and I will,* i. or, that I speak as v. 19. the Greek translateth it, if I speak, to v. 32. Allo and, is put for and-if, Exod. 4. 23. Mid. 1. 2.

Ver. 32 this once] Abraham descended not to fever then ten: a reason whereof the Hebrew Doctors give to be this, that in the generation of the flood, there were eight, Noah and his wife, and his 3. sons and their wives; and yet the world was not saved for their sakes: *Breth rabbah*, on Gen. 18.

33 Ver. 33 *Iehovah went away:* the Chaldee saith the *Glorie of the Lord, was lifted up,* made an end: i. the Greek turneth it, had ceased speaking.

CHAP. XIX.

1. *Lot in Sodom entayneth two Angels* 4. *the Sodomites (to abuse them) doe before his house, and will not be disswayed from their wickednesse.* 11. *The Angels strike them with blindnes.* 12. *and send Lot for safety into the mountaynes:* 13. *but he obeyneith leave to goe into Zoar.* 24. *Sodom & Gomorrah are destroyed with fire from heaven.* 26. *Lot's wife looking back, is a pillar of salt.* 30. *Lot fearing to abide in Zoar, dwelleth in a cave.* 31. *Hu two daughters make him drunken, and of them begetteth Moab and Ammon.*

1 **A**nd there came two Angels to Sodom, in the evening; and Lot was sitting in the gate of Sodom: and Lot saw, and rose up to meet them; and he bowed down himself with the face to the ground. And he sayd, Behold now my Lords, turn in I pray you.

you into your servants house, and tary-all-night, and wash your feet; and ye shal rise-up early, and goe on your way: And they sayd Nay, but we will abide all-night in the street. And he pressed upon them vehemently, & they turned in unto him, & came into his house: and hee made them a banquet; & did bake unleavened cakes, and they did eat. But before they lay-down; the men of the citie, the men of Sodom, compassed about the house, frō the yong even to the old: all the people, from the utmost quarter. And they callid unto Lot, and syd unto him, where are the men, which came unto thee, this night? bring them out unto us, that we may know them. And Lot went-out unto them, to the dore: and he shut the dore after him. And he sayd, I pray you my brethren, doe not evill.

7 Behold now, I have two daughters, which have not known man; let me I pray you, bring-out theſe, unto you; and doe yee to them, as is good in your eyes: only to these men, doe not any-thing; for therefore came they, into the shadow of my ratter.

9 And they sayd, Stand further; & they sayd, This one fellow came in to sojourn, and wil he judging judge? now will we doe worse to thee, then to theſe: and they preſſed fore, upon the man upon Lot, & came neer, to breaſt the dore. And the men put-forth their hand, & brought in Lot unto them, into the house: and breaſt the dore.

11 And they smote the men, which were at the dore of the house, with blindnesse, frō the ſmal even to the great: that they weariſed themſelves, to find

12 the dore. And the men ſayd unto Lot, halte thou here any beſides? ſon-in-law, or thy ſonnes or thy daughters, or any that thou haſt in the citie: bring-out, from this place. For wee will deſtroy this place: because the cry of them is wexen-great, before the face of Iehovah; and Iehovah hath ſent us to deſtroy it. And Lot went out, & ſpake unto his ſonnes-in-law, that were taking his daughters; & he ſayd, rise-up goe-out, from this place; for Iehovah will deſtroy the citie: but he was as one that mocked, in the eyes of his ſonnes-in-law. And when the dawning of the day came up, then the Angels haſtened Lot, ſaying: Arife, take thy wife, and thy two daughters, which are found here; leſt thou be conſumed, in the iniquity of the citie. And he lingred, and the men layd-hold, on his hand, and on the hand of his wife, and on the hand of his two daughters, in the gentlemercie of Iehovah upon him: & they brought him forth, & ſet him without the citie. And it was, when they had brought them-forth abroad, that he ſayd; Escape for thy foule, look not behind thee, neither ſtay thou in all the plaine: escape to the mountayne, leſt thou bee conſumed. And Lot ſaid unto them: Oh not ſo Lord. Behold now, thy ſervant hath found grace, in thine eyes; & thou haſt magnified thy mer- cy, which thou haſt done with me, to ſave-alive my foulē: and I, I cannot escape to the mountayne, leſt evill cleave unto me, and I die. Behold now, this citie is neer, to flee thither, and it is a little one: oh let me escape thither,

P thither,

Sodom burnt.

GENESIS. XIX. Lot lyeth with his daughters.

thither, is it not a little one? and my soul shall live. And he sayd unto him, Loe I accept thy face, for this thing also: that I will not overthrow the cities, for the which thou hast spoken.

22 Hast thee, escapeth thither; for I cannot doe any thing, till thou be come thither: therfore he called the name of the city Zoar. The sun came forth over the earth: and Lot, entered into Zoar. And Jehovah rayed upon Sodom and upon Gomorrah, brimstone and fire: from Jehovah, out of the heavens. And he overthrew these cities, and all the playn: and all the inhabitants of the cities, and that which grew on the ground. And his wife looked, from behind him: and she was, a pillar of salt.

27 And Abraham gate up early, in the morning, unto the place, where he had stood, before Jehovah. And hee looked, toward Sodom and Gomorrah; and toward all the land of the playn: and hee saw, and loe the smoke of the land went up, as the smoke of a fornace. And it was, whē God destroyed the cities of the plain, that God remembered Abraham: and sent Lot out of the mids of the overthrow, when hee overthrew the cities, in the which Lot dwelt. And Lot went up out of Zoar, & dwelt in the mountain, & his two daughters with him; for he feared to dwell in Zoar: & he dwelt in a cave; hee and his two daughters. And the firstborn, said unto the younger, our father is old: & there is not a man in the land, to come in unto us, after the way of all the earth. Come, let us make our father drink wine, and let us sytle with them: Luk.24.28.29.

him: & keep alive seed of our father. And they made their father drinke wine, in that night: & the first borne went in, and lay with her father; and he knew not when she lay down, or when he arose. And it was, on the morrow, that the first born sayd unto the younger, Behold I lay yesternight, with my father: let us make him drinke wine this night also; and goe thou in, lie thou with him: & let us keep alive seed of our father. And they made their father drink wine, in that night also: and the younger arose, and lay with him; and he knew not when she lay down, or when she arose. And the two daughters of Lot, were with child, by their father. And the first borne bare a son, and he called his name Moab: he is the father of Moab, unto this day. And the younger, also bare a son, & call'd him Ben ammi: he is the father of the sons of Ammon, unto this day.

Annotations.

1 **T**here came two for, the two Angels came, called before, men, Gen. 18.22, and so they seemed unto Lot, who also entertained Angels unawares, Heb. 13.4. Compare this action of Lot, with Abrahams, Gen. 19.

2 Ver. 1. **my Lord**? so both Greek and Chaldee also translate it; the Hebrew, *Atonai*, being written otherwise, then when it signifieth the Lord God: see Gen. 18.3. **Nay**] The Angels as men, humbly refused; being sent also to view the manners of the people, (Gen. 18.21) they would have abode in the streets indeed, had not Lots importunacie, made them doe otherwise. So Chrill made as if hee would have gone furher, but constrained by the disciples, hee stayed with them: Luk.24.28.29.

GENESIS. XIX.

3 **Ver. 3. pressed upon** [or, was instant, constrained] to Luk.24.29. **a banquet** or, a drinking; as both the Hebrew and Gr. words signifie, for large drinking is used in banquets; hereupon it is called the banquet of wine, Luk.24.8. & 7.7, and the King and Haman came to drink with Queen Esther, that is, to banquet, Est.7.1. So Est.3.5. **leavened cakes** for half, b. because time suffered them not to be leavened. See Exo.12.39. where the word *cakes*, is expressed, which here wanteth; as on the contrary, cakes were expressed in Gen.18.6. where unleavened is to be understood.

4 **Ver. 4. from the himself**] meaning, from every quarter: for the Hebrew often crutteth the repeating of the same word at the end, for brevities sake: as 1. Chron.17.5. from tent to tent, and from tabernacle: where is again to be understood, unto tabernacle. So here, from *umost* part, (*to utmost* part); that is, from all parts. Sometime it is fully expressed, as in Mat. 24.31. from the end of heaven to the end thereof. The Greek here translateth, *all the people together*.

5 **Ver. 5. called unto Lot**] They were not ashamed to proclaim their owne filthiness: so God reproveth the Iewes, they declare their sins as Sodom, they hide them not. Eze.43.9. **may know them**] that is, may see them; as Gen. 4.2. which fente the Greek version also giveth here. Hereupon that horrible and unnatural sin, which the Scripture calleth *lying with the male*, Lev.18.22, & 20.13. is called Sodome, as being first practised in Sodome, & the cities about it, which God would therefore severely plague in this world and for ever, as the Apostle writeth of Sodom and Gomorrah, & the cities about them in like manner giving themselves to fornication, and going after other flesh, they set forth for an example, suffering the vengeance of eternal fire, Jude v.7. The Canaanites having fallen from God, to idolatrie Deu.11.3.30.31. God therefore gave them up to uncleanness, to dishonor their own bodies between themselves, & leaving the natural use of the woman, to burn in lust one toward another, men

with men doing that which is unseemly; as Paul observeth, in Rom. 1.22.23.24.27. An example of like filthines, fell ou: after this in Israel, Judg.19.21. &c.

6 **Ver. 6. the dore**] the two words are here interdicted, the full *Pethabah* which is the open place, whereat he went out: this latter, *dore* which is the dore that shutteth up the passage.

7 **Ver. 7. my brethren**] thus he lovingly intrateth those wicked men; respecting the common brotherhood of nature, A.7.17.26. Eze.18.7. so David called the evill and wicked, his brethren: Sam.30.23. **Ver. 8. not known**] to weet by lying with the male; as the *phralis* is explyned in Num. 31.17. and so by the Ierusalem Thargum here. By this prostituting of his daughters, Lot thought to avoyde a greater evill: but it is not lawfull to doe evill that good may come, R.m.3.8. **of my rafter** or beam, that is, *of my roofe or house made with rafters*: a part being put for the whole: so the Greek hath, *under the roofe of my rafters*; but the Chaldee saith, *of my habitation*.

8 **Ver. 9. stand further**] or get thee a side: as if they would consult of the matter. But by a much like speech used in Eze.6.5. it is meant to be spoken in disdain. **and will be judging judge**] or *he will judging judge*, but the Greek resolveth it into a question, *can he also to judge judgement?* This phras, doubling the word, (wherof see Gen. 2.17.) may also imply Lots often rebuking of them at other times, for he was vexed with the lascivous conversation of those wicked men, and dwelling among them, in seeing and hearing, tormented his wife, day after day, with their unlawful dide: 2. Pet.1.7.8.

11 **Ver. 11. with blindefies**] or, *dazzled blindnes*, of both body and mind; wh in the sight beames are confus'd, and nothing can be seen as it is. The word is not used but in this place, and at an other like accident, in 2. Kings 6.18. the plural number, noteth the greatness of the plague; as extreme blindefie.

12 **Ver. 12. or thy sons**] in the Hebrew and, P.2 is

is here for *or*, as the Greek also translateth it: see Gen. 13. 8.

Ver. 13. will destroy] or, are destroying; Hebr. corrupting; see Gen. 6. 13. that is, we are about to destroy: so v. 14.

Ver. 14. were taking] that is, being betrothed, were ready to take in marriage; or had taken, as the Greek explyneth it. If we thus understand it, then Lot had some daughters which perished with the Sodomites: for only two which were vi. gins, escaped with him, ver. 8. 30. This also seemeth closely to be implied in ver. 15.

goe-out] The Hebrew word hath in it a prick extraordinary, (noted also in the Hebrew margin,) which increaseth the signification, as urging an hasty going-out. The like is in Exod. 12. 31.

Ver. 15. are found] that is, present. The Chaldee addeth, which are found faithfully with the Greek faith, which thou hast. But found, is often used for present, i. Chron. 29. 17. 2. Chron. 5. 11. & 30. 21. & 31. 1. & 34. 32. the iniquite] that is, the punishment for iniquity. Hereupon is that usual parlance of bearing iniquity, for suffering punishment, Lev. 10. 17. 19. 20. Num. 14. 34. Even the righteous are in danger, to partake of the wicked's punishment; if (when God calleth) they depart not from among them. Compare Rev. 8. 4.

Ver. 16. ingred] or delayed, distracteth himself, with much trouble and busthe: the Greek translateth, they were troubled. David contrarywise delayed not, to keep Gods commands: Ps. 119. 60. in the gentile-mercy] or, for the merciful sparing; that is, the Lord being merciful and sparing him; as the Greek translateth. The word importeth gentleness, & loving affection, or commiseration, as whereby men are spared from punishment. So in Eze. 6. 3. 9. in his love and in his gentleness: God redeemed his people.

Ver. 17. the he] or, then he said, meaning the Lord, lebavah, as appeareth v. 18. 24. who (it seemeth) was now come from Abraham to Sodom: Gen. 18. 22. 33.

thy soule] that is, thy life; for the Scripture usually speaketh, as keep his soule, Job

2. 6. that is spare his life: to seek the soule, is to seek ones life, Exod. 4. 19. Mat. 2. 20. See also Gen. 1. 7. & 37. 21. look not] this commandment (as the like in Gen. 2. 17.) was given not to Lot alone, but to his wife and children, as the event sheweth, v. 26. and forbiddeth all affectation of worldly things, which draweth from ready obedience unto God: Compare Luk. 9. 62. Phil. 3. 13. 14. Mat. 24. 16. 17. 18.

to the mount] The mountaines are sometime spokē of, as places of safety, Mat. 24. 16. figuring Gods providence and protection, Ps. 121. 1. & 125. 2. Eze. 2. 2.

V. 18. Lord] or my Lords: for the Hebrew Adonai (by reason of the pawse) is here doubtfull, whether it be the title of God, or of men. For the Chaldee putteth for it Lords; but the Greek Lord: and the words following are directed to one, though before he spake to them: See Gen. 15. 2. & 18. 3.

V. 19. leave unto me] the Greek faith, take hold on me. Herein Lot shewed his weak faith, not resting in Gods word, wherof the place which he chose for safety, declared him not; but for fear he left it, v. 30.

Ver. 20. to see] that is, for me to see, as the Greek translateth. See Gen. 6. 19. & 23. 8.

Ver. 21. accept by face] or, lift up thy face, that is, de respect, and so will gratifie thee, and grant thy request in this thing. Thus the Lord doth the desire of them that scarce him, Ps. 145. 19. This phrase of accepting the face, is usual for shewing of favour to any, which sometime is spoken in the yll part, & commonly called respect of persons, and then it is denied of God, Deut. 10. 17. and forbidden to men, Deut. 16. 19. The Greek expresseth it by ethakmasi to prospon; which here, and in many other places meaneth an honorable regard and estimation of ones face, or fuit; in which sense the Apostle useth it; Iude. v. 16. against such as would respect the face, or grapple men for profits sake. The contrary wherto is to turn away the face of any, which is to say one nay, or deny their request, 1. Kings. 2. 16. 20.

Ver. 22. any thing] or, the thing, to weet, now

now in hand. Heb. a word, he called] that is, every one; or, it was called. See the notes on Gen. 16. 14. Zoor,] or, Zogor: in Greek, Sigor, and ellwwhere Sogor, in the Latine Sogor, by interpretation Lilit: before it was called Belz, Gen. 14. 2.

Ver. 23. came forth over,] or, arose upon the earth. This time of the morning, was fitte to shew the light of grace arisen to Lot; and how in prosperity, affliction that come upon the wicked, and they not know the morning thereof; as Eze. 47. 11. For the rising of the Sun, is a signe of favour from the Lord, Mat. 5. 45. but unto Sodom, it is the time of vengeance. Hence Christ saith, as it was in the dayes of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the day that Lot went out of Sodom, rayned fyre and brimstone from heaven, and destroyed them all: even thus shall it be in the day, when the son of man is revealed. Luk. 17. 26. 29. 30.

Ver. 24. and upon Gomorrah] with two other cities (not here expressed) Adimah and Sebirim, Deut. 29. 23. briuium] this added to fyre, increaseth it, Eze. 30. 33. and so is used in scripture to signify increase of torment for the wicked; and the second death: Rev. 14. 10. and 19. 20. and 20. 10. and 21. 8. And of these cities, it is said, besides their temporall judgment, that they suffer the vengeance of eternal fyre: Jude ver. 7. and are made an ensample to thole that after should live ungodly, 2. Pet. 2. 6. So the Hebrew Doctors say, The men of Sodom, have no part (or inheritance, in the world to come, as it is written, the men of Sodom were wicked, and sinners before the Lord exceedingly, (Gen. 13. 13.) wicked in this world, and sinners in the world to come. Talmud Baban Sanhedrin, chapt. Ch. lk. This judgment of burning, was anwerable to Sodom's syna, that burned in bruisel lust, man towards man: so Nadab and Abihu, that transgressed with fyre; are burned with fyre, Lev. 10. 1. 2. Others lynnyn by shedding of blood, have bloud to drink: Rev. 16. 6. Exod. 7. 20. 21.

Ver. 25. overthrow] this word noteth a

subdaint, unevitable and perpetuall destruction, whereupon the Prophet saith, the Lord overthrew them and repented not, Jer. 20. 16. and the Apolle saith, he condemned them with an overthrow, 2. Pet. 2. 6. and in Lam. 4. 6. Sodom was overtowren even in a moment, and no hands slayed on her: and to the perpetual desolation of these cities, there is allusion, in Eze. 13. 19. 20. Jer. 50. 40. Zoph. 2. 9. yet the punishment of them that despise the gospel, shalbe greater then Sodoms: Mat. 11. 24. that which groweth or the bud of the ground: so that in the playn where these cities stood, there grew no good thing after, to this day; but it became a dead land, Jotham's lake, called the dead sea, & sea of salt; see Gen. 14. 3. Zoph. 2. 9. Deut. 29. 33. So the Rabbines lay, Of the wickednes of these 5. cities, even to the day, the wast land that smeketh is a testimony, and plants bearing fruit, that never come to ripenes. Wisd. 10. 7.

Ver. 26. from behind him] The Greek translateth it, unto the things behind: vwhich pillar is used in Luk. 9. 62. Phil. 3. 14. This being done contrary to the commandment, v. 17. and vvith a corrupt affection in her, God did severly punish: and she is a warning to all; as Christ saith, he that is in the field, let him not return to the things behinde, remember Lots wife. Luk. 17. 31. 34. was a pillar] or, became a pillar (or statue) of salt; and so the had part of the plague of Sodom, which was brimstone and salt, that it became a sea of salt; Deut. 29. 23. Gen. 14. 3. And this her statue or pillar, stood for a memorial to others, that they may be the better seafond. This salt pillar continued long; Josephus a Jewish historian after Christ's life on earth, wryteth that he did see it: Antiquit. book. chapt. 12. and so others since his time.

Ver. 27. bad flood] The Chaldee addeth, flood in prayer: see Gen. 18. 22.

Ver. 28. toward] Hebr. on the face of Sodom: so after. the smoke] a visible signe of the fyre and judgment confluming them: and a fearful change of this pleasant land which was before like the garde of the Lord, P. 3 like

ure Eden; Gen. 13. 10. So in the citie of Anechiril, (spiritually called Sodom, Rev. 11. 8.) where hit the smoke of heresies had arisen like the smoke of a fornace, which darkned lan and aer, Rev. 9. 3 after there did arise the smoke of her burning, which went up for evermore, Rev. 18. 9 18. &c. 19. 3. The Greek here translathet, a flame we st up out of the land, as the vapour of a fornace.

29 Ver. 29. destroyed,] Hesir. corrupted: see Gen. 6. 13. Abraham for vhye sake Lot his neψew fare the better, as before, Gen. 14. 14. 16 according to the promise, Gen. 12. 3. and the intercession of Abraham, Gen. 18. 33. &c. in the which; that is, in one of the which in Sodom. Things sp̄ken as of many, are often ment but of one: see Gen. 46. 23. in the notes.

30 Ver. 30 in the mountain,] vwhre God appointed him at first, ver. 17 but then he pretended danger, and prayed against it, v. 19. now he feareth to dwell in Zoar, which he had chosen, and God had granted him, & of himself goeth to the mount, shewing much weakness.

31 Ver. 31. in the land,] of Canaan; or, in the earth. She seemes to intend, no godly man, with whom they might matry: otherwise the might know ther was people in Zoar, and other places, to come in, that is, to company with me: see Gen. 6. 4.

32 Ver. 32. and keep alive,] for that we may keep alive, fed,] that is, children, as the Chaldee paraphrath hath it.

33 Ver. 37. Moab,] by interpretation, ³ the father, so the Greek addeth, Moab, saying, of my father, of Moab] that is, of the Meabites, as the Greek & Chaldee doth exprest. The Hebrew useth to call all posterity by the fathers name: as Jacob, & Israel for the Iacobites & Israelite; Gen. 34. 7. and 49. 7. Israel, for the Imaelites, Gen. 25. Edom, for the Edemites, Gen. 36. 9. Aaron, for the Aaronites, 1. Chron. 12. 27. & 27. 17. and many the like. The Hebrew text often explyneth this, by adding the word sonns, or house, or the like: as 1. King. 12. 18. all Israel stoned him: for which, in

2. Chron. 10. 18. is written, the sonnes of Israell, And 2. Chron. 11. 1. to fight against Israell for vwhich, in 1. King. 12. 21. is written, against the house of Israell. Agayn, all Israell came, 2. Chron. 10. 3. that is, all the congeation of Israell, 1. King. 12. 3. These mettes sooner from the faith of God, & became idolaters, the people of Chemosh, & Bal-^p or, Num. 21. 29. & 25. 1. 2. 3. & cuylding near the land of Canaan, vvere enemies to Abrahams children, as the scriptures often mention. Numb. 22. Judg. 14. &c.

38 Ver. 38. Ben ammi,] by interpretation, ³ of my people; in the Greek, Amman, ⁴ my kindred: in both names, ther was a memorall of their incestuous procreation which the daughters it seemeth boasted of, as having children of their own godly kinne, not of the faithfull, & cursed nations. ⁵ the sons of Ammon,] hat is, according to the Greek, the Ammonites: ⁶ to those whom the Prophets usually call sons of Israell, the Apostles sometime call Israellites, Rom. 9. 4. & 11. 1. These Ammonites dwelt also by Moab, neer Canaan, and became partners wth Moabs idolatrie, and enemies to Israel: Jueg. 11. 4. 24. Dua. 23. 4. Of these two nations, many things are sp̄ken in the scripture, whose origall Moses therefore describeth here.

CHAP. XX.

1. Abraham sojourneth in Gerar, 1. sayd again, that his wife is his sister, 3. Abimelech (for taking her) in a dream threatened of God. 4. Abimelech excuseth himself unto the Lord, & reluketh Abraham, 14. 15. forsooth Sarah, 16. & reproacheth her, 17. He & his, are healed by Abrahams prayer.

1 AND Abraham journeyed from Athene, to the south country, and dwelled between Kadesh & Shur, and sojourned in Gerar. And Abraham sayd, of Sarah his wife, she is my sister: and Abimelech, King of Gerar, sent; and took Sarah. And God came

came unto Abimelech, in a dream by night: and hee sayd to him; Behold thou art a dead man, for the woman which thou hast taken; for she is married to an husband. And Abimelech, had not come necr unto her: & he sayd, Lord, wilt thou slay also a just nation? Said not he unto me, she is my sister? and she even she also said, he is my brother: in the perfection of my hart, and in innocencie of my hands, have I done this. And God sayd unto him, in a dream; I also doe know, that in the perfection of thy hart, thou hast done this: and I afoixitheld thee, from sinning against me: therfore I gave thee nor, to touch her. And now, restore thou the wife of the man, for he is a Prophet; and he shall pray for thee, and live thou: and if thou restore her not; know thou, that dying thou shalt die, thou, and all that are thine.

6 And Abimelech rose early in the morning, and called all his servants, and spake all these words in their ear: & the men were sore affayled. And Abimelech called Abraham, and sayd to him, what hast thou done unto us, and what have I sinned against thee, that thou hast brought on me, & on my kingdom, a great sin? Thou hast done unto me, deeds that should not be done. And Abimelech said unto Abraham, what sawest thou, that thou hast done this?

11 thing? And Abraham sayd; because I sayd, Surely ther is no fear of God, in this place: & they will kill me, for my wives sake. And yet truly, she is my sister, the daughter of my father, but not the daughter of my mother: 12 and she became my wife. And it

13 and she became my wife. And it

was, when they, even God, caused me to wander, from my fathers house; then I sayd unto her, this is thy kindness, which thou shalte unto me: at every place, whether we shal come, say thou of mee, hee is my brother. And Abimelech took, sheep & oxen, & menservants, and women-servants; and gave unto Abraham: and restored to him, Sarah his wife. And Abimelech sayd, Behold my land is before thee: dwelle thou in that which is good in thine eyes. And unto Sarah he sayd, Behold I have given a thousand shekels of silver, to thy brother; behold he is to thee, a covering of the eyes, unto all which are with thee: and all that (thou mayst be) rebuked. And Abraham prayed, unto God: and God healed Abimelech, and his wife, & his women-servants, and they bare children. For Iehovah had closing closed-up, every womb, in the houle of Abimelech: because of Sarah, Abrahams wife.

Annotations.

1 Darneyea] er removed, to weet from the looks of Mamre, Gen. 18. 1. country] or, land of the south; that is, the fourth part of the land of Canaan: see Gen. 12. 9.

2 Kedesh] see Gen. 16. 14. 7. Gerar] a country of the Philistines, in the south, in parts of the land of Canaan, Gen. 10. 19. Hither Mak came afterward to sojourne, for a time, Gen. 26. 1.

3 v. of Sarah] The Hebrew ³ which properly signifieth unto, is used or of, or concerning, & is so translated by the Greek, here and ver. 27. 19. and to the Greek pro, in like manner, Heb. 1. 7. & 4. 13. Or if we read it into Sarah, the meaning is, that together with her, both he and she sayd it: as after in v. 5. is manifested. See the like

like done before, in Gen. 12. 11, 12, 13.

V. 2. *Abim-lech* by interpretation *Father-King*: a common title of the Kings of Palestine, as *Pharaoh* was of the Kings of Egypt: see Gen. 26. 1. *Psal.* 34. 1. For Kings should be *Fathers* to their countries: so rulers are called *fathers*, 2. *King.* 5. 13. 1ob. 19. 16 and 1. *Sam.* 12. 15. where your *fathers*, is translated in Greek *your King*: See Gen. 4. 20.

Ver. 3. *God came*] the Chaldee saith, *word came from the face of God*. This saith forth Gods care for his: hee suffered no man to do them wrong, but reproved Kings for their sakes: *Psal.* 105. 14. *a dream*] which is an imagination that the mind of man conceiveth in sleep. Dreames naturall arising from the temperaturre of the body, or affections of the mind, &c. many &c have their vanities and deceits, *Eccles.* 5. 7. *Efa.* 29. 7. 8. But dreams supernaturall sent of God, as here, or by his Angels, as *Mat.* 2. 13, are to be regarded: for God by them signifieth what hee would, or what men should doe, *Gen.* 41. 15. *Iob* 33. 14. 15. 16. &c. Dreams also are sometimes by the lying spirit of Satan; which are not to be beleaved or regarded, *Zach.* 10. 2. *Deut.* 13. 1. 2. 3. See also *Gen.* 37. 5. *a dead man*] that is, *fbalt* surely die. But under such threats, conditions often are implied: as here, if thou deliver not the woman. See *Eze.* 33. 14. 15.

Ver. 4. *come-here*] that is, *yen* with her: being stayed by sicknes, as it seemeth by v. 17, the Greek faith, *touched her not*, the Hebrew also, in v. 6. So Paul useth the phrase of *touching a woman*, 1. *Cor.* 7. 1, and *Solomon*, *Prov.* 6. 19. *jub nation*] fearing, as it seemeth, wrath upon his people also: v. 9. is often committeth to pass, for the Princes sinnes. So for Davids sin, a plague came on his people: 1. *Chron.* 21. 14. 17. Or he calleth his *family a nation*: which was now visited of God: v. 17. 18.

Ver. 5. *perfection*] or, *integritie, simplicitie, suavity*. The Chaldee interprets it *truth*; the Greek, *pure hart*. It is opposed to *hypocrisie*. *innocence of my hands*] or,

cleanenes of my palmes: the palmes of the hand are named, as wherein filthines might be hidde[n]: so purging himselfe even from secret crime.

Ver. 6. *with-held*] the Greek translateth *stared thee*. It seemeth Gods chaffisement retreyned him: v. 17 and so he was not able to doe the evil, which otherwise naturally he could, and was prone unto. *from sinning*] the Greek faith, *that thou shouldest not sin*. As God, for Abrahams sake, withheld Abimelech from the fact; so respecting the integrarie of the Kings bar, he kept him also from the sin. *gave thee not*] that is, *let or suffered thee not*, as the Greek translateth. Giving is often used for suffering, as Gen. 31. 7. *Exod.* 3. 19. *Psal.* 16. 10. but it is more then bare sufferance, as implying an action alon on Gods part, who giveth means to stay from evill, or sendeth deuisions, when so it pleaseth him, as 2. *Theff.* 2. 7.

Ver. 7. *a Prophet*] therfore doe him no harm, *Psal.* 105. 15. A Prophet in Hebr. *Nabi* in Greek *Propheteis*, from which wee have the word *Prophet*, so named of *speaking, interpreting or utting words & oracles* that come from God, *Deut.* 18. 15. 16. 18. as of seeing or receiving them by visions, such were named *Sers*, 1. *Sam.* 9. 9. So Moles interpreter is called his *Prophet*, *Exod.* 7. 1, and all interpreters of the Scriptureis, 1. *Cor.* 14. 19. In speciall, a *Prophet* was one iudued with the Spirit of God, and could foretell things to come, *Deut.* 18. 22. *Psal.* 74. 5. *ler.* 29. 15. Such are called *holy men of God*, which *spake as they were moved by the Holy Ghost*, 1. *Pet.* 1. 20. The Hebrew doctors lay: *it is one of the foundations of the Law, to know that God maketh the sons of men to prophesie, and prophetic resteth not, but in a man that is great in wisedom, mighty in his vertuous qualities*; so that *his afflictions overcome him not, in any worldy thing*; but by his knowledge he overcometh his afflictions continually; *& he is a man expert in knowledge, and of a very large understanding*; &c. On such a man, the holy spirit cometh down: and when the spirit resteth upon him, *he solely suffi-*

cated unto the Angels, and he is changed to an other man; and perceiveth in his own knowledge, *that he is not so as he was, but that he is advanced above the degrees of other wise men*: even as it is said of Saul (in 1. *Sam.* 10. 6.) *and thou shalt prophete with them, and thou shall be turned into another man*. *Mammon in Iesudah torah*, ch. 7. S. 1. *shall pray*] This was a speciall work of the Prophets, to pray for the people, *Jer.* 14. 11. & 15. 1, wherupon it is laid: *If they be Prophets, and if the word of the Lord be with them, let them intreat the Lord &c. 1er.* 27. 18. Praying, or interpolation, hath the first signification of judging, and to meane the presenting of the p[ro]position and cause of any unto God as the judge, and the judging of ones selfe.

live thou] that is, *shou fbalt live*: but it is a powerfull manner of speech: (wherupon God is laid to command his mercy, and the salvation and bl. sing of his people, *Psal.* 42. 9. & 44. 5. & 133. 3.) The like is often used, as *Amos* 5. 4. *seek me and live*: that is, *ye shall live and dwell for ever*, *Psal.* 37. 27. *dying*] that is, *shalt surely die*: see *Gen.* 2. 17.

Ver. 9. *that should not*] the Chaldee translateth, *that are not meete to be done*; the Greek faith, *which none shoud doe*.

Ver. 11. *Surly*] or, *Only*. The Greek translateth, *Lest there be not the fear of God*: so making it an unperfect speech, implying doubt, as in *Mat.* 25. 9. *By the fear of the Lord men depart from evill*: *Erov.* 16. 6.

Ver. 12. *of my father*] The Iewes opinion from heries is, that *Sarah* was the lame that *Shab*, mentioned in *Gen.* 11. 29, and had two names: and that she being the grandchild of *Treas*, by an other woman then Abrahams mother, is so spoken of here. *became*] *Hebr.* *was to me, for a wife*.

Ver. 13. *they even God*] *Elohim* the name of God, in form plurl, is usually joyned with a word singular, as he created, *Gen.* 1. 1. here and in some few other places, it is coupled with a word plurall: not without mysterie of the Trinity; which the Gentiles not understanding, they fell

to hold many gods, contrary to the truth *Deut.* 6. 4. A like speech of God is after used, in *Gen.* 33. 7. and in *1. Sam.* 7. 43. they even God went: which an other Prophet relating faith singularly, *God he went*, 1. *Chron.* 17. 21. so that though words of the plurall number be joyned, yet the plurality of gods is no way intended; one Scripture clearing another: yea sometime the very sametext, explaining it self, as 10. 24. 19. *Elohim habes* (or *holy ones*) *hee*. The Greek translateth here singularly, *wen*. God brought me out from my fathers house: the Chaldee otherwile thus, *And it was when the peoples wondred, (that is, committed idolatry,) after the works of their hands, the Lord applyed me unto his feare, out of my fathers house*. *thy kindnes* or *thalbe thy mercy*, that is, *thy work of mercy*: soiove, (1. *Job* 5. 1.) is put for the benefits proceeding from love; and *wrath*, (*Act.* 7. 4. *Rom.* 13. 4.) is for punishment proceeding from wrath.

Ver. 15. *before thee*] exposed to thy choise. See *Gen.* 13. 9. *good in thine ey*] that is, as the Greek translateth, *where it pleaseth thee*.

Ver. 16. *4 1000. shekels*] or *shillings*. The word *shekels* understood in the Hebrew, is expressed by the Chaldee interpreter: so in 1. *Sam.* 18. 12. & 2. *King.* 6. 25. & the Greek also hath a 1000. *daidachmios*, meaning *shekels*, for so in *Gen.* 23. 15. 16. and in many other places, the Hebrew *shekels* are turned in Greek *daidachmios*, (or *double dramma*): and usefully where *silver* is set down, and not the lummis, *shekels* are understood: as appeareth by *Num.* 7. 13. 85. where the *shekel* of the *sanctuary* named after, the which the same to be mean before. Also where *shekels* are set down, and the metall not expressed, *silver* is understood, not gold or any other: as is manifest by *Exod.* 30. 13. 15. compared with *Exo.* 38. 25. *A shekel* (comming of *Shakel*, he weighed from whence our English *skele* & *skale* to weigh with, is derived, is by interpretation *a weight*, as being the most common in payments, in which they used to weigh

weigh their money, Gen. 23.16. Iter. 32.9. And the shekel of the sanctuary, weighed twenty gerahs, Ex. 30.13 and a Gerah by the lewes records, weighed sixteen graine of barley, to the holy shekel weighed 310 grains; as Maimon sheweth in treatise of *Vt* nations, &c. ch. 1. S. 4. But the common sh. k. 1 weighed they say, halfe so much, viz. 160 grains; which mak: two diamm. s and 16 grains. The Chaldee calleth a shek. 1, Sheqan, and Selim, (f on whence our English shilling, seem. th. to borrow d); & the quantity of the common sh. k. differed not much from our shilling, as the shekel of the sanctuary was about two shillings. This Chaldee name came in us, among the lewes after their captivity in Babylon, and was somer hat more in weight, then the sh. k. of M. f. which weighed 320. grains of barley: but n wour wife may have added therio, (laith M. m. in treat. of Shekels, ch. 1. f. 1) and made the weight of it equal to the coin coin, S-lung^g, in the time of the second Temple; and that Selangh weigh'd 384. common grains of barley. to thy brother, that is, to Abraham, thy husband, whom thou calldest thy brother him; rather then to her, was it given, left supposition arises that the was defin'd.

he is to thee &c.; that is, u. (& shall be) thy husband to find thee from injury, and to whom thou must prof' bly infliction. For the covering of the yes & face with a vail, was a sign of the womans subjection to the man, and of his power over her: Gen. 24.6. 1. Cor. 11. 3 6 7 10. Or thus, it shall be to thee; that is, this gift, if mine to thy brother, shall be a recompense of the injury done in taking thee from thy husband. The Hebrew is ambiguous, & may indifferently be read, he or it; and so the Chaldee, though it favoureth most this latter, saying, behold it is to thee a covering of honour for that I did send to take thee, and have seen thee & all that are with thee. The Gre. make plainly thus, these (1000. didrachmas) shall be to thee, for an honour of thy face, & to all the (woman) that are with thee, and all, that &c.; that is, and all, that is, that (thou mayst) be rebuked, and

warned to carry thy self other wise; and for thy are the words of Abim. Isch. On it they be the words of M. ses, we may read, and all (this was) that is, he might be rebuked. The Chaldee translueth, and saith that thou hast syd, and be thou rebuked: the Gre. & thus, and all things speak thou truly. Ver. 18. cusing cl. sed] that is, fast closed. See the like parale, in Gen. 21. 17.

CHAP. XXI.

1. Isaak is borne, 4. he is circumcised, 6. Sarai say. 9. Hagar and Ishmael are cast forth, 11. and cast into deserts. 17. The Angel comforteth her. 21. Abimelechs covenant with Abraham at Beer-sheba.

1. **A**nd Iehovah, visited Sarah, as he had syd: and Iehovah did unto Sarah, as he had spoken. And Sarah conceived, & bare to Abraham a son, in his old age: at the set time, which God had spoken to him. And Abraham called the name of his son, that was born unto him, whom Sarah bare unto him, Isaak. And Abraham circumcised Isaak his son, being a son of eight daies: as, God I ad conand him. And Abraham was, a hundred yers old: when Isaak is son, was born unto him. And Sarah syd, God hath made me a laughter; every-one that heareth, wil laugh with me. And she syd; who would have syd unto Abraham, that Sarah should have given sonnes suck? for I have born a son, in his old age. And the child grew, and was weaned: and Abraham made a great banquet, in the day that Isaak was weaned. And Sarah saw, the son o. Hagar the Egyptian, which she had born unto Abraham, laughing. And she said to Abraham; Cast out this bondwoman, and

and her son: for the son of this bondwoman, shall not be heire, with my son, with Isaak. And the word was very evill, in the eyes of Abraham: because of his son. And God sayd, unto Abram; Let it not be evill in thine eyes, because of the lad, and because of thy bondwoman; in althat Sarah shall say unto thee, heare her voice: for in Isaak, shall feed be called to thee. And also the son of the bondwoman, I wil make of him a nation: because he is, thy feed. And Abraham rose early in the morning, and took bread, and a bottle of water, and gave unto Hagar, putting it on her shouder; and the child, and sent her away: and she went and wandered, in the wildernes of Beer-sheba. And the water of the bottile, was spent: and she cast the child, under one of the shrubs. And she went, and late her self over against him, going far off about a bow shoot; for she sayd, let me not see the death of the child: and she late over against him, and lifted up her voice, & wept. And God heard the voice of the lad; and an Angell of God, called to Hagar, out of heaven; and sayd unto her, what aleth thee Agar? fear not, for God hath heard the voice of the lad, there where he is. Arise, lift up the lad, and hold him in thy hand: for I will make of him, a great nation. And God opened her eyes, and he saw a well of water: and she went and filled the bottell with water, and gave the lad drink. And God was with the lad, and he grew: and dwelt in the wildernes, and was a shooter with bow. And he dwelt in the wilder-

nes of Pharan: and his mother took him a wife, out of the land of Egypt. And it was, in that time; that Abimelech, and Phicol Prince of his host, layd unto Abraham, saying: God is with thee, in all that thou doest. And now, I swear unto me here by God; if thou shalt lye unto me, or to my son, or to my nephew: according to the kindness that I have done unto thee, thou shalt doe unto me; & unto the land, in the which thou hast sojourned. And Abraham sayd; I, will swear. And Abraham reproved Abimelech, because of a well of water, which Abimelechs servants had violently taken away. And Abimelech sayd, I know not, who hath done this thing: and also thou, didst not tell me; and I also, did not hear it, but to day. And Abraham took sheep and oxen, and gave to Abimelech: and both of them stroke a covenant. And Abraham set, seven ewe-lambs of the flock, by themselves. And Abimelech sayd, unto Abraham: what mean here, these seven ewe-lambs, which thou hast set, by themselves? And hee sayd; for, the seven ewe-lambs, thou shalt take of my hand: that they may be to me for a testimonie; that I have digged, this well. Therefore, hee called that place, Beer-sheba: because there they sware, both of them. And they stroke a covenant, in Beer-sheba: and Abimelech rose up, and Phicol the prince of his host, and they returned, into the land of the Philistines. And he planted a tree in Beer-sheba: and he called there, on the name of Iehovah, the eternall God. And Abr-

ham sojourned, in the land of the Philistines, many daies.

Annotations.

V[isited] This word signifieth a remembrance, providence, care and performance of that which was spoken, be it good or evill. For good, as here, and Gen. 50. 24. Ex. 4. 31. Luk. 1. 68. and often. For evill, and lo it maneth punishment, Ex. 20. 5. Psal. 89. 33. Num. 16. 29. The Chaldee here translateth remembered; and the Hebrew imphlyeth that, as 1. Sam. 15. 2.

Ver. 2. conceived] hereupon her faith is commended, H. b. 11. 11. By faith Sarah her selfe received strength to conceive seed, and was delivered of a child when she was past age, because she judged her faithful husband had promised, in his [or, to his old age: to v. 7.

(the set time) promised the year before, Gen. 18. 10. Hereupon Ishaak is said to be born of a free woman, by promise, and after the spirit, Gal. 4. 22. 23. 29. and this birth is set forth as an example of God's mercy to, and increase of his Church, by the covenant of grace in Christ under the new Testament, whereof Sarah was a figure, Eysy 51. 2. 3. G. 4. 24. 28.

Ver. 3. Ishaak] which signifieth Laugher, or Joy: this name was foreappointed him of God, Gen. 17. 19.

Ver. 4. son of 8. daies] or, 8. daies old, but understanding, in the 8. day, as the Greek translateth it: see the Law, Gen. 17. 12. Ishaak is the first that we reade of, circumcised at this age.

Ver. 5. made me] or, made laughter to me, that is, joy, as the Chaldee translateth it: as if he had sayd, hath made me to laugh, or rejoice. The word is sometime used for laughing to scorne, or mocking, as v. 9. & Ex. 23. 32. and so some understand it here, laughter at me, that is, hath made me to bee laughed at; meaning of the profane, which would laugh and mock, as did Ishaak. v. 9. Though both may be implied in the word, yet the first seemeth most proper: and according to the prophecies, Rejoyce

thou barren which didst not bear, Eysy 4. 1. which hath reference to this birth, Gal. 4. 21. - 27. 28. & Eysy 51. 2. 3. with me: or me: but the Greek translateth it, rejoice with me: the Chaldee also turneth it into joy. And so the Prophet, Rejoyce with Ierusalem and be glad with her, all ye that love her, Eysy 65. 10. which Ierusalem, was figured out by this Sarah, Gal. 4. 22. 26.

Ver. 7. shoulde have given sons] Heb. hath given sons: noting the certainty:peak- ing as of a thing done. By sons, is meant any son or child: as the Greek explaineth it: see Gen. 4. 23. The like admiration is spoken by the Church, Eysy 49. 21. who hath begotten me these? The Chaldee paraphrast refertothis to God, saying, faithfull is he that sould to Abraham, and hath fulfilled it, that Sarah shoulde give suck.

Ver. 8. weaned] The Hebrew word signifieth an exchange of one thing for an other; and so weaning, from milk to stronger meat: which as it signified in Ishaak a growth in strength of nature, so is it in the faithfull, a sign of growth in grace and understanding, 1 Cor. 3. 1. 2. Heb. 5. 12. 13. 14. and of abstaining from worldly childhood pleasures, Psal. 131. 2. and Ishaak being a figure of all the children of promise (Gal. 4. 22) we may hereupon gather the reason why Abraham made so great a banquet at Ishaaks weaning. So at Samuels weaning he was presented to the Lord, with a spiritual feast, or sacrifice, 1. Sam. 1. 22. 24.

Ver. 9. laughing] that is, deriding or mocking: for so laughing often signifieth, as Gen. 19. 14. Ex. 23. 32. Lam. 1. 7. it maneth also abusing other wise, wherupon laughter and scorn followeth, as Gen. 39. 14. 17. also idolatrous laughing or play, as Exod. 32. 6. Hereupon the Ierusalem my paraphrast refertothis to this latter, of laughing in Gods worship: the Greek translateth it, playing with Ishaak her son: (which word playing is sometime used for fighting, 2. Sam. 2. 14. 16.) and by laughing or mocking, the Scripture often noteith a contemptuous and malignant carriage, Job 30.

1. and 11. 4. Lam. 3. 14. Mat. 27. 29. But the Apostle plainly calleth it persecuting, and sayth, as then he that was born after the flesh, persecuted him that was born after the spirit, even so it is now, Gal. 4. 29. And here beginneth so it is now, Gal. 4. 29. And here beginneth of Abrahams seed to Ishaak, the lewes doo r. eckon none for Abrahams, but the Israelites: as in their canons they say, who so woveth concerning Abrahams seed, is free from himselfs and Eysys sons, and is not bound but touching Israelites: as it is sayd, for in Ishaak Ishas seed be called to thee; and lo Ishaak sayd to Ishaak, And God give thee the blessing of Abraham, Gen. 28. 4. Maimony, Treat. of Powers, chap. 9. S. 21.

Ver. 10. thy bondwoman] the figured the of i. T. testament: and her son, such as are under the works of the law, Gal. 4. 24 and the mother being to be cast out, it is likely the was the cause, or an abettor of her sons evil.

not be heir,] or, not taken: under which inheritance is figured heavenly blessings in Christ, and life everlasting, Gal. 3. 18. 29. and 4. 7. 1. Pet. 1. 4. So Ishaak cast out from being heir, is a type of servants that abide not in the house for ever, that is, of reprobates, Job. 8. 35. Gal. 4. 30. And though Ishaak were now but a youth, yet even a child is known by his doings, whether he work be pure and right, Prov. 20. 11. therefore Sarah by the spirit of God uttered this speech, and God confirmed it, v. 11. & Paul sayth not erat Sarah, but ch. scripture speakest this, Gal. 4. 22 and by this it is probable, that Ishaak's mocking, was about the inheritance; as son of the Hebrew Doctors al- so have observed: R. M. Gerundens.

my son,] who am a free woman, with Ishaak who is freeborn: to Gal. 4. 30. 31. 28.

Ver. 11. very evil or vehemently evil, that is, very much displeasing: as on the contrary, to be good in the eyes of any, is to please or content: Gen. 20. 15.

Ver. 12. for the cause,] or, because, for the cause: To v. 15. The love to his son, caused this grief: how be it when God had him kylis his beloved son Ishaak, he shewed no such discontentment, Gen. 22. 2.

3. it seemeth he thought this to proceed but from Sarahs own passion of mind, til he was further informed of God. v. 11. 14. Ver. 12. shall seed be called to thee? or, shall thy seed be called: they thalbe named of Ishaak, not of Ishaak; that is, (as Paul interpreteth) which are the children of the flesh, these are not the children of God; but the children of the promise, are counted for the seed: Rom. 9. 7.

8. Seed to thee, may also be read sea of thee, that is, thy seed: for the ieruph are sometime putte one for another, as disciples to thee, Mark. 3. 18. is the same that disciples of thee, or thy disciples, Mat. 9. 14. From this limitation of Abrahams seed to Ishaak, the lewes doo r. eckon none for Abrahams, but the Israelites: as in their canons they say, who so woveth concerning Abrahams seed, is free from himselfs and Eysys sons, and is not bound but touching Israelites: as it is sayd, for in Ishaak Ishas seed be called to thee; and lo Ishaak sayd to Ishaak, And God give thee the blessing of Abraham, Gen. 28. 4. Maimony, Treat. of Powers, chap. 9. S. 21.

Ver. 13. make of him,] Heb. put him unto a nation: so v. 28 Compare Gen. 17. 20. thy seed,] thy son according to the flesh; though not after the promise as Ishaak was.

Ver. 14. bread] Sometime bread is used for all food, as in Mark 6. 36. compared with Mat. 14. 15. Psal. 78. 20. if it be not so here, the scripture would note the great hardness and miserie which they must indure that at cast out of the Lords inheritance, and the child] to weet, he gave unto her; he being now about 18 years of age: to casting him his first-born son, with her, out of his house.

the wilderness,] the way towards Egypt; wherere there was no way, no food, no waters, no inhabitants: thus were they exposed to many miseries: see Deut. 32. 15. Psal. 2. 6. Contrarywise, Ishaaks children were led and guided of God, through that great and fearful wilderness, wherin Ishaak and his mother vnydred: Deut. 32. 10. 11. 12. Exod. 13. 21. 22. Our English word wilderness, signifieth a place wherere men goe wild, that is, goe astray, or wvander, as Agit here did; and so in Job. 12. 14. Psal. 107. 4. 40. the like is spoken. In Hebrew it is call'd Midbar, as being without order, a place not for men to dwel in; but only for beasts, who therre must also be led & governed. See Exod. 3. 1. 18.

Ver. 15. she cast the child,] that is, she left him being sick, and fainting for thirst. The state of such as are without

Q. 3. Christ

Christ is hereby resembled: *Ez. 13. 13.* but they that drink of his waters, that never thirst, for it shall be in them a well of water, bringing up unto everlasting life, *Iob. 4. 14.*

Shrubbs,] or, *trees,* as the Chaldee expounds it. The Greek layth, under a fir-tree.

Ver. 16. *the death,*] This sheweth the extremtie that they were come into in the desert, vvhio ere while had meat and drink ynoch in Abramans hou'e, now ready to peris for thirst: God so chaffening their furnr in olencie. A like example is of the prodigallion, vho almost dyed for hunger, vven the seruants in his fathers house had bread ynoch. *Luk. 15. 14. 17.* for the man that wandred out of the way of understanding, shai remayn in the congregation of the dead, *Prov. 21. 16.*

Ver. 17. *there where]* in Greek, in the place where he is: that is, in this desolate wildernes, vvhile he lyeth, perishing, forsaken of all. Compare hereby Gods promises to his people in mseria, *Deut. 4. 27. 30.* & *Psal. 107. 4. 5. 6.* And thus God remembreth his former promises, *Gen. 17. 20.* and *16. 10. 12.*

Ver. 19. *she saw a well,*] vvhich though it were there before, yet the fayv nor her eyes being holden, til thy were opened of God: (as in *Luk. 24. 16. 31.*) By similitude of waters breaking out in the wildernes, & drawing waters out of the wells of salvation, the scripture denothes the spirituall graces of the gospel, communicated with the poor afflct: *Ez. 35. 6. & 12. 3.*

Ver. 20. *God was* the Chaldee paraphraſeth, the word of the Lord was a help to the lad, *shooter with bow,*] or, *an archer:* and so conſequently, a varriour: for thoſing vvhich bow, was ued in battels with men, *Gen. 49. 23. 24. &c. 48. 22.* and thus the oracle vhus fulfilled, that he should be a wild man, and have his hand againſt every man, *Gen. 16. 12.*

Ver. 21. of *Pharan* or *Parana;* wildernes next adjoyning to the desert of Sinæ, through which the Israelites journeyed as they went from Egypt to Canaan. *Num.*

22 10. 12. & 13. 1. 4. *Dew. 33. 1.* *Hub. 3. 3.* Ver. 22. *Abimelech,* King of Gerar in Palachim: see *Gen. 20. 2.* Prince] that is, cheſt capteyn: as the Greek calleth him *A. cistrator,* Cheſt-leader of the armie.

Cou u the word of the Lord do for an help to thee, fayth the Chaldee paraphraſe: lo in the verſe following, for God, he ueth the word of the Lord.

Ver. 23. if thou ſhal lie,] that is, that thou wil not lie: as *Pſalm. 89. 36.* an imperf. & speech, where an imprecaſion is understood, vvhich ſometyme is exprefſed in part, as in *Ruth. 1. 17.* the Lord do ſo to me and more alſo, & ſc. For an oath, is both a taking of the Lord to witness that which one ſweareth, and to puniſh any violate his taſh: both which Paul exprefſed when he ſayeth, *I call God for a wittneſs, upon (or againſt) my ſoul,* *2. Cor. 1. 13.* See before *Gen. 14. 23.* and *25. 29.* The Greek, for lying tranſlateſ *hating,* or *wronging.* It meaneth taſe & deſcenſe dealing, contrary to the covenant now to be made betweeen them. See *Pſal. 44. 18.*

Ver. 25. a well,] vvhich was of great uſe & vvorth in that dry country, as the ſouth parts of Canaan are noted to be, in *Judg. 1. 15.* Herupon grevvy that ſtrife between Iſaak and the Philistines, for wells of waſter, *Gen. 26. 18. 20. 21.* The Greek for well, tranſlateſ well, as being many: and in deed Abramah had there moe wells then one, as appeareth by *Gen. 16. 15. 18.* & it is uiall in scripture, to put one for many, as is obſerved on *Gen. 3. 2.* & *4. 20.* Albeit the 30. verſe ſheweth rather one ſpeciall to be here meant; vvhile also the Greek ſpeaketh of one.

Ver. 31. *Beer Sheba,* by interpretation, the well of the oath, as the Greek tranſlate it, and the words following doe confirm: or, the well of even; because of the 7. lamb forementioned, for Sheba ualually ſignifieth even, and Sheba, an oath. See all of *Gen. 26. 33.* they ſware, for were ſworn: for swearing is alwayes exprefſed in Hebrew, in the form paſſive, to be ſworn; be caſe it is vvhith a paſſion of the mind, and offred

or occaſioned by an other. It hath alſo the ſignification of seven, which is a myſtiſical number, *Gen. 2. 2.* The reaſon hereof ſome think to be, because it is conſidered as by seven, that is, by many witneſſor, as having reference to the ſeven ſpirits that are before the throne of God, *Rev. 1. 4.* the ſeven horns and 7. eyes of the Lamb (*Cintill*), which are the 7. ſpirits of God ſent into the world, *Rv. 5. 6.* Wherefore Abramah ſent 7. lambs, ſeeing to be not without my erle.

V. 33 he planted] that is, Abramah planteſ, as the Greek xpreſſeth: vvhich the v. with his purpose and hope here lying to continue: a tree, or, a grove, at is, a po: of trees: the Greek faith, he planteth a field: the Iſraelit, my Thargum tralſteth it, a paradise, or orchard: & it is uall o'put on: for many, ſee *Gen. 3. 2.* The Hebreue *Elah* is ued alſo for tree in *1. Sam. 22. 6.* & *31. 13.* which an other Prophet recharaſteth, calleth *Elah*, that is, an *Oke,* *1. Chron. 10. 2.* I ſe before record'd, that Abramah had ſuc trees by his tent, and a whole coſt ſhall men ſee and were reſtreched in, in that hot country, *Gen. 18. 1. 4. 8. 1.* ut quid abherat in the name of the Lord, it is alſo probable that this plantation was or religiuſe, which before the law given by Moies, might be lawfull; and was ualig generally, in the nations, *Deut. 12. 1.* but after was forbiiden, when God had choſen a place of worlhp. Yet as from Abramah example, offing his *1. Iasq. Gen. 22. 1.* th. I-wes would ſuperiourly ſacrifice their children, *Isr. 7. 31.* & *19. 5.* So from Abramahs grove, they ued groves for religiuſe ufe, and ſacrified under trees: *Km. 17. 10.* *Isr. 17. 2.* *Ez. 5. 7. 1.* But God forbud ſuch things, *Deu. 16. 21.* yet the heathen Romans commanded them, ſaying, *Lucos in agris habentos; Leg. 12. 1ab. De relig. lex. 2.* eternall God for God of eternitie, or, of the World. But the Greek tranſlate eternall, and ſo God is called in *Rom. 16. 16.* Here is the first place, where this title was given him.

V. 34. many daies] or yeres; (as *Gen. 4. 3.*)

Thus God gave ſome reſt to this weary pilgrim: he dwelleſ here ſtill when Iſaak was offred, (which was in the 33. yere of his life,) *Gen. 22. 19.* and how long after, is uncertaine.

1. Abraham is tempted to offer up Iſaak. He giveth proofe of his faith and obedience, 11. The Angel stayeth him, 13. Iſaak is exchanged with a ram, 14. The place is caſt Ieſheb peth, 15. Abramah is bleſſed again, 20. The generations of Nahor, and Rebeckah.

1 AND it was after theſe things; *At* that God did tempt Abramah: and ſayd unto him, Abramah; and he ſayd, Behold here I am. And he layd, Take now thy ſon, thy onely (ſon), whom thou lovest, even Iſaak, and go thou into the land of Morijah: and offer him there for a burnt offering, upon one of the mountayns, which I shall ſay unto thee. And Abramah roſe-early in the morning, and ſadled his afs; and took two of his youngmen with him, and Iſaak his ſon: and claved the wood of the burnt offering, and roſe-up and went, unto the place which God had ſayd unto him. In the third day, then Abramah lifted up his eyes; and ſaw the place, a far-off. And Abramah ſayd unto his youngmen, Abide you here with the afs; and laud the young man will ge yonder: and we will bow-down our ſelues, and we will return unto you. And Abramah took the wood of the burnt offering, and put it upon Iſaak his ſon; and he took in his hand, the fire, and the knife: and they went both of them together. And Iſaak ſayd unto Abramah his father, and ſayd my father; and he ſayd, Behold

I am here my son: and he sayd, Behold (here is) the fire, and the wood; but where is the lamb, for a burnt-offring? And Abraham sayd; God will provide him selfe a lamb, for a burnt-offring, my son: and they went both of them together. And they came, to the place which God had layd unto him; and Abraham buildest there an altar, and layd the wood in order: and bound Isaak his son, and put him on the altar, upon the wood. And Abraham thrull-forth his hand, and took the knife: to kill his son. And the Angel of Iehovah called unto him, out of the heavens; and sayd, Abraham Abraham and he sayd, loe here I am. And he sayd, Put not forth thy hand, unto the young man; neither doe thou any thing to him: for now I know, that thou fearest God; & thou hast not with-held thy son for thy only son, from me. And Abraham liftest up his eyes, and saw and behold a ram; behind, holden in a thicket by his horns: and Abraham went, and took the ram; and offered him for a burnt-offring, instead of his son. And Abraham called, the name of that place, Iehovah Irlch: of which it is sayd to this day, in the mountayn of Iehovah, it shalbe seen. And the Angel of Iehovah, called unto Abraham; the second time, out of the heavens. And he sayd; By myself have I worn, assuredly, i faith Iehovah: that, for because thou hast done this thing, and hast not with-held thy son for thy son. Surely blessing I will blesse thee, and multiplying I will multiply thy seed as the stars of the heavens; & as the sand, which is upon the sea shore:

18 and thy seed shall posseſſe, the gates of his enemies. And in thy seed, shall all nations of the earth blesſe themselves: because that thou hast obeyed my voyce. And Abraham returned, unto his yong men; and they role-up, and went together, to Beersheba: and Abraham dwelt, in Beersheba.
 19 And it was, after these things; that it was told Abraham, saying: Behold Milcah, shee also hath born sonnes, unto thy brother Nachor. Vz his first born, and Buz his brother: and Kemuel, the father of Aram. And Kefed, and Chazo; and Pildash, and Idiaph: and Bethuel. And Bethuel, begat Rebekah: thefe eight, did Milcach bear; to Nachor, Abrahams brother. And his concubine, whose name was Reumah: even shee also did bear, Tebach, and Gacham; and Tachah, and Maacah.

Annotations.

Things [Hebr. words: that is, things sp̄ken of; so in v. 10. See the notes on Gen. 15. 1. temp̄] that is, tried. The original word hath the signification of lifting up as for a signe, or claying of some high thing. And God tempteth men, when hee requireth some great or high experiment of their faith, love, & obedience; as here, and in Ex. 15. 25. 16. Deut. 8. 2. & 13. 3. But temptation often signifieth a soliciting & provoking to evil, which Satan doth, Mat. 4. 1. 3. and mans own corruption, Jam. 1. 14. In which sense God temp̄test no man, Jam. 1. 13. for it alwaies tendeth to evill; but God tempteth us, to do us good at the end, Deut. 8. 26. 1. Cor. 10. 13. And this is spoken of God, after the manner of men: for he both knoweth long before what is in man, & what himselfe will doe: P. 1. 39. 2. Ioh. 1. 25. & 6. 5. Ver. 1. and

2 Ver. 2. only son] Paul calleth him only begotten, Heb. 11. 17. for he had no other of Sarah the receywoman: also Imael of Hagar, was cast out of his house, Gen. 21. 14. Iacob, who was particularly designed for the hope of all Abrahams seed to be calld in him, Gen. 21. 12. when speciall point the Apostle obseruest in this tentation, Heb. 11. 18. So Abrahams obedience was tried in offering his son; & his faith, in offering him concerning whom he had received the promise. Moriah, the Greek calleth it the high land: or it was a mountayn country, & this high mount was seen far off v. 4. The Chaldees nameth it of the seruice of God, there now perfomed, and after increasē: for upon this mount Moriah, did Solomon build the Temple, for Gods worship. 2. Chro. 3. 1. And by the lewē tradition, her Adam, & Noe sacrificed, and served God: see the notes on Gen. 8. 20. & 4. 3. burnt-offering.] Heb. an ascensione called, because it went all up in fyre, burned upon the altar. See Gen. 8. 20. Lev. 1.
3 Ver. 3. referre early] So it seemeth this was spoken to Abraham in the night: & here his ready obedience is commended; as on the contrary the like hatt is noted of Balaram for evill, haltingen to curse Abrahams children, vvhich God forbade. Num. 22. 21.
4 Ver. 4. the third day] As the number seven, is of speciall use in scripture because of the Sabbath day, Ge. 2. 2. so three is a mystical number, because of Christs rising from death the third day, Mat. 17. 23. 1. Cor. 15. 4 as he was crucified at the third houre of the day, Mar. 15. 25. and Isaak as he was a figure of Christ, in being the only son of his father, and not spared, but offered for a sacrifice, Ro. 8. 32. so in sundry particulars, at this 3. day, in vyvach Christ also was to be perfected, Luk. 13. 32. and the carrying of the wood, v. 6 as Christ did the tree wheron he dyed, Job. 19. 17. the binding of Isaak v. 9 as Christ was bound, Mat. 27. 2. and in other like, he was a figure of the Lamb of God, sacrificed for the lynes, of the world. So Moses stayed leave on three days, R. old

5
5 Ver. 5. bow down] or, worship, to vveet God: for in praying unto (or serving) God, they used to bow their bodies, in signe of reverence and honour, and somtime to kneel, somtime to bend down the head, somtime to prostrate themselves, or fall on their faces. See these gestures distinguished, in the annotations on Exod. 4. 31. we will return] Abraham in faith obeying God, did account that God was able to raise up Isaak even from the dead, 3. Heb. 11. 19. therefore he thus spake, and propheteſt of his return vvhich himself, vvhich he vvent to kyll him.
6 Ver. 6. upon Isaak] so Christ bare the vwood wheron himself dyed, Job. 19. 17. and all good Christians, are to bear their cross and folowy him, Luk. 14. 27. And the sacrifice being to be burned to ashes, it was no small quantity of wood that would suffice hereunto: by vvhich also appeareth that Isaak was not now a child but a man growen. Iosephus maketh him 25. yere

old; others 33.

V. 7 the lamb] or *kyd*, The Hebrew word signifies either young sheep or goat. Exo. 12. 5. D. & R. 14. 2. The Greek transliterateth *sheep*.

Ver. 8. provided him] or, *fee for him*; if So Abraham imparted not the whole matter to Isaac, till he came to the place of execution: but stayed him upon the providence of God. Viz. this faith & promise of Abraham, God answer'd in performance, v. 13, and up to this divine Providence, the place had the name, v. 14.

Ver. 9. *shew*] to sanctifie the sacrifice Mat. 23. 19. See Gen. 8. 20. *bond Isaac*] whose faith and obedience herein was also admirable, that he neyther in deed nor word resisted his father Abraham, (there being none but they two) but meekly suffered himself to be bound and layd on the altar, as a lamb to be slayn: being also herein a type of Christ, in his meek and patient sufferings. Mark 11. 1. Act. 8. 32. Phi. 2. 8. and of all Christians, the children of promise, who are to present their bodies a living sacrifice, *holy acceptable to God*, which is their reasonable service, Rom. 12. 1. The Ievvves yrely feare upon the fift of Tizri (or September) called the memorial of blowing of trumpes, Levit. 23. 24, they named also *The binding of Isaac*, in remembrance of this action.

Ver. 10. to kyll his son] By faith Abraham, when he was tempted, offered up Isaac: and he that had received the promise, offered up his only begotten son, of whom it was said, that in Isaac, shall be called to thee: Heb. 11. 17. Abraham our father, was he not justified by works; having offered Isaac upon the altar? Seest thou how faith wrought with his works, and by works, was faith perfected? And the scripture was fulfilled which sayeth, Abraham believed God, and it was imputed unto him for justice, and he was called the friend of God. Jam. 2. 21. 22. 33.

Ver. 11. the Angel, who speaketh as God, v. 12. swearith by himself, and is called Iehovah, v. 16. wherfore this viva Christ himself: see before on Gen. 16. 7. & 18. 12.

Ver. 13. put not forth,] or send not forth; that

is, *lay no violent hand* upon him. Thus God spred Isaac from death; and Abraham, who b. 1. v. 1. said that God was able to raise him up, v. 2. frō the dead; did it so thence, also receive him, in a parable: Heb. 11. 19.

I know [this is, I have experience: God speakest after the manner of men, as in Gen. 18. 21. & often, and thou hast] or for that thou hast; see Gen. 12. 19.

Ver. 13. the ram] Thus Abrahams word was fulfilled, that God would provide himself a lamb, v. 8. and hereby the redempcion of the church by Christ, (the lamb without blemish, 1. Pet. 1. 19) was signified: according to that in Job. 33. 14. Deliver him from going down to the pit; I have found a ram.

Ver. 14. Iehovah Iuristi] that is, Iehovah will see, or provide, as v. 8. the Greek interprete it, *The Lord hath seen*: for he answering to Abrahams prophete, & the perpetual memory of his mercy, was kept in the name of the place. Mori-lah, the usuall name of the mountayn, is of like interpretation: Iehovah being shortened into *Isah*, wherfore see Exod. 15. 2. The Chaldee paraphrasteth thus. *Abraham prayed and sware (God) there, in that place;* and sayd before the Lord, here shal the generations (to come) serve (God). Therefore was it sayd in this day, In this mount Abram served before the Lord. He hath reference to the Temple built after in this mount, wherin God was served, 2. Chron. 3. 1. Abraham calling this place Iehovah Iuris, speaketh figuratively, as the scripture useth in all Sacramental things, because it was a signe of Gods providence. So Moles called his altar, Iehovah Nissi, Exod. 17. 15. Ierusalem is called Iehovah Shammah, Ezek. 48. 35.

is shall be seen,] or, *is shall be provided*, of God. So this speciall providence of God towards Abraham, is become a general proverb, for the comfort of his children, in all their distresses. The Greek translathet it, *In the mountain the Lord was seen*.

Ver. 16. By my selfe,] the Chaldee turneth it by my word. Elsewhere the scripture saith, God [weareth by his sole] Ie. 11. 14. by his holyness, Amos 4. 2. by his name,

Jer. 44. 26.

Jer. 44. 16. Of this the Apostle saith, when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, surely &c. And, God willing more abundantly to shew unto the hies of promise, the immutability of his counseil, confirmed it by an o're, that by two immutable things, in which it is impossibl for God to lie, we might have a strong consolation: Heb. 6. 13. 14. 17. 18 where alſo the Apostle teacheth that this is written for our comfort, as all other scriptures, Rom. 15. 4. And by ti is it is playn, that the Angell who spake to Abraham was God himſelfe; and this o're had the accomplishment in Christ, Luk. 1. 73. &c.

affidely, saith for, the faithful saying. The originall word *Neum*, is peculiar to Gods oracles, which all are faithful sayings, as Paul speaketh: 1. Tim. 1. 15. & 3. 1. & 4. 9. Of the same Hebrew letters transplacheth commeth also *Amen*.

Ver. 17. Surely] so the Apostle (following the common Greek version) translathet the Hebrew *Ki*, (which also signifieth *Because* or *That*): Heb. 6. 14. And here under the name *blissing*, is meant the promise of eternall salvation, as the Apostle therre sheweth, *thy seed* for which the Apostle faith, *thee*: Heb. 6. 14. Again where Moles faith *thee*, in Gen. 12. 3. the Apostle faith, *thy seed*. Al. 3. 2. By such interpretations, the holy Ghost teacheth us how to understand the Scriptures; and by Abraham's seed, Christ the principall, and author of salvation, is implied: and all the faithful by him saved, Gal. 3. 16. 29.

Shore] Hebr. *lip*. Here they are compared to the fund of the sea, which before in Gen. 13. 16. were to be letke the dust of the earth: see also Gen. 15. 5. This promise through the faith of Abraham and Sarah, believing it, was fulfilled, as the Apostle observeth, Heb. 11. 11. 12. *thy seed*] Isaacs posterity, Gen. 21. 12. *the gate*] for gate, (as tree for trees, see Gen. 3. 2.) and by gates, he meaneth cities, and all strong defensed places: as the dore (or entries) of the gate, 2. Sam. 10. 8. is explained to be, *the dore of the citie*, 1. Chron. 19. 9.

And, at the gates of cities, were publike places of judgement, Deut. 27. 15. Job 31. 21. So the strength and dominion of the enemies is meant here, by the gate: and dominion over them, by inheritance, Levit. 25. 45. Psal. 81. 8. The Greek also translathet it *as in Gen. 14. 6.* *bu* or, their enemies, among enemies of the seed, which word being put for children, (as the Chaldee translathet it,) may have with it a word, singular or plurall, and so the Scripture speaketh indifferently: as saying of the people *we were*, 2. Chron. 10. 5. *or they went*, 1. Kings 12. 5. *wrapt*, 1. Kings. 11. 20, which an other Prophet writing sayd, *they sayed*, 2. Chron. 23. 21. So 2. King. 21. 24. with 2. Chron. 32. 25. and 2. King. 23. 30. with 2. Chron. 30. 1. The reason hereof is, because a multitude is many, and yet as one: there ore, that which in Mat. 10. 31. is *ochlos*; a multitude, in Mat. 10. 43. is *pola*; many.

Ver. 18. in thy seed] here the word *seed* is in speciall meane of one, that is Christ, Gal. 3. 16. 18. who was both of the seed of David, and is of Abraham according to the flesh, Rom. 1. 3. and alſo God over all blessed for ever, Rom. 9. 5. in whom, the nations doe blisse themselves, & glorie, 1. Cor. 1. 28. Psal. 72. 17. *bleffe themselves*, that is, apply by faith the blessing of Christ to themselves, and so protest it: or, *shabe blessed*, as the Greek translathet it, and as the promise was before made in that forme, in the Hebrew, Gen. 12. 3. and after, in Gen. 28. 14.

Ver. 19. Beersheba] which the Greek interpreteth, *the well of the oath*: See before in Gen. 26. 31.

Ver. 20. Milcah] called in Gr. Melchis: he was Abrahams brothers wife, Gen. 11. 29. Of whole offspring, Abraham now heareth glad tidings, unto whom he after ferde for a wife, for his son Isaac, Gen. 24.

Ver. 21. *Vix*] or *Vix*: in Greek *Oox*. In his land Iob the patient dwelled, Job 1. 1. There was also another *Vix* of Aram, Gen. 10. 23. and againe *Vix* of Seir, in Edoms countrey, Gen. 36. 8. *Buz*] in Greek *Bax*.

R. 2. Bax.

Bane of him came that feared young man Eliehu, Job 32. 1. But dwelt by his elder brother ^{Yez} in Arabia; 1. Jer. 35. 20 & 23. 24.

Kemuel in Greek, *Kamouel*, of Aram] the Greek sayth of the Syrians. Ther was an Aram before of Sem, Gen. 10. 22. Aram throughout the Bible is turned in Greek Syria, and Syrians: as *Mizraim* is Egypt, and *Cush* Ethiopia.

Ver. 22 *Kefed*] or *Cesed*: in Greek *Chaz*. ²² *Chaz*] in Greek *Naxu*. ^{24d} *Puladhi* in Greek *Phalades*. ^{24d} *Phalades* in Greek *Phedaph*.

Ver. 23 *Bethel*] in Greek *Bethouel*, of whom she after, Gen. 24. 15. *Rebekah*] or *R. bekkein* Hebrew *Rabbah*: she became wife to Isaac, Abrahams son, Gen 24. 15. 67. And for that cause chiefly, is this genealogie here set down.

Ver. 24. *his concubine*] to weet *Nachors* concubine. The Hebrew *Pilegesh*, (whereof the Greek *Puladhi*, and Latin *Pellex* is borrowed, which we call a Concubine,) signifieth an half wife, or a divided and secondary wife: which was a wife for the bed, (and thereby differing from an whore), but not for honour, and government of the family, (as K. Solomons wives were Princesses, but his concubines not so, 1. King. 11. 3.) neither had their children ordinarily any right of inheritance, but had gifts of their father, as Gen. 35. 6. Such a concubine was Hagar to Abraham, yea and Keturah his second wife, is called a concubine, Gen. 25. 1. 6. 1. Chron. 1. 32. And Bilha and Zilpha were concubines to Isakob, Gen 35. 22. And many other men of note, had also concubines, as Caleb, 1. Chron. 2. 45. 48. Manasseh, 1. Chron. 7. 14. Gedeon, Judg. 8. 31. David, 2. Sam. 5. 13. Solomon, 1. King. 11. 3. Roboam, 2. Chron. 11. 21. and among the heathens, as Esr. 2. 14. Dan. 5. 3. The Hebrew doctors say, wives were taken in Israel, by bils of Dowry, and solemn espousals, but concubines, without either of both. Maimony treat. of Kings, ch. 4. S. 4 So among the Gentiles, as appeareth by that saying in the Poet, *lest this report goe of me, that I have given these mine own sisters, rather for a concubine, then in*

way of Meritvity, if I should give her without a dowry. Plautus in *Trinummum*. Like-wise among the Greeks, the Orator saith, we have concubines, for daily concubinage (or use of the bed,) and wives for to bring us forth children legitimate, and faithfully to keep the things in the family. *Demophenus* in *Orai*, against *Nicias*. *Tebach*] in Greek *Tabe*: of him and his brethren we find no mention in other Scripture. *Tubachis*] in Greek *Tubos*. *Macaah*] in Greek *Macha*.

CHAP. XXIII.

1. The age and death of Sarah, for whom Abraham mourneth; & purchaseth of the sons of Cheth a place for her burial: 10. which Ephron would have given him, 13; but Abraham would not receiv without giving the full price. 17. So the field and cave in Macpelah, becometh Abrahams possession; and there be buried Sarah.

¶ ¶ ¶

AND the life of Sarah was, a hundred yeres, and twenty yeres, & seven yeres: these were the yeres, of the life of Sarah. And Sarah dyed in Kirjath-Arba, the same is Chebron, in the land of Canaan: and Abraham came, to mourn for Sarah, & to weep for her. And Abraham stood-up, from before his dead: and spake unto the sons of Cheth, saying. I am a stranger and a sojourner, with you: give me a possession of a burying-place, with you; that I may bury my dead; out of my sight. And the sons of Cheth, answered Abraham, saying to him; heare us, my Lord; thou art a prince of God, amongst us; in the choise of our burial-places, bury thou thy dead: a man of us, shall not with-hold from thee his burying place, from burying thy dead. And

Abraham

A grave purchased

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for Sarah.

Abraham stood up, & bowed-down himself to the people of the land, to the sons of Cheth. And he spake with them, saying; if it be your mind, to bury my dead, out of my sight; hear me, and in-rear for me, to Ephron the son of Zohar. And let him give me the cave of Macpelah, which he hath, which is in the end of his field: for ful money, let him give it me, amongst you, for a possession of a burying-place. And Ephron was sitting, amongst the sons of Cheth: and the Cherite answered Abraham, in the ears of the sons of Cheth; of all that went-in at the gates of his citie, saying; Nay my Lord heare me, the field I give thee, and the cave that is therin, I give it thee: in the eyes of the sons of my people, give it thee, bury thy dead. And Abraham bowed down himself, before the people of the land. And he spake unto Ephron, in the ears of the people of the land, saying; But if thou *wilt give it* I pray thee hear me: I will give the money of the field take *it* of me, and I will bury my dead there. And Ephron answered Abraham, saying unto him; My Lord hear me; the land *(is worth)* four hundred shekels of silver, between me and thee, what is that? and bury thy dead. And Abraham hearkned unto Ephron; and Abraham weighed to Ephron, the silver which he had spoken of, in the ears of the sons of Cheth; four hundred shekels of silver, currant with the merchant. And the field of Ephron, which was in Macpelah, which was before Mamree, was made-sure: the field, and the cave which was therein,

D D D Here beginneth the 5. section of the Law, called *Chaper Sarah*, that is, *The life of Sarah*. See Gen. 6. 9.

Ver. 1. *the life* in Hebrew *ives*: see Gen. 2. 7. This speciall honour hath Sarah our mother, above all women in the Scripture, that the number of her yeres is recorded of God. Eve was the mother of all living, Gen. 3. 19. and Sarah is mother of all the faulthfull, 1. Pet. 3. 6. She lived a pilgram with Abraham her husband 62 yeres, and before her departure from Chari. 4. 65. in all 127. yeres.

V. 2 *Kirjath-Arba* that is, the citie of Arba, as the Greek translathc it: called also Chebron: see Gen. 13. 18. ^{came} or, went-in, namely into Sarahs tent, wherin she dwelt and dyed: for Abraham had many tents, (as had Lot, Gen. 13. 5.) and one speciall for Sarah, Gen. 24. 67 & 18. 6. *to weep*] Sarah also is the first, for whose death, mourning and weeping is mentioned; an other note of honour, as appeareth by Gen. 50. 9. 10. 11. 1. Chr. 22. 18. 2. Sam. 1. 17. &c. But sorrow for the dead, must be moderate in Gods people, as having hope of the resurre. 1. Theff. 4. 13. 14. & weep, in the Hebrew hath one little letter, *x*, extraordinary, noted also in the marginie of the Hebrew bibles, whereby as the L. wes

R 3 think

think is signified, that Abrahams mourning was not excessive, but with moderation. The Hebrew Doctors say that afterwards in Israel, a man was bound by the law (in Lev. 21. 2. 3.) to mourn for his mother, and for his father, his son and his daughters; and his brother and his sister by the fathers side. And by the Rabbines, a man was to mourn for his wife that he had married, and so the woman for her husband to mourn also for both her and sister by the mothers side. Mournings in Misjach, tom. 4. treat. of Mourning, ch. 2. S. 1.

Ver. 3. from before] or, from the face of his dead: where in likelihood, he had sitten a while on the earth, as was the manner of mourners to doe: Job 2. 12. 13. Eze 47. 1. sons of Cheth] that is, the Chethites, or Hittites, the people which came of Cheth the son of Canaan, Gen. 10. 15.

Ver. 4. sojourner] for foreiner: properly it signifieth one that dwelleth in a strange country, & hath no possession of his own there. And as Abraham so David acknowledgeth this of himselfe and his people, with God: 1. Chron. 25. 15. Psl. 39. 13. and the law taught them so much, Lev. 25. 23. and the golpell teacheth us the same for our estate on earth, 1. Pet. 2. 11. and commandeth to us the faith of these fathres, that did so professe themselves, to bee strangers and forreiners in the land: thereby declaring plainly that they sought a better country, even an heavenly, wh. re God hath prepared for them a citie: Heb. 11. 13. 14. 16. a burying place] or grave, sepulchre, in Hebrew Keber, from which the German grab, and our English grave are derived: Abraham having sojourned so. yeres in these lands, never purchased foot of inheritance, (A. 7. 5.) till now for his dead; nor for any, (though it is likely sundry had dyed in his house within this time,) but for Sarah his wife. As the former shewed his faith, abiding there in the first of country: Heb. 11. 9. so this purchase of a grave, sheweth the like, not only for the generall resurrection of the dead, but for the special resurrection of this promised land: for which cause, Iacob

also would be brought out of Egypt to be buried here, Gen. 47. 29. 30. and Joseph by faith, gave commandement of his bones, Gen. 50. 24. 25. Heb. 11. 21. For a sepulchre of ones own, was a sign of right, & firm possession: Eze 42. 16. out of my sight] or, from before me: so v. 8. D. atthi, to deface all earthly things, that the most lovely, are by it made loathsome: for Sarah had been the desire of his eyes, Eze 14. 16. but now he cannot suffer her in his sight. And the living doe bury their dead, that according to the sentence of God, man may return to his earth and dust, Gen. 3. 19. & be sown as feed in the ground till the resurrection, 1. Cor. 15. 35. 36. &c. where they rest in their graves, as in their beds, till their change come, Eze 37. 1. Job 14. 14.

Ver. 5. a prince of God] that is, a mighty prince, an oily ruler: preferred and advanced of God. So Abimelech acknowledged that God was with him; Gen. 21. 22. Things that excell, are said to be of God: as mountains of God, Psl. 36. 7. cedars of God, Psl. 80. 12. wrastlings of God, Gen. 30. 5. and many the like. The Greek here translathet, a King of God, the Chaldee, a prince before the Lord. A like speech is used of the Priests, called Pinces of God, 1. Chron. 24. 5. the chief] that is, the best, the fearest; as the Chaldee explaineth it; because men use to chose the best things. And chose is put for chosen: as glory of grace, and riches of grace, Eph. 1. 5. 7. for glorious and rich grace: the promise of the spirit, Gal. 3. 14. for the promised spirit, and many the like. with hold] or close up, forbide, either by word or deed.

Ver. 7. bowed down] did obesiance, in sign of reverence, and thankfulness: so v. 11. Sometime they that bowed, would say they did so, as professing their thankfulness, 2. Sam. 16. 4.

Ver. 8. your mind] or, your will: Heb. with your soule; which word is often used for the mind or will of any: Psl. 27. 12. & 41. 3. & 10. 11. The Greek translathet, if ye have in your soule: the Chaldee, if it be the pleasure of your soule. to bury] that is,

chm: which word is used Mat. 17. 24. what the shekel weighed, see noted no 6. 20. 16.

Ver. 16. currant] or, passing to: and so followed of Merchants, as the grec turneth it: which the Chaldee amplifith thus, that was taken for merchandise in every country.

Ver. 17. was made sure] the Hebrew is stood up; that is, was made stably, sure and confirmed, as the Greek translathet it in the last verse of this chapter. And this purchase thus assured to Abraham, was a propertical sign, that his posterity should have the inheritance of that land: even as Jeremias buying of his uncles field before witnessnes, was a sign of the Iewes return into the possession of this land; Jer. 32. 17. 9. 10. 15. 43. 44.

Ver. 19. in the cave] or den: thus carefully bought, and described where it lay, for a monument to posterity. In this cave also Abraham himself was buried with his wife, at his death, Ge. 25. 9. Likewise Isaac his son, with Rebekah his wife, and Iacob with Leah his wife: Gen. 49. 31. and so. 13. The patriarchs hereby testifying their faith in the promises of god, for the inheritance of this land, and of life eternall figured hereby, as before is observed on v. 4. Herewith may be compared the purchase of the potters field bought with the price of Christs blood to bury strangers in: Mat. 27.

CHAP. XIV.

1. Abraham sweareth his servant, to take a wife for Iacob, not of the Cananites, but of his own kindred: 8. The conditions of the oath. 10. The servants journey: 12. his prayer: 14. his signe: 15. Rebekah meeteth him: 18. fulfilleth his signe, 22 receiveth jewels, 23. sweareth her kinred, 25. and inviteth him home. 26. The servant blesseth God. 28. Laban entretayneth him. 34. The servant sheweth his misfuge, and what had besidene him by the way. 30. Laban & Bethuel acknowledge Gods work, & grant Rebekah for a wife unto Iacob. 32. Rebekah also consenteth to goe. 61. Iacob walking out to meditate in the feild, meeteth her; 67. She is brought

brought into Sarahs tent , and becometh Isaaks beloved wife.

And Abraham was old, was come into dayes: & Iehovah had blessed Abraham, in al things. And Abraham sayd , unto his servant, the eldest of his houfe ; that ruled, over all that he had: putl pray thee, thy hand, under my thigh . And I will make thee swear , by Iehovah God of the heavens, & God of the earth: that thou shalt not take a wife unto my son , of the daughters of the Canaanite , among whom I dwell . But thou shalt goe unto my land, and unto my kynred : and shalt take a wife , unto my son Isaak . And the servant sayd unto him : If so be the woman will not be willing, to goe after me, unto this land : shal I returning return thy son , unto the land from whence thou camest out ? And Abraham sayd unto him : Beware thou, least thou return my son thither . Iehovah God of the heavens, which took me from my fathers house , and from the land of my kinred ; & vwhich spake unto me , and vwhich sware unto me saying, unto thy seed, will I give this land : he, wil send his Angel before thee , and thou shalt take a wife unto my son , from thence. And if the woman will not be willing, to goe after thee; then shalt thou be clear, from this my oath: only thou shalt not return my son, thither . And the servant put his hand , under the thigh of Abraham his lord: and sware to him , concerning this matter: And the servant took ten camels, of the camels of his lord, and went ; and all the goods of his lord, in his hand: and he arose, &

went to Mesopotamia, unto the citie of Nachor . And he made the camels to kneel down, without the citie by a wvel of water: at the time of the evening , at the time that wyomen vwhich-dravy (water) goe forth. And he sayd, Iehovah, God of my lord Abraham : I pray thee bring *is*-to-pals before me , this day: and doe mercy, unto my lord Abraham . Behold I stand, by the wwell of water ; and the daughters of the men of the citie, come out to dravy water . And let it be, that the damsel to whom I shall say, bovv down I pray thee thy pitcher , and let me drink ; and she shall say drink thou, and I wil give thy camels drink also : be the same thou hast evidently-appointed , for thy servant I-saak ; and therby shal I know , that thou hast doon mercie, unto my lord. And it was , before he had made an end of peaking, that behold Rebekah camc-out ; who was born to Be-thuel son of Milcah , the wwife of Nachor Abrahams brother: & her pitcher , upon her shoulder . And the damsel, was of a very good countenance, a virgin, neyther had any man knownen her : and shewent downn to the wwell, and fylled her pitcher, and came up. And the servant ran , to meet her: and he sayd , let me drink I pray thee a little water , out of thy pitcher . And she sayd , drink my lord : and she hasted and let downn her pitcher, upon her hand, and gave him drink . And she made an end, of giving him drink : and sayd, I will dravy for thy camels also , until they have made an end of drinking. And she hasted , and empited her pitcher in othe-

into the trough , and ran againe unto the wel, to draw: and drew, for all his camels . And the man, wondering at her: held his peace , to know , whether Iehovah had prospered his way , or not. And it was , when the camels had made an end of drinking , that the man took an earering of gold, half a shekel was the weight thereof : and two bracelets for her hands , ten (shekels) of gold, was the weight of them . And he laid, whose daughter art thou? tell me I pray thee: is there in thy fathers houfe , place for us to lodge? And she said unto him ; I am the daughter of Bethuel: the son of Milcah, whom she bare unto Na-chor . And he sayd unto him ; with us , is both straw and provender y-nough : place also , to lodge. And the man bended down-the-head, & bowed-himself, unto Iehovah . And he said , Blessed be Iehovah, God of my lord Abraham, who hath not left off his mercy & his truth , from with my lord: I, being in the way, Iehovah led me to the houfe of the brethren of my lord . And the damsel ran , and told her n.others houfe: according to these words . And Rebekah had a brother , & his name was Laban: and Laban ran unto the man , without, into the well. And it was, when he saw the earering , and the bracelets upon his sisters hands; and when he heard, the words of Rebekah his sister, saying, thus spake the man unto me: that he came unto the man, and behold he was standing by the camels , at the well. And he sayd, Come in thou, the blessed of Iehovah: wherefore standest thou without? & I have prepared the houfe, and place, for the camels . And the man came , into the houfe; and he ungirded the camels : and he gave straw and provender for the camels, and water to wash his feet , and the feet of the men that were with him . And there was set (meat) before him , to eat: and he said, I will not eat, until I have spoken my words : and he said, speak . And he sayd ; I am Abrahams servant . And Iehovah hath blessed my lord, greatly, & he is become great: and he hath given him flocks and heirds , & silver and gold, and men-servants, and wo-men-servants , and camels and asses . And Sarah my lords wife, bare a son to my lord, after her old-age: and he hath given unto him, all that he hath . And my lord made me swear, saying: Thou shalt not take a wife unto my son , of the daughters of the Canaanite , in whose land I dwell . If thou shalt not goe unto my fathers houfe , and unto my familie: and take a wife , unto my son . And I said , unto my lord: if so be, the woman wil not goe, after me . And he sayd, unto me: Iehovah, he before whom I have walk-ed, will send his Angell with thee, and will prosper thy way ; and thou shalt take a wife unto my son , out of my family, and out of my fathers houfe . Then shalt thou be clear from my execration, when thou shalt come unto my family : and if they will not give thee (*one*), then shalt thou be clear from my execration . And I came this day unto the well: & I sayd, Iehovah God of my lord Abraham , if thou be now prospering my way, the which I got . Behold I stand, by the wwell of

waters: and let the mayd that cometh forth to draw, and I say to her, let me drink I pray thee a little water, out of thy pitcher. And she sayt to me, Both drink thou, & I will draw for thy camels also: for the same be the woman, whom Iehovah hath evidently appointed, for my lords son. And before I had made an end of speaking in my hart; behold Rebekah cameth forth, and her pitcher on her shoulder, and she went down unto the well, and drew: and I sayd unto her, let me drink I pray thee. And she hasted, and let down her pitcher from upon her, and sayd Drink thou, and I will giveth camels drink also: & I drank, and she gave the camels drink also. And I asked her, & sayd, whose daughter art thou? and she sayd, the daughter of Bethuel, son of Nachor, whom Milcah bare unto him: and I put the eartring upon her face, & the bracelets upon her hands. And I bended down the head, and bowed my selfe unto Iehovah: and I blessed Iehovah God of my lord Abraham, who led me in the way of truth, to take the daughter of my lords brother, unto his son. And now, if you will doe mercy & truth unto my lord, tel me: & if not, tell me; that I may turne unto the right-hand, or unto the left. And Laban and Bethuel answered & sayd; The thing proceedeth from Iehovah: we cannot spak unto thee, evill or good. Behold Rebekah is before thee, take her & goe: & let her be the wife, to thy lords son, as Iehovah hath spoken. And it was, when Abrahams servant heard their words; that he bowed himselfe down to the

earth, unto Iehovah. And the servant brought forth, vessels of silver and vessels of gold, & garments; and gave to Rebekah: and he gave to her brother, & to her mother, precious things. And they did eat and drink, he & the men that were with him, & tarried all-night: and they rose up in the morning; and he sayd, send me away unto my lord. And her brother, & her mother sayd; let the damsel abide with us, dayes, at least ten; afterward, she shall goe. And he sayd unto them, Hinder me not, seeing Iehovah hath prospered my way: send me away, that I may goe unto my lord. And they sayd, we will call the damsel: and will aske of her mouth: And they called Rebekah, & sayd unto her, Wilt thou goe with this man? And she sayd, I will goe. And they sent away Rebekah their sister, & her nurse: and Abrahams servant, & his men. And they blessed Rebekah, & sayd unto her, Our sister, be thou unto thousands of ten-thousands: and let thy seed possesse the gate of those that hate them. And Rebekah arose, and her damells; and they rode upon the camels, and went after the man: and the servant took Rebekah, and went away. And Isaak came from the way, to Beer-lachai-roi: and he dwelt in the south country. And Isaak went out to meditate in the field, at the looking-forth of the evening; and he lifted up his eyes, & saw, & behold the camels were coming. And Rebekah lifted up her eyes, and saw Isaak: and she lighted off the camel. For she had sayd unto the servant, what man is this that walketh

the feild, to meet us? And the servant had sayd, he is my lord: and she took a veyl, and covered herself. And the servant told Isaak; all things that he had done. And Isaak brought her into the tent of Sarah his mother: & he took Rebekah, & she was to him a wife, and he loved her: and Isaak was comforted, after his mother was dead.

Annotations.

1 *No dayer, that is, yeres; see Gen. 18. 11. He was now 140 years old: for Isaak his son was fountie, Gen. 25. 20, and he was born, vvhich Abraham was too, Gen. 21. 5.*

2 *Ver. 2. the eldest] or, the Elder: so the Greek tralate it elder, or Ancient, whereby may be meant Gouvernor, as the words folowing doo explyain: for Elder, is an ufull name for Gouvernor, Gen. 50. 7. Num. 11. 16. Ruth 4. 2. 1. Tim. 5. 17. This in likelihood was his Stevvard Eliez, Gen. 15. 2.*

under my thigh] a sign which Isak ob-serv'd required of his son Ioseph, Gen. 47. 29, either to signifie subjection, or for a further mysterie of the eovenant of circumcisio, or rather of Christ the promised seed who was to come out of Abrahah's loynes or thigh, as the like phrase sheweth, in Gen. 46. 26. of the soules that cam out of Isak's thigh: wherefore Abraham & Isak make their thighes as holy signes, in respect of Gods promise. For otherwile in iweeting, they used to lif up the had towards heaven: see Gen. 14. 22. Herupon the Greeks have of the Hebrew word Ierek, that is a Thigh, framed their Horke; that is an easie even as of the Hebrew Lam, which is the righthand, (used when others were taken, Esa. 61. 8.) they have formed the Greek word Onnos, to swear.

3 *Ver. 3. by Rebekah by vvhom alone we are commanded to iweare: Deut. 5. 13. The Chaldee sayth, by the word of the Lord that is Christ: Job. 1. 1. the Canaanite or Canaanites, as the Greek tralate it; see*

Gen. 10. 16. This care Abraham had for his sonns wife, left by marrying with unbelivers, he or his posterite should be drawen from God, as the lavy sayth, Thou shalt make no marriages with them; thy daughter shalt not give unto his son, neyther take his daughter unto thy son; for they wil turn away thy son from following me &c. Deut. 7. 3. 4. See also Gen. 27. 46. Plato a heathen philosopher, divinely heveth in his 6. book of iawes,) the end of matring: to be, the continual propagation of mankind, & good education of children, that leaving chldrens children after them, parents may always have some as in their own lted, to seru god, and to worship him according to the Law. As Isaak was a type of Christ, so in this procuring of him a holy wife by his servant, may be typed the church, gathered of Saints, by the imployment of his ministers, to be the spouse of Christ. For he is compared to a bridegrome, Ioh. 3. 29. & the church is the bride the Lambs wife, Rev. 21. 9. 10. & the Apostles prepared the churches for one husband, to present them a pure virgin to Christ, 2. Cor. 11. 2. vvhich was not to be of the Canaanites, that figured the unholyness that out of the Lords house, Zech. 14. 21. but from Chritis own land & kindred, that is from heaven, born of God from above, Rev. 21. 2. 1. Pet. 1. 3. 1. Ioh. 3. 9. 10. 19. 13.) yet not so much as among the Canaanites, Deut. 11. 31.

4 *Ver. 4. my land] vvhich after is named Meopotamia: v. 10 Where though idolatrie too much prevailed. (Jof. 24. 2. Gen. 31. 19. 13.) yet not so much as among the Canaanites, Deut. 11. 31.*

5 *Ver. 5. Ifso be] or, Peradventure, so v. 39. see Gen. 18. 24. goe after] that is, follow, or come with me: so in v. 8. & c. That vvhich in Mar. v. 20, is went after him; in Mat. 4. 22, is written followed him Againe, where one writeth, he followed not us, Mar. 9. 38 another sayth, he followed not with us, Luk. 9. 49. that is, he accompanieth us not.*

6 *Ver. 6. left these] or, that thou return not. As Abraham by faith abode in the land of promise, so would he have his son, Heb. 11. 15.*

7 *Ver. 7. thy seed] the Chaldee explain-*

eth it, thy son; the Greek, to thee and to thy seed. See Gen. 12. 7. before thee] and with thee, as in the repetition v. 40. is expressed: both to lead, and to protect. As a prudent wife is of the Lord, Prov. 19. 14. so Abraham believed that the Angels, who are all ministering spirits sent forth to minister for them, who shall be heirs of salvation, Heb. 1. 14. should be sent for assistance in this busyness, which unto many, seemeth worldly & base, but is indeed honourable, Heb. 13. 4.

Ver. 8. clear for innocent, & so discharged of the oath.

Ver. 9. his Lord] or master; the pillar & stayner of the familie; see Gen. 15. 2. As the Hebrew signifieth Lord & Master; so the scripture useth them indifferently: as where one Evangelist saith Lord, Mat. 17. 4. another saith Master, Matk. 9. 5.

Ver. 10. and all the goods] the Greek translateth, and of all the goods of his Lord, with him. This, by comparing v. 53, seemeth to be the true meaning.

Mesopotamia

in Hebrew called Aram Naharaim, that is to say, Aram (or Syria) of the two rivers, it being a country that lay betwix the rivers Euphrates & Tigris (or Chiddekel,) whereof see Gen. 2. 14. The Chaldee calleth it Aram that is by Euphrates. As Mizraim is in Greek and other tongues, called Egypt, Gen. 12. 10. so Aram Naharaim, is in Greek Mesopotamia, so called of lying amidst the rivers, whiche name the newe Testament also keepeth, in Act. 7. 22. Afterwards it is called Padam Aram, in Gen. 21. 20. Aram, the newe Testament usually calleth Syria; Mat. 4. 14. Act. 15. 23. 41. See Gen. 10. 22.

of Nachor] where Nachor dwelt, that was Charan, Gen. 28. 10. By which it appeareth that Nachor accompanied Abraham and Tharah from Ur to Charan, but no further. Gen. 11. 31. So that is called Christs citie, wherin he dwelt, Mat. 9. 1.

Ver. 11. to kneel down] and consequently to rest them, as the Greek interpreteth it.

Ver. 12. bring it to pass] or, cause it to happen: that is, give good speed, or, send me good luck. The same word is in Gen. 27. 20. & is spoken of occurrences and events that

doe fal out: & offer themselves unto men, beyond their skill & counsele, through Gods providence, but to us by hap or chance, as the scripture also speaketh in Luk. 10. 31. This being reported by the servant, v. 42. is expounded, prospering: and the Greek there and here, so translateth it: by one & the same word.

Ver. 14. the damsel] or young-woman, may: in Hebrew Naarah, vvhich 5. times in this chapter, and often other wise, is written by the letters Nasr, in the form masculine, but by the vowels Naara. evidently-appointed] or prepared as by certayn argument and demonstration: or unture, that is prepared and brought up by nurture & chaffishment. The original word signifieth properly to argue, cheifesse, or nurture. Here it signifieth appointing or preparing, (as the Greek and Chaldee do translate it) but with evident demonstration to an other. So Paul useth the Greek word Bleith, (answering to the Hebrew here,) for an Evidence or Demonstration, Hebr. 1. 1.

Ver. 15. it was, &c.] this may also be read thus, And the same was, (or came to pass,) before he had made an end of speaking; for Ie Rebekah &c. So God promiseth his people, before they call, I will answer; and whilst they speak, I will hear: Esa. 65. 24. And in the 45. verse following, it is said that this speaking was in his hart, and his pitcher,] the Greek translateth it, having her pitcher (or waterpot.) The scripture often setteth down the base and homely wworks, wherin the laints (men and wvomen) were in old time employed from their youth; as here of Isaacs wvife, the mother of the patriarchs: likewise of Rachel Iakobs wvife, Gen. 29. 9. and of the daughters of Moses father in law, Exod. 2. 16. and sundry the like.

Ver. 16. good countenance] or good vifage, that is, say to look upon. So Gen. 16. 7. & Exod. 2. 2. translated say or goodly, by the Apostles autorite. known] these properties of humility, kindnes, bevyng and chastity, are mentioned by the Holy ghost,

as the most excellent: so Christs spowle is spirituall described by such; Song 1. 8. 15. 8c.

Ver. 17. let me drink] or slake my thirst. The word here used is strange, and lecometh to be Syriak, wvhich they speake in that country, and to have the signification of great thirst, which he desirreth to be slaked: & after repeating this, v. 45. he useth the common Hebrew, hashshu, that is, let me drink.

Ver. 21. wondering] that is, woned, and as the Greek translateth, considered her, and held his peace.

Ver. 22. took] and gave unto her: as taking, Psa. 68. 19. is expounded giving, Eph. 4. 8. care-vring] or abilliment, jewel, ouch: which was hanged sometime on the ear, Gen. 35. 4. sometime on the nose, face or forehead, Exod. 16. 12. and so this here was, as the 47. verse sheweth. The Greek turneth it as of many car-rings. In narration of this storie (which yet seemeth to be of light and trivial matters,) the spirit of God is very exact & large; wheras other things wherin great mysterie are intolden (as the historie of Melchizedek, Gen. 14 & many the like,) are let down in few words. That men might consider Gods wisdom & providence in thangs of least esteem among men. Compare 1. Cor. 1. 25. 27. 28. halfe a shekel] a weight called in Hebrew bekash, which signifieth cut or cut in the mids, and so the law expoundeth it to be half a shekel, Exod. 38. 26. the Greek translateth it a drachm, or dram: which if it were halfe the common shekel: weighed 80. graine of barley: the holy shekel, was double so much: see Gen. 20. 16. ten] to weet [bekls, as the Chaldee expressly addeth: such words as easie to be understand, are often omitted: so a thousand, 2. Sam. 8. 4. for a thousand charretts, 1. Chron. 15. 4. the three, 1. Chron. 11. 18. for the three mighty men, 2. Sam. 23. 16. and many the like.

Ver. 24. Bethuel] in Greek, Bathuel son of Melcha.

Ver. 26. bowed himself] or, adored, worshipped Jehovah. The former word signifieth

the bending or bowing with the head: this meaneth the bowing or proffering of the whole body: usally called worshipping or adoration. So Exod. 4. 31. Gen. 22. 5.

Ver. 27. mercy] or gracious kinnesse; Gen. 19. brether] that is, kinsfolk: see Gen. 3. 8. or brethren is put for brother, as the Greek and Chaldee translateth it, and so it is after explained, v. 48.

Ver. 28. blessed of Jehovah] an honourable title, used as it seemeth, in those times by many, as Gen. 26. 19.

Ver. 32. there was set] to weet by Laban, or he set: (for the Hebrew hath a double reading to affird both lenses,) & to the Greek translateth he set, and the Chaldee, they set: and here the word meat or bread (as the Greek exprefeth) is to be understood; as elsewhere other words, which the scope of the place sheweth: as he put in Syria 1. Chron. 13. 6. for he put garrisons in Syria 2. Sam. 8. 5. See Exod. 34. 7. not eat] an example of a diligent and faithful servant, preferring his work for which he was leut, before his food. So the Apostle teacheth servants obedience, in signes of their hart, as unto Christ, not with eye-service as m-n-pleasers &c. Eph. 6. 5. 6. 7. 8.

Ver. 36. after her old age] that is, after she was wzen old: and so without naturall strenght to bear; see Gen. 13. 11. all that his bals] wherun he also was a figure of Christ whom the Father hath made heire of all things, Heb. 1. 1. and of true Christians, who with him shal inheret all things, Rv. 21. 7. So agayn in Gen. 15. 5.

Ver. 38. If thou shal not goe] understand, wushing a curse to thy fule: if thou goe not: for so imprecacons were annex'd with solemn othes, but not exprefd: see Gen. 21. 23. The Greek translateth, but thou shal goe: which is also the meaning; and so exprefsed before, in v. 4. family] that is, kindred or as the Greek saith, my tribe: and so before, in v. 4 and after v. 40. 41.

Ver. 40. have walked] and pleased (as the Greek translateth) and that by his calling and faith in his promisess, as before v. 7. see Gen. 5. 22. & 17. 1. with] S. 3 and

and before thee: see ver. 7.

41 Ver. 41. *censure* or *curses*, as the Greek here: & translate it. Before it was called here: & translate it. Before it was called here: an oath, ver. 8, and so the Chaldee still hath it here: but this word, and the form of the oath in ver. 38, sheweth it was also with imprecation of evil, if he did break his promise. So Gen. 26. 18. Deut. 29. 12. 14. 19. 21. The Hebrew *Alah* is by the Apostle in Greek, *ara*; that is, a curse, Rom. 3. 14 and in Num. 5. 21, both are juxyed, an oath of cursing.

V. 42. *If thou knowest* or, *O be thou*? pray thee; for it was a prayer, as the 12. verse before sheweth: and as oaths, so prayers were often uttered after this manner: as in Luke 12. 49, *if it were already kindled*: that is, *O that it were*: as the Syriak translation explyneth it, *I desire that it were already kindled*. So in Pfd. 139. 19. *If thou wouldst say the wicked*; that is, *O that thou wouldest*: and fudny, the like; see Gen. 28. 20.

Ver. 43. *in my hand*] or *unto my hand*: the Greek faith, *in my mind*. This was not expressed before, in verse 15.

Ver. 44. *from upon her*] from her shoulder, and to upon her hand, as was layd in verse 18, and so the Greek here joyneth them both.

Ver. 47. *her face*] or *nose*; *forehead*, from whence it hung down on the nose: so Exod. 16. 12. See before in ver. 22.

Ver. 48. *way of truth*] that is, the true (the right) way.

Ver. 49. *doe mercy and truth*] that is, deal mercifully and truly, or kindly and faithfully: which two things as they are often spoken of God towards men; as before in v. 27, and Gen. 32. 10. 2. Sam. 2. 6. Psa. 25. 10 & 57. 4. & 61. 8. & 89. 15. & 98. 3. & 138. 2. so of men towards men, as here, and in Gen. 47. 29. & 50. 2. 14. The first word signifieth a gracious, kind, and mercifull affection; the other, a true and faithful disposition, conſidery to performe what is spoken or expected: of thile both it is said, *It not mercy and truth forsake thee*: Prov. 3. 3.

Ver. 50. *Ver. so the thing*] or, *the word is come forth*,

unto thee] the Greek turneth it, *speak unto thee*; *evil or good*; that is, anything at all against it, but doe rest in the will of God. A like speech is in Gen. 32. 24.

53 Ver. 53. *vessels*] or instruments, ornaments, jewels &c. The word is large, signifying all things for use or ornament. *precious things*] or, *dainties*; and by conference with other places, the word seemeth to be meant of the precious or dainty fruits of the earth: the Greek translateth it only *gifts*. This word is used in Deut. 33. 13. 14. 15. Song. 1. 3. 2. Chron. 21. 3. & 31. 13. Ex. 1. 6. The holy Ghost seemeth to express it in Greek by *opora*, that is, *summer fruit*: Rev. 18. 14.

55 Ver. 55. *dates*, *at least ten* or thus, *days*, *or ten*: meaning a *year*, or *ten months*. The Greek intertreat it *about ten dates*; but the Chaldee addeth, *or ten months*; and so it may well be understood, a *year of days*, (that is a full year,) or at least ten months. *Dates*, is often used for *a year*, as is shewed on Gen. 4. 3.

57 V. 57. *her mouth*] that is, *ask her consent*: or, *what she will say*. The Chaldee translateth it, *and hear what she saith*. The mouth is put for that which cometh out of the mouth: vñich the Holy Ghost expoundeth the word, Luk. 4. 4, from Deut. 3. 3. Hencupon the mouth, is often used for *speech*, or *words*; as in Gen. 4. 10. & 45. 21. Exod. 17. 1. Num. 9. 10. Deut. 1. 26. Pfd. 49. 14.

59 Ver. 59. *her nurse*, named *Deborah*, whom Isakob buried with lamentation, Gen. 35. 8. she was sent for honourable respect, and to have tender care of Rebekah, as the Scripture sheweth the Nutes to have, 1. Thes. 2. 7. Numb. 11. 12.

60 V. 60. *unto thousands*] that is, a mother of innumerable people. The Chaldee translateth *thousands and ten thousands*, whereby an infinite number is meant, as in Dan. 7. 10.

the gate] that is, as the Gr. and Chaldee translater, *the cities*; and by *possessing or inheriting*, is meant dominion over them: Lev. 25. 46. See in Gen. 22. 17. *unto them*] or *it*, that is the seed, see Gen. 22. 17.

61 V. 61. *after*] the Greek translateth, with

the man. So in 1. Cor. 10. 4, *the rock that followed them*, is in the Syriak & Arabik versions, turned, *the rock that was with them*. Thus R. be-kah lef her friends, and fathers house, to goe unto Isak her husband: so the spoule of Christ is exhorted to forget her people, and her fathers house, P/alm 45. 11.

62 Ver. 62. *from the way*] Hebr. *from the coming*: or, *from comming*, that is, *from walking*. The Greek trælætch, *Isak walked through the wildernes*. *Bear lacas to* that is, *the well of him that liveth*, that feith me; whereof see Gen. 16. 14. The Greek saith, by the well of *him*: the Chilse, from the well where the Angel of life appeared. But the Ierusalem paraprate, *layth, And feak went fo the schools-house of Sem the great*, to the well where the mystery of the Lord had been revealed. Through this exposition be uncerayn, yet it is certayn Sem vsyas now alway, by comparing his life time Gen. 11. 11. See also the notes on G n. 14. 18. Where Melchisedek is counted by the lewes. Sem the great: who might vwell be master of a schole of the Precepires, *south countrie*, *] or, land of the south*: the south part of Canaan: see Gen. 12. 9.

63 Ver. 63. *to meditate*] or *to pray*; as the Chaldee translater hith the Greek saith to *exeuse him self*, which comprehendeth both *meditation* & *pray*, as the Hebrew also doeth, P/alm. 77. 4. 7. 13. and 119. 15. and 122. 1. *the looking forth* or *turing towards*; that is, when it vsas to wards evening, before sun setting: as on the contrary, *the looking forth of the morning*. Exod. 14. 17. is very early, before sun rising. So in Deut. 23. 11. wherby this phrase is explyned to mean before the sun be set. It seemeth to be at the ninth hour of the day, (with us, the third hour after noon) for then they began the dayly evening service of God, & burning of sacrifice, & it vsyas called in Israel *the hour of prayer*, Act. 3. 1.

64 Ver. 64. *lighted*] Hebr. *fell down*; the Greek hath, *leaped down*, which was to meet him with the more reverence & submission. *4 ver*] a lignea of subiection, 1. Cor. 11.

5. 6. 10.

67 Ver. 67. *the tent of Sarah*] which she had peculiar, for her own use, see Gen. 23. 2. The Greek translateth it *the house*, or *habitation*: and so the Lords *tent*, is called *an house*, 1 Chron. 9. 23. Compare with this, Song. 8. 2, where the church bringeth Chirill into her mothers *house*. *bethok*] by solemnite of mariage, this was in the 40. yere of his life, Gen. 25. 20. *loved her*; *] So ought men to love their wives, as their own soudes*; like wife he layth, *Husbands, love your wives, even as Christ also loved the church* Eph. 5. 28. 25. *was dead*] These words the Chaldee paraphrast addeth: and the Hebre text somerime suplieth such wants, as *that which thou hast prayed*, Eph. 37. 21. for, *I have heardab* which thou hast prayed: 2. King. 19. 23. The Greek translath, he was comforted concerning *Sarha* his mother. She dyed three yeres before this his mariage. Hereupon the Hebre Doctors say, *Isak mourned for his mother Sarah, three yeres*; *after three yeres he took Rebekah*, and forgat the mourning for his mother: *from whence thou mayst learn, that whiles a man takes not a wife, his love goeth after his parents; when he takes a wife, his love goeth after his wife*; as it is sayd (in Gen. 2. 24.) *Therefore shall a man leave his father and his mother*, & he shall cleave to his wife. Pirkei R. Eusser, ch. 32.

CHAP. XXV.

1. Abraham taking Keturah to wife, bath by her many sons and nephewes. 5. The division of his goods. 7. His age and death. 9. His burial. 11. Isak blessed after his fathers death. 12. The generations of Ishmael: 17. his age and death. 19. Isak prayeth for Rebekah being barren. 22. She concerning the children strive in her womb. 24. The birth of Esau and Jakob. 27. Their different state. 29. Esau felte his birthright to Jakob, for a messe of porridge.

A Nd Abraham added, and took a wife, and her name was Keturah, &

and Iokhan , and Medan , and Midjan; and Iishbak , and Shuach . And Iokhan begate Sheba , and Dedan : and the sonns of Dedan were Alshurim , and Lequhim , and Leummim . And the sonns of Midjan , Ephah & Echer , and Enoch , and Abida , and Hldaa: all these, were the sonns of Keturah . And Abraham gave , all that he had , to Ishaak . And to the sonns of the concubines vwhich Abraham had , Abraham gave giftes : and sent them away from Ishaak his son , while he yet lived ; eastward , unto the east countrie . And these, are the dayes of the yeres of the life of Abraham , which he lived: a hundred yeres , and seventy yeres ; and five yeres . And Abraham gave up the ghost , and dyed , in a good hoary-age , an old man , & full (of dayes) : and he was gathered , unto his peoples . And Ishaak and Ishaac his sonnes , buried him ; in the cave of Macpelah : in the feild of Ephron the son of Zohar the Chethite , which is before Mamree . The feild , vwhich Abraham purchased , of the sonns of Cheth : there vwas Abraham buried , and Sarah his wife . And it was , after the death of Abraham , that God blessed Ishaak his son : and Ishaak dwelt , by Beer-lachai-roi .

And these are the generations of Ishaac , Abrahams son: whom Hagar the Egyptian , Sarahs hand maid , bare unto Abraham . And these, are the names of the sonns of Ishaac ; by their names , according to their generations: the first born of Ishaac , Neabajoth and Kedar ; Abd-el , & Mibsam . And Misima , and Dumah & Massa . Hadar and Tema , Ietur , Na-

phish , and Kedmah . These are the sonns of Ishaac , and these are their names ; by their towvns , and by their castels : twelve princes , according to their nations . And these , are the yeres of the life of Ishaac : a hundred yeres , and thirtie yeres , and seven yeres : and he gave up the ghost & dyed ; and vvas gathered unto his peoples . And they dwelt , from Havilah unto Shur ; which is before Egypt , as thou goest to Alsiria : before the faces of all his brethren , did he fall .

¶ ¶ ¶

And these, are the generations of Ishaak the son of Abraham : Abraham , begat Ishaak . And Ishaak was fourtie yeres old , vwhen he took Rebekah , daughter of Bethuel the Syrian , of Padan Aram : the sister of Laban the Syrian , unto him to wife . And Ishaak intreated Iehovah , for his wvife ; because she was barren : Iehovah vras intreated of him , and Rebekah his wvife conceived . And the sonns stroogled togither , vwithin her ; & she sayd if it be so , vvhyl am I thus ? And she went to inquire of Iehovah . And Iehovah layd unto her , Two nations , are in thy womb ; and two peoples , shalbe separated from thy bovvels : & the one people , shalbe stronger then the other people ; and the greater , shall serve the lesser . And her dayes were fulfilled , to bring forth : and behold , twinnis were in her womb . And the first came out red , al over like an hayric mane : and they called his name , Esau . And afterward , came his brother out , and his hand holding by the heel of Esau ; and he called his name , Iakob :

Iakob : and Ishaak was sixtie yeres old , when he bare them . And the boyes grew ; and Esau was a cunning huntman , a man of the feild : and Iakob , was a perfect man , dwelling in tents . And Ishaak loved Esau , because venison was in his mouth : and Rebekah , loved Iakob . And Iakob sod porridge : and Esau came from the feild , and he was faint . And Esau sayd to Iakob , Let me tast I pray thee , of that red , therfore he called his name , Edom . And Iakob sayd , Sell to me this day , thy first-birthright . And Esau sayd , Loe I am going to dye : and wherfore (Jeruth) this firstbirthright unto me ? And Iakob sayd , Swear unto me this day , and he fware unto him : and he sold his firstbirthright , unto Iakob . And Iakob gave to Esau , bread and porridge of lentiles ; and he did eat and drink , and rose up and went awav : and Esau despised , the firstbirthright .

Annotations.

Adde] that is , did agayn take a wife , when he was 140 yeres old , & had of her 6 sonns , by the extraordinary blessing of God : wheras 40 yeres before , his body vvas even dead , in respect of natural strength and vigour , as the Apostle noteth , Rom. 4.19 . **a wife]** called elsewhere a concubine , 1 Chron. 1. 32 . what manner of wvife that was , see on Gen. 22. 24 . **Keturah]** in Greek Chettoura .

2 Ver. 2. Zimran , in Greek Zombran : Iekphan] in Greek Tzcan . **Adelan]** whose posteritie are called Medavies , Gen. 37. 36 . **Midian]** in Greek Madiam , & Median . Alt. 7. 19 . of him came the people called Madianites ; that soon fel from Abrahams faith to idolatrie , Num. 25 .

Shuach] in Greek Soie : of him came Beldad , Iobs freind , called the Shuchite , Job. 2. 11 . Ver. 3. **Sheba]** in Greek Saba : his posterity robbed Job , of his oxen and asses , Job. 1. 15 .

V. 4. **Ephah** , or Gephah in Greek Gephar , Epher] or Gipher , in Greek Apher : of him the country Aphrica is thought to have the name . **Enoch]** Hebr. Chanochias Gen. 5. 18 .

Ver. 5. **Ishaak]** as being his onely heyr , and c. 1 of promise , Gen. 21. 12 . a figure of Christ and Christians , eyrs by promise of all things : Heb. 1. 2. Job. 3. 34 . Rev. 21. 7 . Gal. 3. 29 . d 4. 18 .

Ver. 6. **concubines]** Hagar , and Keturah : v. 1. east countreyors , and of the East : a part of Arabia : hereupon mention is made of the sonns of the East : 1. b. 1. 3 . And Iob himself , was in likelihood the son of one of these sonns or nephewes of Abraham by Keturah .

Ver. 7. 175. series] This summ of his yeres sheweth , how Abraham had lived a pilgrim in Canaan 100. yeres after he came out of Charran , Gen. 12. 4 . That he atteyned not to the yeres of his forefathers , who all lived longer then he . Gen. 11. 11 . &c. as did also his son Ishaak , Gen. 35. 28 . That he left alive behind him , Heber , that great patriarch & prophet , of whom he had the surname to be an Hebrew , Gen. 11. 17 . and 14. 13 . & from whom he was the seventh generation , as Enoch was from Adam .

Ver. 8. **hoary age]** as was promised , Gen. 15. 15 . of dayes] to the Greek and Chaldee explaine h it , and the Hebrew it falleth elsewhere , Gen. 35. 29 . Such words are often to be understood as ful , for a ful age , P. 73 to see Gen. 4. 20 . and 5. 3 . & dyng ful of dayes is meant , a willingness to die , w/out desiring longer life on earth . **hu people]** the Greek translateth , hu people : the like is sayd of Ishaac , v. 17 . **Ishaak** , Gen. 37. 29 . of Iakob , Gen. 49. 33 . of Aaron , Num. 20. 24 . of Moses , Deut. 33. 50 . and others : whence it is sayd , adhered to their fathers : 1. K. 22. 20 . Judg. 2. 10 . Alt. 13. - 36 . and by Abrahams peoples , are T means

meant his fathers, Gen. 15.15. & the phrase signifieth the immortallitie of soules : for Abrahams body was gathered to the body of Sarah only , as the next words shew ; and by his fathers, are meant the *privities* of just men made perfect : Heb. 12. 23. See after in v.17.

10 Ver. 10 and Sarah] as is shewed in gen. 23. 19. Afterwards Ishaak & Iacob with their wives, where buried there also, Gen. 49.29.31.

11 V.r. 11. *blasted* Ishaak] so applying and confirming to him the promises made to Abraham, Gen. 12.2 and 14.19 and 17.19, and so Ishaak commanded to Iacob, the blessing of Abraham Gen. 18. 3.4, and by this blessing, the righteousness of faith is implied, to Abrahams seed, Gal. 3.8.9.&c.

Ber-lachai-ro'i, iu Greek, the well of vision, in Chaldee, the well at which the Angel of life appeared; this place of Ishaaks seating, is not without mysterie : see Gen. 16. 14. & 24. 62.

12 Ver. 12. *generations*] a rehearsal of Ismaels off-spring, as gen. 5.1. And here, the fulfilling of Gods promise is seen, made in gen. 16. 10. 12. & 17.10. and how he that was born after the flesh, and cast out of Abrahams house, Gal. 4. 23. 30. was multiplied before Ishaak the child & heir of the promise. See the like, of Esau: gen. 36. 43.

13 Ver. 13. *Nebajoth*] he and his brethren sealed in Arabia, Esa. 10.13.14.16. Ezeck. 27.21. where peoples and places, receyned the footsteps of their names : they gave themselves to sheepdery, as appeareth, Esa. 60.7. Jer. 49.19. And here are twelve sons reckoned, vwhich where princes of their tribes, as was promised in Gen. 17.20. answerable in number to the 12. sons of Iacob, heads of the 12. tribes of Israel; but these Ismaelites are a generation before Ishaak, as Ishael himself was born before Ishaak. For , that is first which is naturall, and afterward that which is spiritual. Cor. 15.46.

16 Ver. 16. *caſtles*] or *villages* : dwelling houses so named of being fayre and high

built in a new or order. In Greek *habita-* tions, as in Aſt. 1.20. from Psal 69.

17 Ver. 17. 137. *yeles*] So he lived not so long as his father Abraham, or his brother Ishaak , or as did Iacob ; though he lived til a great old age. And this mention of the term of his life, and gathering to his fathers, (as was spoke before of Abraham, v. 8.) & the burying of his father with his brother, v. 9. may be some probability of Ishaels repentance, and dying in the faith of Abraham : for unless it be he, no reprobate hath his whole life time recorded in holy scripture. Or if Ishael dyed wicked ; then by his fathers to whom he was gathered , are meant the soules of wicked men before him : which are *sins* in prison, 1. Pet. 3.19.

Ver. 18. *shur*] that is, *Ishaels sonns dwelt*. In Greek, *he dwelt*. *Shur* a place in the wilderness, see Gen. 17. 7. The Chaldee there and here, calleth it *Chagya*, did he fall] meaning ethyer , that his lot did befall him , so to dwel, or that he so dyed, as the word *fall* sometime signifieth, Psal. 82.7. Gen. 14.10. But the Greek here translatereth it, *he dwelt* : so also dooth the Chaldee paraphrase; and so the playn text was before, in the promise Gen. 16. 12. and to make to fall , is to divide by lot an inheritance to dwell in , Ios. 23.4. Psal. 78.55.

5 5 5 Here beginneth the six section of the law, called *The generations of Ishaak*. See Gen. 6.9.

19 Ver. 19. *the generations*] that is, the historie of the off spring of Ishaak ; and things that befel unto him, as Gen. 2.1. & 5.1. & 6.9.

20 Ver. 20. *old*] Hebr. *son of 40*, yere, so v.a.d. see Gen. 5.32.

the Syrian] the Hebrue name is, *Aramite*: vwhich the holy Ghost in Greek calleth *Syrian*, Luk. 4.27. See Gen. 10.22. *Padan Aram*] the same that *Aram Naharaim*, Gen. 24.10. for the Greek turneth hem both *Melopotamia of Syria*. Aram is *Syria*, Gen. 24.10. & 10.21. *Padan* in the Syrian tongue is a *pair* or *couple*, & the country of Arâ laing between a couple of rivers, is so named *Padan Aram* & *for*

sometime only *Padan*, as Gen. 48.7.

21 Ver. 21. for] or directly for, (as the force of the Hebrue word implyeth) and before his wife ; so it seemeth to be some solemn prayer which they made together directly for this matter : having lived twenty yeres together without any child, & Ishaak wexen old, into the 60. yere of his life, v. 26. God exercising his faith hereby, as he had done Abrahams, Gen. 15.2. The Lewes have a tradition, that Ishaak went with his wife, to mount Moriah, to the place where he had been bound, (Gen. 22.9.) and prayed there. Prince R. Elizier, ch. 32.

22 Ver. 22. *strugled together* or *bruised them selves*, by strugling which did prelge, the contrariety that shoulde be between these two brothers : and so between the children of God, and of this world. if so &c.] an imperfect speech, vwhich in her passion the uttered, the Greek translatereth it, if it shall so be with me, why is this unto me? vwhy have I conceived? if I must feel such things? to enquire or seek, either by private prayer, or by asking some Prophet. The Ierusalem Targum taketh it in this last sense, & faith sh went to the schools of Sem the great: Howbeit Sem vwas dead about ten yeres before this: but by Abraham, or Heber the great patriarch, then living, sh might well inquire of God. Others (as R. Elizier, Perek 32.) take it to be meant of her praying unto God.

23 Ver. 23. *Two nations*] that is, fathers of two nations, & divers peoples: Edomites, and Israelites. *the greater*] to weet in dignite, which came naturally by the first birth-right: or, the elder. The Hebrue Reb. (vvhich of great men and masters are called Rabbies, Job. 1.39. Mat. 23.8.) signifieth a superior in dignite. The Holy Ghost in Greek translatereth it, *the greater*, Rom. 9.12. Hereby Esau and his posterity are meant. *shal* (vhe) as came to passe carnally, when the Edomites (of Esau) became servants to David & to the Israelites which were of Iacob; Sam. 8.14. & spiritually, when Iacob got of Esau the first birth-right, and bereaved him of the blessing, Gen. 25.33

24 and 17. 19. For *servitude* came in with a curse, and figure of reprobation, Gen. 9. 25. Job. 8.34.35. Gal. 4.30.31. Therfore from hence the Prophet teacheth , that God loved Iacob, and hated Esau, Mat. 1.2.3. and the Apostle gathereth the doctrine of Gods election and reprobation, saying, when Rebekah had conceived by one, even by our father Ishaak, the children being not yet born neither having done any good or evil, that the purpose of God according to election might stand, not of works but of him that calleth, it was said unto her, the greater shall serve the lesser, as it is written, Ishaak have I loved, but Esau have I hated, Rom. 10. 11.12.13.

25 Ver. 25. red] a sign of the cholerick crudel, and bloody disposition, found in Esau himself, and in his posteritie, Gen. 27. 40. 41. Obad. 1.10. Ezeck. 25.12. So the cruel persecuting Dragon was of red colour, Rev. 12. 3. The Hebrue doctors say, Esau the wicked, was drawn after the works of judgement, mystically signified in these words. And by thy sword shall thou live, Gen. 27.40. and therefore he was red. R. Menachem Rakenson. Gen. 25. And in Bresch rabbath they note, how he was red, and his meat was red, Gen. 25.30. and his land was red, (as in Gen. 31.3.) C. And he that takes vengeance on him is red; and in red clothing, Song. 5.10. Esa. 63.1.2.

all over] Hebr. all of him like a mantell of hays, which th: Gr. translatereth, like a rough hide. This also signified his strong feirce & crafty nature : For heys is a sign of natural strength and nature being corrupted, haynes denoeth the power of corruption, therefore when Lepers were purifed, all their hayr was to be shaven off, Lv. 14.8. So the Hebrewes say, that his hayrines signifieth the strength of uncleanness, which came out of him. R. Menachem, On Gen. 25. Esau by interpretation Made , or Perfected : as being of a more strong & perfect constitution natural, then other children : rather like a man then a babe.

26 V.26. *the heel* or *footsole*, as if he would have pull back his brother frō the birth, and have been before him: or at least, for to overthrow him. Which as God by

T 2 their

their former strugling in her body, & now by this behaviour did signifie; so the Prophet mentioneth it after to Iakobs children, how he strove for the grace of the firstbirthright, which they by sin fifted themselves to be deprived of : Hos. 12. 2. 3. This manner of birth that Iakobs hand held his brother by the heel, was also extraordinarily strange, & perilous for the life bo. bof mother and chil. See the like after, in Gen. 18. 29. *he called*, that is, *every one called*; as in v. 25, it is written *they called*; or, he was called, so v. 32. See the notes on Gen. 16. 14. *Iakob* that signifieth one that shoud hold by the foot, or over-hew his brother.

V. 27. *a cunning huntman*] Hebr. *a man knowing hunting*, of the field] rang. ing the fields for to hunte beasts. Of a disposition much like Iimacs; Gen. 16. 12. or Nimrods. Gen. 10. 9. *perfect*] of a religious, honest, plaine and simple disposition, without guile or wickednes : as the Greek translateth. *Inferprob. See Gen. 6. 9.* *dwelling*] or, *sitting in tents*: that is either keeping home, (as Indg. 5. 24.) or being with the sheepfolds as an heirder; for the heipards kept in tents: Gen. 4. 20. *Esa* 38. 12. & (such was Iakobs trade, and his chldren, Gen. 45. 34.) *Befides*, that dwelling in tents, signified his pilgrimage in the land, Heb. 11. 9. Hereupon Iakobs ens, are used for the state of the common wealth of Israel, Num. 24. 5. *Mal. 2. 12.* The Gr. here translateth, *dwelling in horse*: but the Chaldee sayth, *A minister of the house of doctrine*: as giving himself to religious study and scholarship. So other of the Hebrew Doctors; as in Parki R. Elizer, ch. 32. it is sayd, *After the children were given, the one walked in the way of life, the other walked in the way of death. Iakob our father walked in the way of life, for he dwelt in tents, and studied the law, all his daies; but Esa the wickid, walked in the way of death, to kill Iakob*, Gen. 27. 41.

V. 28. *in his mouth*] or for his mouth; namely his meat as the Greek explaineth it: that is, because he deleyed to eat of Esaus ve-

nison. This love for carnall respect, continued contrary to the Oracle of God, but it was disappointed: Gen. 27. 4. - 33.

29 Ver. 29. *pottage*] or broth : Hebr. *iod a seeting*, *faint*] with wearines ; as the word implyeth. This signified Esaus vayn imployement of his time & strength; whereas they that wayt on the Lord spirituallly faint not: Esay 40. 30. 31. but the righteous eateth to the satisfying of his soule: Prov. 13. 25.

30 Ver. 30. *Let me tast*] or *let me have a draught*; the Greek and Chaldee, translate it *tast*. It is a word not used but in this place. *red*] which in Hebrew is *Adom* 1. whereupon his name was called *Adom*. The doubling of the word *red*, & omitting the word *pottage*, noteit Esaus haft and greedines, increased also by the colour. *he called*] or *his name was called* *Adom*, that is *Red*. For he was ruddy when he was born, v. 25. and now longing for *red broth*, and filling his birthright for it, this name was given him, as a brand-mark of his greedines and profaness.

31 Ver. 31. *this day*] or, even now: the Hebr. *Cijom, A 20 day*: is often used for *hajom*, *this day*, as the Greek here interpreteth it, and in ver. 23 following. So 1. Sam. 2. 16. & 9. 13. 17. 2. Chron. 18. 4. And the Hebre word for *A*, is often a very affirmation: see Gen. 27. 12. *firstbirthright*] The dignity wherof the Law sheweth to be great, in that all the first-born were peculiarily consecrated and given unto God, Ex. 22. 29. were next in honour to their parents, Gen. 49. 3. had a double portion of their fathers goods, Deut. 21. 17. succeeded them in the government of the family, or kingdom: 2. Chron. 11. 3. and administration of the priesthood, and service of God; Num. 8. 14. - 17. Therefore the first born is used for one that is loved, and deere to his father, Ex. 4. 22. and higher then his brethren, P. J. 89. 28. and figured Christ, Rom. 8. 29. and true Christians heys of the kingdom of heaven, Heb. 12. 23. This honour Iakob strove to have at

his birth; but myself then, he seeketh now, and obtyneth it. The Greek translateth it plurally, *firstbirthrights*; & so doth the Apostle, in Heb. 12. 16.

32 Ver. 32. *going to die*] that is, *ready or in danger to die*: which may be meant, both in respect of his preuent hunger, which could not (as he profanely thought) be satisfied with the title of his birthright: and of his daily danger to bee killed by the wilde beasts, in the field where he hunted.

wherefore leaveth] or what profiteth? as if he shold say, nothing at all.

Ver. 33. *Swear*] to confirm the bargayn, (Heb. 6. 16.) and to make it irrevocable, (P. J. 110. 4. & 15. 4.) So by oath he renounced his birthright before God vvhose name is therefore used in othes, Deut. 6. 13. *he sold*] It is recorded in the Lewes canon lawes, that the first born who sellath the portion of his birthright, even before it be past, his sale standeth in force: because the firstborn hath part in the birthright, before the parting thereof. *Maimony, Treat. of Inheritances*, ch. 3. S. 6.

34 Ver. 34. *of lentiles*] kind of pulse much like to vetches or smal pea, & but course food; so vyle an exchange did Esaus make of his heavenly dignety: that not without cause doth the Holy Ghost call him a *profane person*; who for one meales meat, fold his first birthrights, Heb. 12. 16. It is a tradition of the Hebrew doctors, that *Lentilles* were wont to be eaten of men, in their joy, and mourning: and that *Jakob* did feed upon Lentilles, in mourning and sorrow, for that the kingdome, and dominion, and firstbirthrights was *Esaus*. Whereupon they also gather, that the sons of *Esaus* should not fail, until the Remaider of *Jakob* come, and give to the sons of *Esaus*, food of *lentilles*, with mourning and sorrow, and take from them the dominion, kingdome, and firstbirthrights, which *Jakob* bought of him by oath, P. R. Elizer, ch. 35. *eat and drink*] This seemeth to intimate not only a satifying of his hunger, but a carnall seure despisifg of his honour now sold: as in 1. Cor. 15. 32. *let us eat and drink, for tomorrow we shall die.*

went away] without shewing any remorse of for his profane bargayn.

despised unto this the Ierusalem para phrat addeth, that he also despised his portion in the world to come; and denied the resurrection of the dead. Thus the Iewes effaced his fact, most irreligious & profane: as the Apostle also doth, Heb. 12. 16.

CHAP. XXVI.

1. *Iaak* because of famine goeth to Gerar; 2. God biddest him, not goe into Egypt, but dwel in the land; & promiseth him the blessings of Abraham. 7. Iaak despiseth his wife's, Abimelech therefore reproacheth him. 12. He groweth rich. 18. He diggeth three wells, Esek, Sitnah, and Rehoboth. 23. Abimelech maketh a covenant with him at Beersheba. 34. Esaus wives.

2 *And* there was a famine, in the land; besides the first famine, which was in the dayes of Abraham: and Iaak went, unto Abimelech king of the Philistims, unto Gerar. And Iehovah, appeared unto him, & sayd, *Goe not down into Egypt*: dwell in the land which I shall say unto thee. 3 Sojourn in this land, and I wilbe with thce, and will blisse thee: for to thee & to thy seed, wil I give al these lands; & I wil establish the oath, which I sware unto Abraham thy father. And I will multiply thy seed, as the stars of the heavens; and will give unto thy seed, all these lands: and in thy seed, all nations of the earth shal blest the lives. Because that Abraham, obeyed my voice: and kept my charge, my commandements, my statutes & my laws. And Iaak dwelt, in Gerar. 4 And the men of the place, asked of his wife; and he sayd, she is my sister: for he feared to say my wife, lest the men of the place should kill me, for Rebekah

Rebekah is restored.

GENESIS. XXV.I.

Isaaks wells.

Rebekah; because she was, of a good countenance. And it was, when the daies had been prolonged by him there; that Abimelech king of the Philistims, looked-out, through a window: and saw, and behold Isaak was sporting, with Rebekah his wife. And Abimelech called Isaak, & sayd, Behold surely she is thy wife; and how saydest thou, this is my sister? And Isaak sayd unto him; Because I sayd, lest I die for her. And Abimelech sayd; what is this thou hast done unto us? one of the people might lightly have lyen with thy wife, and thou shouldest have brought upon us guiltiness. And Abimelech commanded all the people, saying: he that toucheth this man, or his wife, dying he shall be put to death. And Isaak sowed, in that land; and found in that yere, an hundred measures: and Iehovah blessed him. And the man, waxed-great: and went going-on, and waxing-great; until he was waxed-great, exceedingly. And he had possession of flocks, & possession of nerds; and much husbandry: and the Philistims, envied him. And all the wells, which his fathers servants had digged, in the daies of Abraham his father: the Philistims stopped them, and filled them with dust. And Abimelech sayd, unto Isaak: Goe from us, for thou art very-much mighty, or then we. And Isaak, went from thence: and pitched in the vallie of Gerar, and dwelt there. And Isaak returned, & digged the wells of water; which they had digged, in the daies of Abraham his father; and the Philistims had stopped them, after the

death of Abraham: & he called their names, according to the names that his father had called them. And Isaaks servants, digged in the vallie: and found there, a well of living waters. And the herdmen of Gerar did strive, with the herdmen of Isaak, saying, The water is ours: and he called the name of the wel, Esek; because they contended with him. And they digged, an other well; and they strove also for it: and he called the name of it, Sitnah. And hee removed from thence, and digged an other wel; and they strove not for it: & he called the name of it, Rechoboth; and he sayd, for now Iehovah hath made room for us, and we shalbe fruitfull in the land. And he went-up from thence, to Beersheba. And Iehovah appeared unto him, the same night; and sayd, I am the God of Abraham thy father: fear not, for I am with thee; & wil blesse thee, and multiply thy seed, for my servant Abrahams sake. And he builded there an altar, and called on the name of Iehovah; and stretched-out there, his tent: & there Isaaks servants, digged a well. And Abimelech, went unto him, from Gerar; and Achuzzath his freind, & Phicol, the Prince of his armie. And Isaak, sayd unto them; wherefore come ye unto me: and ye hate me, and have sent me away from you? And they sayd, Seeing we have seen, that Iehovah is with thee; & we sayd, Let there now bee an oath-of-excoriation betwixt us, betwixt us and thee: and let us strike a covenant, with thee. If thou shalt do unto us evill, as we have not touched thee, and as wee have done

Abimelechs covenant.

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doon unto thee, but-only good, & have sent thee away in peace: thou now, the blessed of Iehovah. And he made unto them, a banquet; and they did eat and drink. And they rose early in the morning, and sware each-man to his brother: & Isaak sent them away, and they went from him, in peace. And it was, the same day; that Isaaks servants came, and shewed unto him, concerning the well which they had digged: and they layd unto him, we have found water. And he called it, Shibeah: therfore the name of the citie, is Beer-sheba, unto this day.

And Elau was, fourtie yeres old; and he took a wife, Judith; the daughter of Beeri, a Chethite: & Basemath, the daughter of Elon, a Chethite. And they were, a bitternes of spirit: to Isaak, and to Rebekah.

Annotations.

1 F *fist famine*] wherof see Gen.12.10.
Abimelech] of whom see Gen.20.1. &c. which historie is to be compared with this.

2 Ver.1. Egypt] as Abraham did, Gen.12.10. and whether it seemeth Isaak was purposing to goe.

3 Ver.3. this land] of Canaan, the land of promise, and figure of the place of heavenly rest; see the notes on Gen.12.5. So by David he exhorteth, Dwell in the land, & feed on faib, P.1.37.3. See Gen.37.1.

4 A wife] the Chaldean expoundeth it, my word shalbe an help unto thee: so in v. 24. &c. these lands] or countries, possessed by so many nations, Gen.15.19.20.21. to P.1.10.44. The Greek translateth singularly, land; and so was the promise made to Abraham, Gen.13.15. and 15.18. and 17.8. see the notes there. Establish the oath] that is, perform the promises sworn: Gen.22.16.17.

Ver. 4. stars] that is, innumerable: see Gen.15.5. seed] meaning Christ, Gal.3.16. 8. bless themselves] or as the Greek translateth, shall be blessed, see Gen.22.18. Ver. 5. charge] Hebr. keeping, or observation, that is, ordinances to be kept. So in Lev.8.35. and 22.29. Deut.11.1. laws] for this word, elsewhere the scripture saith, judgments; Deut.11.1. and 5.1.31. and 6.1.20. and 7.11. and 8.21. &c. and under these three particulars, the whole charge or custodie fore-spoken of, is comprehended; as afterward by Moses God gave the ten commandments or moral preceips, Exo.20. Judgments, or judicial lawes for punishing transgressors, Exo.21. &c. and Statutes, or rules, ordinances and deccres for the service of God, Lev.3.17. and 6.18.22. Exo.13.24. and 27.31. and 29.9. and 30.21. All which Abraham observed, & is commended of God therefore.

Ver. 7. my sister] He imitath his father Abrahams practise, Gen.12.11.12.13. and 20.2. kill me] Moses expresteth this as Isaaks own words, of himself. The Greek translateth it, should kill him: so elsewhere that version changeth the person, for more easie order of speech, and understanding to the reader. See P.1.14.12. good countenance] elsewhere it is sayr of countenance (or visage) Gen.12.11. to the Greek turneth it here: and before, good is used for sayr or goodly: Gen.4.16.

8 Ver. 8. by him] or to him; that is, when he had been a long time there. sporting] or laughing, playing, rejoycing: it is the wyord wherof Isaak himself had his name, Gé.17.17.19. and 21. 6. Solomon saith, Rejoyce with the wife of thy youth &c. Prov.5.18.19.

10 Ver.10. might lightly] or, had almost lyen. guiltines] a syn making us guilty of punishment, a shameful crime named in Hebreue Abum: the Greek translateth it Ignorance: & so Paul calleth the syns of the people Ignorances, or ignorant-transgresses, Heb.9.7. rightly so ga:hered from Lev. 4. 22. See the further explication of this word, there. Abimelech by this word Ajham, meaneth both the syn and the punishment for the same;

same; as in the law, Abram; is both the Guilty-syn, and the sacrifice for the same. *Levit. 5.5. 6.*

Ver. 11. toucheth] that is burieh or injurieh; so in v.29. and in *Ios. 9.19. Ruth. 1.9. Job. 1.11. Ps. 105.15. Zach. 2.8.* or Hebr. and; which is oftened for or, as is observed on *Gen. 13.8.* dying] that is, he shal surely be put to death; as *Gen. 2.17.*

Ver. 12. now measures] that is, as the Chaldee explyneth it, a hundred for one when he measured it; or an 100. may mean manys as a hundred fold. *Mat. 19.39.* is elsewhere called manifold more. *Luk. 18.23.* The word Shegarim, signifieth publick measures such as were used at the gates of cities, vwhich were ful & large. And this increaseth (which is the most that our favour speakeith of in *Mat. 13. 43.*) sheweth the fruitfulness of the land of Canaan when God blessed it; and figured the bountiful reward which the godly shal find of their labours, in the heavenly country, which wee feeke. *Gal. 6. 7. 8. 9. Heb. 11.14. 16.* The fruitfulness of Canaan, signified also the graces of the gospel. *Ezek. 34.27. Zach. 8.12. Psal. 67.7.* blessed him] and his blessing maketh rich, *Prov. 10.22. Job. 42.12.* This the next words of Ilaak doo also confirm.

Ver. 14. possession or castel: so *Gen. 47.17. but shalde*; so also the Greek turneth it george. It implieth all manner work and service belongeth to a familie; and to seruants, and tilage of all sorts. The like is sayd of Job. *Job. 1.3.* envied] had an envious zele and emulation. So Solomon saw how all labour and rightnes of worke, brought envy to a man from his neyghbour, *Eccle. 4.4.*

Ver. 15. with dust] or earth, as the Greek translateth. This also they envioy did, against their oath before, *Gen. 21.30. 31.* And this injurie was great, because of scarifie of waters there, *Gen. 21.25.* It figured out the corrupting of the cleare doctrines of the gospel, by earthly glosses and traditions of Antic-tritians. *Psal. 65. 20. and 84. 7. Song. 4. 15. Num. 21.16. 18. Job. 4. 10. 14.*

Ver. 17. pitched] to weare his tentes, encamped. A word used for pitching of campes or armies, *Exod. 14.9. 8. 15. 27. &c.* applied first here to Ilaaks familie, afterward to Iakobs, *gen. 33.18.* and so to his posterite. And betokeneth a residieng, or quiet steting: opposed to removing, or journyng. *Num. 1.50. 51. 52. and 9. 17. 18.* The Chaldee translateth it dwelled.

Ver. 18. returned and digged] that is, as the Greek explyneth it, agayn digged. Figuring the restoring of the ancient truch, out of corruption: as v.15. their names] so renewing the ancient good names (that caried as leemeeth, the memorall of Gods graces) which the wicked had defaced: as on the contrary, the idolatrous namis of places, on which the heathens had set the memorial of false Gods and superstition, vvere by the Israielites changed, & so they came into their possesyon, *Num. 32. 38.* for the very names of idols, are not to be heard out of our mouthes, *Exod. 23.13. Psal. 16.4.*

Ver. 19. the vally,] of Gerar, as the Greek version dooth exprest. living] that

is, as the Chaldee here translateth, springing waters. Waters that spring, or run; are for their continual motion, called living, *Levit. 14.5. 50. and 15.13. Num. 19.17. Song. 4. 15.* For life consisteth in continual motion. The Greek keepeth the Hebrew phrase: and so in the new Testament, where living waters, signify heavenly graces. *Job. 4. 10. 11. 14. and 7. 33. Rev. 21.6. and 22.1.*

Ver. 20. our] or (belonging) to us: the Greek changeth the person, saying that the water was theirs. So v.7. Ezek. 1. that is, Contentions, or wrongfull strife: *Wringing,* the Greek translateth, Injurie, because they injuried him.

Ver. 21. Sitnah] that is Hatred, or Spitefulnes. Of this the Devil hath his name, *Satan.*

Ver. 22. Rechoboth] that is Roomthes; or large places. Compare *Psal. 4.2. in us, is thou half made-roomth for me.*

Ver. 24. fear not] for the opposition of the Philistines, and other afflictions that are incident unto thee. So God confortherd Abraham

Abraham

Abraham, *Gen. 15.1.*

Ver. 25. called on] the Chaldee saith, prayed: so did Abraham his father, *Gen. 12.7. 8. & 13.4. 18.* stretched out] that is, set up, or pitched his tent, as the Greek explyneth it, which was with spreading and stretching out the curaynes and cords unto stakes: *Esa. 33.2. o.*

Ver. 26. Achizxus his friend] or, a retinue of his friends; and so the Chaldee translateth it, a company of his friends: but the Greek takes it for a proper name, Ochozah; and his friend, the Greek calleth nymphagogos, which is the companion (or leader) of the bridegroom; like that in *Judg. 14.20.* which the Greek there transliterateth as this here. Prince] that is Cheste captain: in Gr. the chief leader of the army, as in *Gen. 21.22.* with which this historie is to be compared. Ilaaks wayes pleasing the Lord, he made his enemies to be at peace with him: as *Prov. 16.7.*

Ver. 28. Seeing &c.] that is, we have evidently seen. Jebohab] the Chaldee expounds it, the word of the Lord is thine help, an oath of exeration] in Greek, a curse; that is, an oath withing a curse to the breaker of it: as *Gen. 24.41.* The Chaldee paraphraefeth thus, Let the oath now bee confirmed, which was between our fathers, and between us and thee. strike] Hebr. cut: *Gen. 15.18.*

Ver. 29. If thou shalte] understand, Taking a curse upon thee, if thou shalte meaning, that thou shalte not (or will not) doe evill, as the Greek explyneth it. See *Gen. 21.3.*

touched] that is, hurt; as v.11. blefed] see *Gen. 24.31.* An imperf speech, as if he shold say, O thou blefed of the Lord, as thou likewise dealst with us: or, as thou art now blefed of the Lord, so sware unto us by him. The Greek translateth, and now thou art the blefed of the Lord.

Ver. 30. a banquet] soled when men made covenants together: *Gen. 31.54.*

Ver. 31. manso his brother] that is, one to another: the Greek saith, man to his neighbour.

Ver. 32. Shubael] in Greek Haykes; in

English Oath. Beersheba] that is, the well of oak; has the Gr. also interprets it. This name was given before, *Gen. 21.31.* It seemeth in tract of time the name was forgotten, the rather because the well then digged by Abraham, (v.30.) was by the Philistines stopped: *Gen. 26.15.* & they would therfore have no such monument: but Ilaak now reneweth the name. Or here the citie is named Beersheba; there the place, *Gen. 21.3.* that is, the whole region.

Ver. 34. old] Hebr. son. This also was the age of his father Ilaak when he maried, *Gen. 25.20.* Judith] one of the daughters of the Cananites, called by another name, *Gen. 36.2.* see the annotations there. This fact was contrary to Abrahams charge, *Gen. 24.3.* and his father Ilaaks, as is likely by v.35. and *Gen. 28.2. 6.8.*

Chabitte] in Gr. an Efeite: see *Gen. 36.2.* These were of the worst sort of people in the land, *Exod. 16.3.*

Ver. 35. a bittenes of spirit] that is, a griefe of mind, through their bitter provocation and rebellious carriage; so that they were yerked of their life by reason of them, *Gen. 27.45.* Or, of a rebellious spirit, rebelling their parents. This latter the Greek followeth, calling them Contentious with Ilaak and Rebekah: & the Chaldee saith, they were rebellious and stubborn against the word of Ilaak and Rebekah: unto which the Jerusalemy Thargum addeth, that they served (God) with strange service (that is, idolatrie) and received not the instruction either of Ilaak or of Rebekah. See *Gen. 27.46.*

1. Ilaak sendeth Esau for venison, purfing to eat, and blisse burn before his deaue. **5.** Rebekah instructeth Iakob to obeyne the blisfing. **15.** Iakob under the person of Esau, obeymeth it. **30.** Esau bringeth venison. **33.** Ilaak trembleth. **34.** Esau complaineth, and by importunity obteyneth a bleſſing. **41.** He shrengeth to kill Iakob. **42.** Rebekah disapproueth it.

1 And it was, when Ishaak was old ,
 2 and his eyes were dim , that he
 3 could not see: then called he Esau, his
 4 elder son, and sayd unto him, my son;
 5 and he sayd unto him, Behold here am
 6 I. And he sayd , Behold now I am
 7 old: I know not the day of my death.
 8 And now , take I pray thee thy wea-
 9 pons , thy quiver and thy bow : and
 10 goe out to the field; and hunt for me,
 11 venison. And make for me savoury-
 12 meats, such as I love; and bring it to
 13 me, that I may eat: that my soul may
 14 be blessed thee , before I dye. And Re-
 15 bekah heard, when Ishaak spake to E-
 16 sau his son: & Esau went to the field,
 17 to hunt for venison , for to bring it.
 18 And Rebekah sayd , unto Iacob her
 19 son, saying: Behold I heard thy father,
 20 speaking unto Esau thy brother, say-
 21 ing. Bring me venison, and make for
 22 me savoury-meats, that I may eat: &
 23 I will bless thee, before Iehovah, be-
 24 fore my death. And now my son ,
 25 obey my voice: according to that I doe
 26 command thee. Goe now, unto the flock;
 & take to me from thence, two
 good kids of the goats: & I wil make
 them savoury-meats, for thy father,
 such as he loveth. And thou shalt
 bring them to thy father, that he may
 eat: for that he may blisse thee; before
 his death. And Iacob layd , to Rebe-
 kah his mother: Behold Esau my bro-
 ther, is a hayrie man; and I, a smooth
 man. If so be, my father shall feel me;
 then shall I be in his eyes , as a decei-
 ver: & I shall bring upon me, a curse,
 and not a blessing. And his mother
 sayd unto him; Vpon me be thy curse,
 my son; Only obey my voice, & goe,
 take them unto me. And he went &

took, & brought them to his mother;
 & his mother made savoury-meats,
 such as his father loved. And Rebe-
 kah took the desirable garments, of
 Esau her elder son ; which were with
 her, in the houset: and put them upon
 Iacob , het younger son. And the
 skinns of the kids of the goats, he
 put upon his hands : and upon the
 smooth of his neck. And he gave the
 savoury-meats, and the bread, which
 she had made: into the hand, of Iacob
 her son. And he came unto his fa-
 ther, and sayd my father: and he said,
 Behold here I am ; who art thou , my
 son? And Iacob sayd unto his father,
 I am Esau thy firstborn; I have done,
 even as thou spakest to me: Arise I
 pray thee, sit, and eat of my venison;
 that, thy soule may blisse me. And
 Ishaak sayd , unto his son; How is this,
 that thou hast so soon found it , my
 son? And he sayd , because Iehovah
 thy God, brought it to passe, before
 me. And Ishaak sayd unto Iacob ;
 Come neer I pray thee & let me feele
 thee, my son : whether thou be the
 same, my son Esau, or not. And Ia-
 cob went neer, unto Ishaak his father,
 and he fel him: and he said, the voice
 is the voice of Iacob; and the hands,
 are the hands of Esau. And he dis-
 cerned him not , because his hands
 were , as the hands of Esau his bro-
 ther, hairy: and he blessed him. And
 he sayd , art thou the same, my son Esau ? And he sayd , I . And he sayd,
 Bring neer unto me, and I will eat of
 my sons venison, that my soule may
 blisse thee: and he brought it neer to
 him, and he did eat, and he brought
 unto him wine, and he drank. And

Iacob

27 Ishaak his father, said unto him: Come
 neer now and kyf me , my son. And
 he came neer , and kyf sed him; and
 he smelld the smell of his garments,
 and blessed him : and sayd , See , the
 smell of my son : is as the smell of a
 feild, the which Iehovah hath blessed.
 28 And God give unto thee , of the dew
 of the heavens, and of the fatnesse of
 the earth: and multitude of corn, and
 of new-wine. Let peoples serve thee,
 and nations bow down themselves
 unto thee ; be thou a master , to thy
 brethren; and let thy mothers sonns,
 bow - down - themselves unto thee:
 Cursed be every one of them that curse
 thee, and blessed be every one of them
 that bless thee. And it was, when as
 Ishaak had made an end, of blessing Ia-
 cob ; and it was , that Iacob was but
 going gone out, from the presence of
 Ishaak his father : that Esau his bro-
 ther, came in, from his hunting. And
 he also made savoury-meats , and
 brought them to his father : and sayd
 unto his father, Let my father arise, &
 eat of his sonns venison; that thy soule
 may blisse me. And Ishaak his father
 sayd unto him, who art thou ? and he
 sayd , I am thy son thy firstborn, Esau.
 33 And Ishaak trembled, with a very vehe-
 ment great trembling , & sayd , Who
 where is he that hath hunted venison,
 and brought it unto me , and I have
 eaten of all, ere thou cameft, and have
 blessed him : ye and he shalbe ble-
 fised. When Esau heard, the words of
 his father ; then cried he out with an
 outcry , great and bitter , very vehe-
 mently: & sayd unto his father, Bless
 me, me also, my father. And he sayd,
 Thy brother came, with guile: and he
 36 hath taken, thy blessing. And he sayd,
 37 & it because his name was called Ia-
 cob; for he hath supplanted me, these
 two times ; he took my first-birth-
 right, and behold now, he hath taken
 my blessing : and he sayd , hast thou
 not reserved a blessing, for me ? And
 Ishaak answered , and sayd unto Esau;
 Lo I have appointed him to be a mas-
 ter over thee, & all his brethren, have
 I given to him, for servants; and with
 corn and new-wine have I sulkynd
 him: and unto thee now, what shall I
 doe , my son ? And Esau sayd unto
 his father, hast thou but that one bles-
 sing, my father; bles me, me also, my
 father : and Esau lifted up his voice,
 and wept. And Ishaak his father an-
 swered, and sayd unto him : Behold,
 of the fatnesse of the earth , shall thy
 dwelling be ; and of the dew of the
 heavens, from above. And by thy
 sword shalt thou live ; & thy brother,
 shalt thou serve : and it shalbe , when
 thou shalt get the dominion , that
 thou shalt break his yoke , from off
 thy neck. And Esau , hated Iacob;
 for the blessing, with which his father
 had blessed him: and Esau sayd in his
 hart , The dayes of mourning for my
 father, are nigh ; and I will kyll Iacob
 my brother. And the words of Esau,
 her elder son, were told to Rebekah:
 and the sent and called Iacob , her
 younger son ; and sayd unto him ; Be-
 hold Esau thy brother , comforteth
 himself as touching thee, to kyll thee.
 43 And now my son , obey my voice : &
 arise fice thou , unto Laban my bro-
 ther, to Charan. And tarie with him,
 a few dayes : until the hot wrath of
 thy brother , turn away. Untill the
 44 45 V 2 anger

anger of thy brother, turn-a-way from thee; and he forgot, that which thou had done to him; and I will send, and take thee from thence: why should I bereave, even of you both, in one day? And Reb. kah said unto Isak: I am yrked of my life, because of the daughters of Cheth: if Isak took a wife, of the daughters of Cheth like these, of the daughters of the land; wherefore have I life?

Annotations.

That he could not see] Hebr. from seeing: which phrase the Apostle turneth in Greek, not so: See Rom. 11. 10 from Psal. 69. 24. Up on this occasion, Gods works were shew in Isak, (as Job. 9. 3.) for in his blindness he gave Isak the blessing, which he would not so have done, if he had seen: v. 23. elder] in Hebrew, greater, to weet of age, or by birth; as the Greek translateth Elder; and lesser for younger, v. 15. See Gen. 10. 21.

Ver. 2. my death] the Greek sayeth, my end: yet lived he after this, above 40. years; Gen. 35. 28. 29.

Ver. 3. Venison] Hebr. hunting: wherof venison hath the name, as being gotten by hunting. So v. 5. 19. &c.

Ver. 4. that [may] or, and I will eat: so in v. 7. and 10. These two phrases are used indifferently, as, that ye be so judged, Mat. 9. 1. which another Evang. lift saith, and ye [shall] not be judged; Luk. 6. 37. See also Gen. 12. 12. that my soul] or to the end my soul: that is my selfe: as after in v. 7. it is repeated. Isak being to give the blessing in faith, Heb. 11. 20. would eat favourie meat, and drink wine, v. 25. to stirr up & cheer his spirit, that he might be the more fit instrument of the spirit of God. For sorrow, anger, and other such passions, doe dis temper the mind: which may be mitigated by outward means, as wine maketh men lyable to the curse, Job. 48. 10. Mat. 1. 14.

Ver. 13. upon me thy curse] a speach of her faith, to encourage him, (though it may be mixt with infirmitie of carriage;) for

Eliahi the Prophet, when he was moved against K. Ishbirim, called for a musician, who w^o in he played, the hand of the Lord came upon the prophet: 1. Cor. 3. 14. 15.

bless thee] As the Preists with authority blessed and put the name of God upon the people, Gen. 14. 19. Num. 6. 23. 7. So the Patriarches derived the blessing before their death, unto their children (or some one of them,) as an inheritance by testament: whereupon Paul speketh of inheriting the blessing, Heb. 12. 17. & which also was of great authority and strength, as being doon by the spirit of God: and in faith, and before the Lord, as v. 7. See Gen. 28. 3. 4. and 48. 15. 16. 20. & 49. 25. 26. 28. Heb. 11. 20. 21. and 12. 17. Eliahu who had his name of Dong, is here promised the blessing upon his deas: as the law also promiseth bl-sing and life to the doers thereof, Rom. 10. 5. but Isak got the blessing by faith, as doo all the faithful Gal. 3. 9.

Ver. 7. before Jehovah] that is, in his presence, by his power and authoritie, and for ever, (The like phrase is of cursing, 1. Sam. 26. 19.) And being doon before his death, it was wuth the more power, care, reverence, & as by his last will & testiment. So Deut. 33. 1.

Ver. 12. if so be] or, Peradventure my father will feel me, & I shall be. The Greek translateth it, Mē poti, which word Paul useth 2 Tim. 2. 25. in like sense; If so be, (or if peradventure) God will give them repentence, as a deceiver] or, as one that that causeth to err: the Greek translateth it, a despiser, the Chaldee, a mocker. Or we may English it a very deceiver: for in the Hebrew, as, is often a lute affirmation, Neh. 7. 2. and so the Greek answering thereto, Job. 1. 14. a curse, not feared without cause, for cursed is he that maketh the blind to err in way, Deut. 27. 16. and deceitfulness in all Gods works, maketh men lyable to the curse, Job. 48. 10. Mat. 1. 14.

Ver. 19. firstborn] This thought it were not so properly, (Seconnot in that respect be excused,) yet was it true in mysterie & spiritualitie as John Baptist was Elias, Mat. 11. 14. and we gentiles are the circumcision, Phil. 3. 3. Rom. 2. 28. & the children of pro-

mife, are counted for the seed, Rom. 9. 8. Gal. 4. 28.

Ver. 20. brought it to pafjor, made it to meet (or occur:) in Greek, ἤπειρον, in Chaldee prepared it. See Gen. 24. 12.

Ver. 22. and the bands] or bat the bands: the Jerusalem Thargum sayth, the feeling of the bands.

of field] the Greek addeth, of a full (or plen-eous) field: with which herbs, flowers and fruits, giveth a fragrant smel. Compare Song. 2. 13. and 4. 12. 13. 14. and 7. 11. 12. 13. The Jerusalem Thargum applyeth this to the smell of the perfume of good pices, that shoud after be offred in the mount of the house of the sanctuary.

Ver. 23. And God gave] or will give, it is both a prayer and a prophesie: the word And noteth the passion of mind; for so it is often used to signify vehement affections, of desire, joy, indignation, or the like. See Gen. 47. 15. Psa. 2. 6. Act. 23. 3. Mark. 10. 26. 2. Cor. 3. 2. Sometime it is omitted quite: as 2. S. M. 24. 3. and the Lord thy God add: for which, in 1. Chron. 21. 3. is written, the Lord add: leaving out and, daw] which

as it is the means to make the field fruitfull, so can it not be given but by God, Jer. 14. 22. and the withholding of it, is a curse, 2. Sam. 1. 21. It spiritually signifieth the doctrine and graces of the gospel, and spirit of Christ up in men. Deut. 32. 2. Esa. 45. 8. and 26. 19. Hos. 14. 6. 7. Psa. 133. 3. A fatness] that is, sundry sorts and plenty of fat things: whereby is meant the best of every thing. (See Gen. 4. 4. and 49. 25. Esa. 30. 23. and spiritual graces, Esa. 25. 6. The land of Canaan, (the figure of all blessednes,) is called therefore the fat land, Neh. 9. 25. 35. corn and new-wine.]

which as they are the stay and comfort of mans life, Psa. 104. 15. so they also signify heavenly blessings that God sendeth upon his people. Psa. 65. 10. 14. Zech. 9. 17. A like blessing Moses uttered, Deut. 33. 28.

Ver. 29. nations] the Greek translateth it, Princes; the Chaldee, kingdams. The Jerusalem Thargum applyeth these peoples, nations,

nations', brethren, and mothers sons; to the sons of Esau, of Imael, of Keturah and of Laban. As servitude implieth a spirituall curse, Gen. 9. 25. so this sovereignty, is a spirituall blessing; Rev. 26.17. a master or, a sovereign, a Lord, or governour, named of prevailing. Herein was implied a part of the first birthright, 1. Chron. 5. 2. Psa. 89. 28. every one &c. [Hebr. thy cursers, cursed be he; that is, every one of them; for a word singular, joyned with a plurall, note h[ow] exactly all and every one. Compare this with Gen. 12. 3. Num. 24. 9.

Ver. 32. and it was] or, it was I say; the doubling of this, maketh the matter the more remarkable, touching Gods providence herein. [going gone:] that is, newly gone, or scarce gone out.

Ver. 33. trembled] or, was terrified; as the Greek and Chaldee translate, was affoni- ed: it signifieth an exceeding fear with trembling, as Exod. 19. 16. 18. Gen. 42. 28. who where] trembling passionte speech: or, who ther is he? shall be] So the gifts of God (which are without repentance Rom. 11. 29) are establish'd to Iakob here, and after more advisedly, in Gen. 28. 1. - 4.

Ver. 35. with wile] the Chaldee saith, with wisdom: but the word is usually taken in the evil part, and so Iakob seemeth to intend it. The scripture also seemeth hereby to blame the indirect means which Iakob used: for none shoulde doe evill, that good may come; no though through mans ly, the truth of God doeth more abound, unto his glorie; Rom. 3. 7. 8.

Ver. 36. It because] or understand, hath he doon this because; meaning surely he hath. Therefore the Greek translaceth it, Rightly was his name called Iakob; & the Chaldee, Euly. was called.] Hebr. he called, meaning every one. See Gen. 16. 14. for he bath] or, that he hath supplantet: where the Hebrew zaakhen, supplanted me, is Elaus interpretation of Iakobs name, as signifying a sup- planter or over thrower with the [or], and to a deceiver: So Ier. 9. 4. he took] thus Esau layeth the fault on his brother, for taking that which him self profanely sold;

Gen. 25. 33. Heb. 12. 16.

[my blessing] but that followed the first birthright, which being sold, the blessing was lost also; as the Apostle interteth upon it, that afterward when Esau would have inherited the blessing, he was ref. sed, Heb. 12. 16. 17.

Ver. 37. appointed] or put; that is, made as the Greek translaceth it. Justly] the Greek translaceth strengthened: See Psa. 104. 15.

Ver. 38. and wept] yet found he no place of repentence, though he brought it with tears. Heb. 12. 17. For because when God calleth, men doe refuse: when they call upon him, he wil not answere; Prov. 1. 24. 28.

Ver. 39. fatesses] that is, fat and fertile places: which were upon mount Sion. Gen. 36. 6. 8. and this was unto Esau, a gift of God, Jos. 24. 4. Therefore this also is a blessing, which Iakob by faith utred concerning things that were to come, unto Iakob, as before unto Iakob: Heb. 11. 20. How be it, the cheif, spirituall, and hereditary blessing was before given to Iakob only, and Esau willing to inherit it, was refuted, Heb. 12. 17. and the oracles here following confirme the same.

Ver. 40. And by] or, But by thy sword: that is, with wars and troubles, shal thou defend thy state and country; and not injoy peace as Iakob, Deut. 33. 27. 28. The sword is oppofed unto peace, Mat. 10. 34. and living by the sword, meaneth the continuance of that troublesome state; as life, is oppofed to momentany troubles, Psa. 30. 6. Contrary weile in Christs Kingdom, the words are beaten into plowshares, Esa. 2. 4.

thou sirve] namely, in thy povertie: for Esau in his person served not Iakob, but his children in Davids dayes, 2. Sam. 8. 14. So before, that was spoken as to Abraham, which was proprely accomplished to and in his seed, Gen. 12. 3. and 22. 18. and 15. 7. 18. shall get the dominion, or shal get strength: and that shalbe, when Iakob shall for his syuns, loose the dominion: as came to pass in the dayes of Iehoram son of Iehoshaphat who did evill in the eyes of the Lord,

Lord, 2. King. 8. 16. 18. 20. So both the Chaldee paphrases say, when his sons shall transgresse the words of the law, thou shalt remove by yoke, the yoke of their servitude from off thy neck. Otherwaise (as the Hebrew word sometime signifieth to mourn, or bee cast down with sorrow, Psa. 55. 3.) it may be interpreted, when thou shalt mourne to weet, for that hard servitude. *by yoke* the yoke of servitude, as the Ierusalem Thargum explyaneth it. So yoke also signifieth in Lev. 26. 13. Esa. 9. 4. & 10. 17. Jer. 27. 8. 11. And Esau broke the yoke, when Esau rebelled from under the hand of Iudah, and made a King over themselves, 2. King. 8. 20. 22.

Ver. 41. hated] with an inward spitefull hater, as the word signifieth, which sheweth his former teares to proceed not from true repentence. And in hating his brother for the blessing, he shewed himselfe to be of that wicked one, as was Kam; 1. Iob. 3. 12. 15. This hatred continued also in his posterity, against Iakob, Obad. v. 10. 11. &c.

for my father] the Hebrew phrase, as also the Greek is, of my father; but the meaning is for my fathers death, as the like speeches elsewhere manifist, Exod. 24. 17. for. 6. 26. and at burials they used to mourn seven daies, Gen. 50. 10. The Greek translaceth Let the dayes of my fathers mourning be nigh, that I may kill Iakob my brother; so making it a wish for his fathers speedy death; and the Hebr. blue also will bear that translation yea his words are such, as may imply, not a stay till his fathers death, but that he would with the first opportunity kill Iakob, and so his father would soon die with sorrow. Thus meaning, he shoulde be a double parricide. And Rebekah with the first sent Iakob away, to prevent danger.

Ver. 42. comforted himselfe] in respect of his losse of the blessing, with this purpose and hope to kill thee. So the comfort of the wicked, is grounded on evill. The Greek translaceth, he threateneath thee; and the Chaldee, he layeth way for thee.

Ver. 43. see thou] or, see for thy selfe; and for thy safety. Here the blessing, brought

speedy perfecction and exile upon Iakob, which his mother counseilid him in faith to undergoe, rather then for his life, to make accord with Esau, and to forgoe his first birthright now obteyned.

Ver. 44. a few daies] thicke fell out to be twenty yeres: as the sequels of the historie sheweth, Gen. 31. 38. and Rebekah saw him no more, as the Hebrew doctors gather, by the time of her death, which they think was before Iakob came againe. See the notes on Gen. 35. 8.

Ver. 45. why shuld I be bereaved: and the spe- ceth of the losse of hem both, for that Esau for his murder, was also to be killed, by the law in Gen. 9. 6. or if man had not pu- nished him, God might have cursed and sent him out, as he did Cain, Gen. 4. 11. 16. of Cheth] the Greek saith, daughters of the sons of Cheth, the Chethites, whom Esau had maried, Gen. 26. 34. 35. This grief, she took for an occasion also, to get I- saks consent, unto Iakobs departure.

of the land] that is, of the inhabitants of the land, whether Chethites, or any other of the Canaanites: see Gen. 11. 1.

wherefore have I] that is, what good will my life doe me? meaning, none at all.

1. Ifak blessed Iakob, and sende him to Padan Aram for a wife. 9. Esau seeing it, maried Machalath, the daughter of Ifakel. 10. Iakob by the way beth a dream and vision of a ladder, 13. God appearing, promiseth to biff him, and bring him home again. 16. Iakob awaking, and moved with reverence of the place, annoyneth a stone set up for a pillar, and nameth the place Bethel, 20. and maketh a vow, to honour God ther, when he shall returne in peace.

A nd Ifak called Iakob, and ble- sed him: & commanded him, & sayd unto him; Thou shalt not take a wife of the daughters of Canaan. A- rise

rise **goe** to Padan Aram, to the house of Bethuel, thy mothers father: and take to thee a wife, from thence of the daughters of Iacob, thy mothers brother. And God Almighty, blesst thee; and make thee fruitfull, & multiply thee: and be thou, an assembly of peoples. And he give to thee, the blessing of Abraham; to thee, and to thy seed with thee: that thou mayst inherit the land of thy sojournings, which God gave unto Abraham. And Iacob sent away Iakob, and he went to Padan Aram: unto Laban son of Bethuel, the Syrian; the brother of Rebekah, mother of Iakob and Esau. And Esau saw, that Iasaak had blessed Iakob; and sent him to Padan Aram, to take unto him a wife from thence: when he blessed him, & commanded him, saying, thou shalt not take a wife, of the daughters of Canaan. And Iakob had obeyed his father and his mother: and was gone to Padan Aram. And Esau saw, that the daughters of Canaan were evil in the eyes of Iasaak his father. Then went Esau, unto Imael: and took Machalath, daughter of Imael, son of Abraham, the sister of Nebojoth: unto his wives, to him to wife.



And Iakob went forth, from Beersheba: and went to Charan. And he lighted upon a place, and tarried there all night; because the sun was gone down; and hee took of the stones of the place, and put for his pillowes; & lay down, in that place. And hee dreame; and beheld a ladder set up on the earth, & the head of it, reaching to the heavens: and behold the

Angels of God, ascending & descending on it. And behold Iehovah was standing above it, and sayd; I Iehovah the God of Abraham thy father, and the God of Iasaak: the land, that which thou lyest upon, to thee will I give it, and to thy seed. And thy seed shalbe, as the dust of the earth; and thou shall spread abroad, to the sea, and to the East, and to the North and to the South: and blessed shalbe in thee, all families of the earth, and in thy seed. And behold I will be with thee, and wil keep thee, in all (the way) that thou shalt goe, and will return thee again, unto this land: for I will not leave thee, until that I have done, that which I have spoken unto thee. And Iakob awaked, out of his sleep; and he sayd, Surely Iehovah is, in this place: & I, knew it not. And he feared, and layd; how fearfull, is this place? this is no other, but the house of God; and this is the gate of heavens. And Iakob rose up early in the morning; and took the stone, that he had put for his pillowes; and set it, for a pillar: and he pourde oil, upon the head thereof. And he called the name of that place, Bethel: but Luz was the name of the citie, at the first. And Iakob vowed a vow, saying: If God, wil be with me; and will keep me, in this way, which I am going; and will give me bread to eat, & rayment to put on. And I returne in peace, unto my fathers house: and Iehovah shall be to me, a God. And this stone, which I have set for a pillar, shall be, the house of God: and of all, that thou shalt give to me, I will tithe, giving tench unto thee.

Annot.

Annotations.

Blessed him] God hereby confirmed Iakobs faith, against doubts and fears, both of things past & to come, while his father now willingly and willing y blesset him, and comforteth him, against future troubles, that might befall him in his pilgrimage. The Hebrew doctors say; Better is the end of a thing, than the beginning thereof, (Ecclesi. 7.8.) the first blessings wherewith Isaac blessed Iakob, were of the dew of heaven, and corn of the earth, Gen. 27.28. the after blessings, were blessings that had an eternal foundation, and had no end of them; either in this world, or in the world to come: as it is written, And God almighty blesset thee, (Gen. 28.3.4.) addeth moreover unto him, the blessing of Abraham. Parker R. Elizier ch. 35.

Ver. 2. Padan Aram] or Adiopotamis; as the Greek turneth it: so v. 6. &c. see the notes on Gen. 25. 17. **[wife.]** The like care Abraham took, to provide a wife for Iasaak, Gen. 24. But there, servants were sent with camels, and store of good things: here the son himself is sent on foot in poor estate, with his staff, Gen. 32.10. to serve for a wife, Hof. 12. 12. So great was the triall of Iakobs faith in this his pilgrimage, greater thee all his fathers and upwards, on his inheriting of the blessing, there followed presently great afflictions.

Ver. 3. Almighty or, All sufficient; see Gen. 17.1. **[an assembly] or, church, congregation, company;** that is, a multitude of peoples, as, Ezek. 23. 24. The Greek translateth it synagogues (or assemblies of nations, & the Chaldee, an assembly of tribes; repecting the twelve tribes that came of Iakob: Exod. 4.4. This blessing, God promised at Bethel to perform unto Iakob, Gen. 48.3. 4. & 1. 35. 11.

Ver. 4. blessing of Abraham] which chiefly consisted in redemption from the curse of the law, by forgiveness of sins, and receiving the promise of the Spirit (of the adoption of children, and sanctification) through faith in Christ. Gal. 3.13. 14. 9. 29.

Rom. 4. 7. 8. 13. &c. Here Iakob is made heir of the blessing: so are all true Christians, 1. Pet. 3.9. **[of thy sojournings]** wherein thou art a sojourner and pilgrim; the land of Canaan. See Gen. 17.8. **[gave to Abr.]** to weet by promise: of this gift, see Gen. 12.7. and 13. 15. & 15.7. 18. & 17.8.

Ver. 5. Syrjan] so the Greek usually translateth it, which the new testament followeth, Luk. 4.27. The Hebrew is, the Aramaic; see Gen. 10.22.

Ver. 8. evil] that is, displeasing, grievous: so Gen. 48.17. on the contrary, good, is for pleasing, Gen. 16.6.8.

Ver. 9. Ifmael] that is, Ifmael's familie, or the Ifmaelites: for Ifmael himself was now dead, Gen. 25.17. See the notes on Gen. 19.37. **[Machalath]** called also Basemath, Gen. 36.3. he took her, (being of his kindred,) to please his father; though neyther according to Gods will, nor his fathers. So the wicked would seeme to amend one evill, by running into another.

[of Nebajoth] that is, of the same mother that Nebajoth (Ismail's eldest son) was. **[unto hu]** that is, besides & unto the two Canaanitish wives which he already had, Gen. 26.34. so now he had three wives.

Here beginneth the seventh section of Moses law, whereof see the annotations on Gen. 6. 9. Which section when it is lets absolute, the Hebrews call Parasha, a Distinction; and signifieth it by a threefold P but when it is more full and absolute, they name it Seder, an Order, & denote it by a threefold S as in this place.

Ver. 10. Charan] of which place, see Gen. 11.31. It was distant from Beersheba, almost 500 English miles. And Iakob was now about 77. years of age, when he undertook this pilgrimage, as may be gathered by the historic following, and by Gen. 47.9. Of which journey, the prophet aches speakeith, how Iakob fled into the land of Syria; and Israel served for a wife, Hof. 12. 12. So the afflictions of the fathers, are examples

X

amples unto the children in all ages, & in whatsoever is written : Rom. 4. 23. 24. and 15. 4. Cor. 10. 11. Of Iakobs age, the Rabbins also say, Seventy & seven years old was Iakob, when he departed from his fathers house, Parker Elizier, ch. 35.

II. Ver. 11. *be lighted upon*] or happened, met with by Gods prov dence, not of his own purpose or choice, who would have gone further, had not ng't prevented him: & made no reckning of this place, above any other. It was about 48 English miles distant from Beerethel, whence Iakob came, and from Jerusalem 8 miles northward. *pillowes* or head bolster: so in 1 Sam. 26. 7. The Greek translireth, *at his head*. As this pillow of Iakob, the weth his hard distress for the present in body: so Gods appearing and word here revealed, manifesteth the comforts and refreshing of the spirit, which the faithfull have in their afflictions and pilgrimage. Hes. 12. 4. Gen. 35. 7. 2. Cor. 1. 5. See after, on v. 18.

12. Ver. 12. *dreamed* a divine dream, such as in times past God used to speak unto men by: Job. 33. 14. 15. Dan. 7. 1. and so he usually spake unto the Prophets, as it is said, *If there be a Prophet among you, I Jehovah, will make my self known unto him in a vision, will speak unto him in a dream.* Num. 12. 6. See the notes on Gen. 15. 12. *ladder* representing Christ, the son of man, on whom the Angels of God, ascend and descend: John. 1. 51. applied now in special to Iakob, and his journey, as followeth in v. 13. 15. The Hebrew doctors say, *The things made known to a prophet by propheticall vision, were made knownen unto him by way of parable: and immediately the interpretation of the parable, was written in his heart, and he knew what it was.* As the Ladder which Iakob our father saw, and the Angels ascending and descending on it. *And that was a parable of the (four) monarchies, Maimon in Misraim in Iesud, hatoreh, ch. 7. S. 3.* Other Rabbins also apply this vision, to the monarchies in Daniel: but our Saviour is the best interpreter, Job. 1. 5. *on the earth* signifying Christs humane nature, and conver-

sing with Gen. 26. 16. 29. 30. 31. 32. 4. the heavens] meaning Christ's heavenly nature, and meditation for man with God, Heb. 8. 1 and 9. 24. By whom all things are reconciled unto God, and both the things in earth and things in heaven, are set at peace through the blood of Christ Col. 1. 20. He is the way, no man cometh to the Father, but by him: Job. 14. 6. *after*ing &c.] that is, looking with desire into the mysteries of Christ, 1 Pet. 1. 12. ministering unto him, and through him unto his people, Mark 1. 12. Heb. 1. 14. and now in specially, guarding Iakob from all perils in his journey: Gen. 32. 1. 2.

13. Ver. 13. *Iehovah* whose providence & grace is towards his in Christ. The Chaldee translathet it, *the glory of the Lord.*

God of Abraham &c. [See Gen. 17. 10. He is not althium to be called their God, for he hath prepared for them a city, Heb. 11. 16. Hereby also the resurrection of the dead, was taught unto Iakob: God calling himself no less the God of Abraham (now dead to the world) then of Isaac now living: for Abraham was alive unto him, Luk. 10. 37. 38. *to thy seed*] that is, as the Chaldee expounds it, *to thy sonnes:* when as yet he had no child, (as is noted of Abraham, Act. 7. 1.) nor wife. Here God confirmeth to Iakob, the blessing of Abraham, which his father Isaac had received unto him, before in v. 3. 4. And as the former, so this promise also was spirituall, to be accomplished by Christ, in whom (under the name of David) God promiseth to Iakob, *that his people should dwell in the land, that he gave unto Iakob his servant Esack.* 37. 24. 25. So the ladder which Iakob saw, should be for him, *by fides* this earthly voyage to clime by, unto his heavenly countrey, and inheritance eternall: Heb. 11. 14. 16. and 9. 15. So after, in Gen. 31. 11. 12.

14. Ver. 14. *the dust*] that is innumerable: see Gen. 13. 16. and 31. 12. So Balazm say, who can count the dust of Iakob? Num. 23. 10. In Gen. 32. 12. for *dust*, is sayd sand of the sea,

*The Chaldee here translathet, *thy sons shall be multiplied as dust, spread abroad** [Heb. break forth: that is, greatly increase and suddenly spread abroad]. So the word is also used in Exod. 1. 12. Gen. 30. 43. 1 Chron. 4. 38. The Greek translathet, *enlarge, the Chaldee private.* It is a proph. sic of the spreading of the Church, through all parts of the world. *the sea*: that is, as the Chaldee expounds it, *the west*: see Gen. 1. 8. *all families*: So the promise unto Iakob, perteyneth also to us; who may say with the Prophet, *God found him in Bethel, and there he spake with us.* Hos. 12. 4. And it imployeth the blessing of eternal life. *and in thy seed*] that is, Christ: see Gen. 12. 18. & 12. 3. And, may here be taken for *that is to say*: for it explynneth the former promise. See the notes on Gen. 13. 15.

15. Ver. 15. *I will be with thee*] The like promise God made at his return, Gen. 31. 3. which Iakob understood thus, *thou will doe thee good.* Gen. 32. 9. The Chaldee translathet it, *my word shall be thy help.* See Exod. 33. 15. 16. Mat. 28. 20. Gen. 46. 4. *all the way*] so the Greek explynneth the word *way*, here wanting: expr. sted also elsewhere in the Hebreue, Gen. 35. 3. And here the vision of the Ladder, (Christ,) is applied to his present case and journey: for God giving his Son, doeth with him *give all things else*: Rom. 8. 32. and godliness hath the promise of the life present, and that which is to come, 1 Tim. 4. 8. *not leave thee*] This taught Iakob to repose confidence in God, being content with things present: th: like is spoken to us all, Heb. 13. 5.

16. Ver. 16. *Iehovah is* [The Chaldee paraphrathet, *the glory of the Lord dwelleth in this place.*

17. Ver. 17. *this is &c.*] The Chaldee addeth this is no common (or private) place, but a place wherein God taketh pleasure, and over against this place, is the gate of heaven. This place represented the Church of Christ, called the house of God, 1 Tim. 3. 15. which often times is, where men are not aware of it, Rev. 12. 6. Job. 1. 46. *Whence the Laddex*

Christ standeth, Mat. 18. 20. Rev. 14. 1. and where his seruants see & serve him, Rev. 22. 3. 4. Unto which (as to the gate of heaven) the Lord bringeth such as shall be saved, to walk in the light of it, Ath. 2. 17. Rev. 21. 24.

Vcr. 18. *the stone*] either stone is here put for stones, (as in Gen. 3. 2. tree, *but tree*) or, stone before in v. 11. of the stones, is meant some one of them: See Gen. 46. 23.

a pillar or statue: that is a monument or tielerefted and standing up: This was here for a religious sign, as altars also were, Esa. 19. 19. and Iakob did the like afterward, Gen. 35. 14. But when the Law was given by Moses, no pillars might any more be set up, Lev. 26. 4. Hos. 10. 1. but all such as the heathens had erected, were to be broken down, Deut. 7. 5. & 12. 3. There were also pillars for civill monuments, Gen. 35. 20. 2. Sam. 18. 18. *c deo* to anoint the law, there was an *young oile*, for to sanctifie the tabernacle, *altar*, laver, and al other things used in Gods service, Ex. 40. 9. 10. 11. &c. So after, Iakob powred both a drink offering, & *c deo* upon his pillar, Gen. 35. 14 Which vise representeth teneyning of the Holy Ghost upon Christ & his people, Ps. 45. 8. & 1. 1. Job. 2. 26. 17. both which are alie comparred unto living stones, 1 Pet. 2. 4. 5. And the Hebreue doctors commenting upon this place, in Bris. b. rabah, doe make this a stone to signifie the Massias.

Veg. 1. 9. *Bethel* that is by interpretation, The ho wif of God: as v. 17. and to the Gr. here also translathet it. And upon this ancient religious use of this place, which Gods himselfe approved of, Gen. 35. 1. it seemeth Ieroboam set up there the monument of his strange worship, which turned to him to sin, 1 Kings. 12. 28. 29. 30. wherfore the Prophets changed the name from Beth-el, Gods house, to Beth-aven, the house of iniquite (or of an idol) Hos. 4. 15. Of Luk. 4. Gen. 30. 37.

18. Ver. 10. *Powed* that, *s. promised* to God: for a vow, is an holy or religious promise, made therefore with prayers, as this place

she weth, and Psal. 51. & Iudg. 11. 30. 3. & paid with thanksgiving Ps. 85. v. &c. 65. 13. 14. See more in the law of oaths; Lev. 27. and the annotations there.

If God J that is, prayes wife, O that God would be with me; and in way of promise, When God shall have been with me &c. Ex. 14. a vow, implyeth both prayer and promise, as before is noted. And the Hebrew, In that is, If I is used in prayers, as is noted on Gen. 24. 42. if thou be &c. It signifieth also, when, as in 1. Sam. 15. 17. Therefore one Prophet faith, If a man shall sin, 2. Chron. 6. 22. another (relating the same) faith, When a man So the Evangelists, one writes, If thine eye be single, Mat. 6. 21. another, when thine eye is single, Luk. 11. 34. wak me] this resp. catch the first part of that promise of God in v. 15. keep me] as the second part of Gods promise was, v. 15. give me bread &c.] this respecteth the fourth thing promised in v. 15. I will not leave thee; which taught him contentation, Heb. 13. 5. and Jakob veyd of covetousness, desirereth but food and raymen; wherewith we all thond I. kewife be content, 1. Tim. 6. 8.

Ver. 1. return] this respecteth the third part of Gods promise, in v. 15. So Jakobs vow, was grounded in all points, upon the word and promise given him; to teach us how to vow, and pray unto the Lord.

and Ichovah] or, then Ichovah; for this may be the fifth part of Jakobs vow or promise agayn to God, whom he would in faith and reverence, constantly profess to be his God, that is, author of his welfare and salvation. And this respecteth Gods spirituall worship. Though it may also be meant on Gods part, as are the former branches, and respect the promises made in v. 13. & 14.

Ver. 22. the house of God, J that is, a place of Gods worship; as the Chaldee expound eth, wherupon I wil serve before the Lord. This Jakob after performed, when he built there an altar, Gen. 25. 7. And this resp. & Gods outward service, I utting give J that is, surely give the tent, & signis of homage and subjection unto God;

which therefore was given to the priests of the Lord; see Gen. 14. 20. and the law for tuches, in Lev. 27. Nu. 18. Deut. 14. 22. 23. &c.

CHAP. XXIX.

1. Jakob commest to the vil. of Charan. 2. He taketh acquaintance of R. & Bel. 13. Laban entercyng him. 18. labok covenant with Rachel to be his wife. 23. Laban entercyng him with Lab. 28. He marcht alse R. & Bel, and servid for her seven yeres more. 32. Leah bareth Reuben. 33. Simeon, 34. Levi, 35. and Iuda.

And Jakob lifted up his feet, and went to the land of the sonnes of the East. And he saw, and behold a well in the field; and loe there were three flocks of sheep lying by it; for out of that well, they watered the flocks: and a great stone was upon the wells mouth. And thither were all the flocks gathered, & they rolled the stone from the wells mouth, and watered the sheep: and they put the stone againe, upon the wells mouth, in his place. And Jakob sayd unto them, my brether, whence be ye? & they sayd of Charan are we. And he sayd unto them, Know ye Laban the son of Nachor? and they sayd, we know him. And he sayd to them, Is there peace to him? and they sayd Peace; and behold, Rachel his daughter, is coming with the sheep. And he sayd, loe ye, the day is great, & it is not time that the cattle should be gathered together; water ye the sheep, and goe feed. And they sayd, wee cannot, until all the flocks be gathered together; and they roll the stone, from the wells mouth: then water we the sheep. Hie ye was speaking with them; & Rachel came, with the sheep

which

Iakob serveth for Rachel. GENESIS. XXIX. Leah, and her sonnes.

which were her fathers: for she, fed them. And it was, when Iakob saw Rachel, the daughter of Laban, his mothers brother, and the sheep of Laban, his mothers brother: that Iakob went neer; and rold the stone, from the wells mouth; & watered the sheep of Laban, his mothers brother. And Iakob kisst Rachel: & liftid up his voice, and wept. And Iakob told Rachel, that he was her fathers brother; and that he was Rebakahs son: and the ran, and told her father. And it was, when Laban heard, the tidings of Iakob his sisters songthat he ran to meet him, and imbraced him, & kyfled him, and brought him in, to his house: and hee told Laban, all these words. And Laban sayd unto him, Surely thou art my bone & my flesh: and he abode with him, a moneth of dayes. And Laban sayd unto Iakob; Because thou art my brother, shouldest thou therefore serv me for nought? tell me, what shal thy wages be? And Laban had two daughters: the name of the elder, was Leah; and the name of the younger, Rachel. And the eyes of Leah, were tender; and Rachel was faire in form, & fair in countenance. And Iakob loved Rachel: and sayd, I wil serv thee seven yeres, for Rachel thy younger daughter. And Laban said, less better that I give her to thee, then that I should give her to an other man: abide thou with me. And Iakob served for Rachel, seven yeres: & they were in his eyes, as a few daies, because he loved her. And Iakob sayd unto Laban, Give me my wife, for my dayes are fulfilled: that I may goe in unto her. And Laban gather-

ed together all the men of the place, and made a banquet. And it was in the evening, that he took Leah his daughter: and brought her in, unto him: and he went in, unto her. And Laban gave to her, Zilpah his handmayd: for a handmayd, to Leah his daughter. And it was in the morning, ha: loe it was Leah: and he sayd unto Laban, what is this thou hast done unto me? Did not I serve with thee, for Rachel? and wherefore hast thou beguiled me? And Laban sayd, It may not be to do, in our place: to give the yonger, before the firstborn. Fulfill thou the seven of this; and there shalbe given unto thee, this also; for the service which thou shalt serve with me, yet seven other yeres. And Iakob did so, and fulfilled the seven of this: and he gave unto him Rachel his daughter, for a wife unto him. And Laban gave to Rachel his daughter, Bilhah his handmayd: for a handmayd to her. And he went in, also unto Rachel; and he loved also Rachel, more then Leah; and served with him, yet seven other yeres. And Ichovah saw, that Leah was hated; & he opened her womb: & Rachel, was barren. And Leah conceived, and bare a son; and he called his name, Reuben: for she sayd, for Ichovah hath seen my affliction; for now, my husband will loue me. And the conceived again, and bare a son; and shee sayd, because Ichovah hath heard, that I was hated; he hath therfore given me, this also: and he called his name, Simeon. And she conceived agayn, and bare a son; and sayd, now this time my husband will be jyned unto

unto me; because I have born unto him, three sonnes: therfore she called his name, Levi. And he conceived again, and bare a son; and she sayd, this time, I will confess Ichovah: therefore, she called his name, Iudah: and she stayed from bearing.

Annotations.

I 6. *I stid up*] that is, went lightly and chearefully on his long journey, being comforted by the vision and oracle of God, received at Bethel. See a much like phrase, in P/sal. 74. 3. *Jouns of the Easf*] that is, the eastern people, in Mesopotamia, which ly eastward from Canaan. So in Job 1. 3, 'The Greek' omitteth the word *jounes*, and translitteth, the *east countries*. From the east God had rayled up Abraham the (man of) righteousness, Ex. 4. 1. 2. Gen. 12. 1, and thither now Iakob his nephew fleeth, there to serve for a wife, Hos. 12. 12, wherein the mysterie of Christ and his Church, was figured: Eph. 5. 32. 2. Cor. 11. 2.

2 Ver. 2. *a well*] at a well in the field, Abrahams servant met with Rebekah Iakobs wife, Gen. 24. 11. 15. So here Iakob meeteth with Rachel his wife. A much like thing befell unto Moses, Exod. 2. 15. 16. 21. And Christ sitting on Iakobs well (in Samaria) preached there of the living waters of his gospel and spirit, which who do drincketh, they shall be in him a wel of water, springing up into everlasting life, Job. 4. 6. 14. & 7. 38. 39. *Lying*] This the Gr. translateth resting. The two works of sheepherds to their flocks, are feeding, and causing them to ly down, or to rest; both which Christ performeth to his people, Song. 1. 6. Ezek. 34. 15. P/sal. 23. 1. 2.

3 Ver. 3. *the ston* with which the vvel was clofed and sealed up, to keep the waters safe and pure; and which the sheepheads must removre to water the sheep. A figure of the Paltors duty, in opening the mysteries of the Scripture, that men may withdraw waters out of the wells of salvation,

Esa 12. 3. The three flocks here mentioned, are by the Hebrew doctors (in *Brisith rabbah* upon this place,) applied to the whole body of the Church, Priests, Levites, and the other Israelites.

Ver. 6. *Is there peace*] that is, welfare & prosperity. This was the manner, in those places, of saluting, or asking of ones welfare; as in Gen. 43. 27. 28. 1. Sam. 15. 5. 6. 2. Sam. 10. 9. The Greek translateth, *is he* in health?

Ver. 7. *is great*] that is, much day yet remayneth; or, it is high day. He exhorteth to use the time, whilst it remayned, for the good of their sheep: & not to take them so soon from their pasture.

Ver. 8. *cannot*] that is, are not able, the stone is so great: or, may not, by right, till all come together. In this latter sense, the vword is used, Gen. 34. 14. & 43. 32. & 44. 26 and other where.

Ver. 9. *she fed them*] or, she was sheepherd. In Greek, *sbe fed her fathers sheep*. It seemeth, men used to employ their daughters in such works, Exo. 2. 16 (wherupon Chritis spouse is compared to a sheepherder, Song. 1. 7. 8.) unlest it were layd upon her through her fathers countyness, as some think.

Ver. 10. *rolled the ston*] either, with the help of the sheepherds; or, by extraordinary strength of his own. This latter, some Rabbines hold, saying, *Iakobs ston* were not strayned (as Prov. 4. 12.) neither did his strength fayle, but as a mighty strong man, he rolled the ston from the wells mouth, &c. and the sheepherds saw it, and wondred all: & were not able to roll away the ston, but Iakob rolled it away himself alone. Pirke R. Eliezer, ch. 36.

Ver. 11. *I stid-up*] that is, with a loud voice wept: the Greek translateth, cried with his voice and wept. It argued his great aff. Elion, & passion of quinde for her lake, as the like was after in Ioseph, Gen. 43. 30. & 45. 2. 14. 15. Such things God letteth down particularly & often, (though they may seem of small moment,) to shew how he is delighted in the actions of his children, whom the world contemneth.

Vet. 13.

13. *Ver. 13. the tidings*] or, the hearing: in H-breue, the hearing; figuratively put for the word (or matter) heard. The Apostles in Greek, sometime will the phrase, as, who hath bleeved our hearing? Rom. 10. 16. that is, our report, preaching, or word preached. Sometime they expilne one an other, with other vwords; as, *the hearing spread abroad*, Mark 1. 28, for which in Luk. 4. 37. is vrrit ten, *he fame (or sound, echo)*.

words or thing, to weet about his journey, and the clynes of it, as is before expilned. For els, it mght seeme straunge unto him, that Iakobs son should come in that poore fort alone: wheras Abrahams servant came richly, with other men accompanying him: Gen. 24. 10. 31. 53.

14. *Ver. 14. my bone*] that is, my kinsman, as the Chaldee explyneth it. The Greek saith, of my bones. See the like phrase, in Judg. 9. 2. 1 Chron. 11. 1. 2. Sam. 19. 12. 13. *of dayes*] that is, a whole moneth: as a yere of dayes. 2 Sam. 14. 28. is a whole yere. See the notes on Gen. 4. 3.

15. *Ver. 15. brother*] that is, kinsman: see Gen. 13. 8. *shouldest thou*? The Greek explyneth it, thou shalt not. See Gen. 18. 17.

16. *V. 16. elder*] Hebr. greater: meaning in age: and to the younger, is the lesser. See Gen. 27. 1. By interpretation, Leah signifieth Labour, or Painful: and Rachel an Ewe or Sire.

17. *V. 17. tender*] as the Greek translateth, infirm, or weak: but the Chaldee translateth faire. Thargum Jerusalemy addeth, that they were tender with weeping & crying, *in form*] that is, in proportion of body, or personage: as the next in countenance or visage is for beauty of colour. Both together make perf. & beauty. The like is sayd of Elizier, Eph. 2. 7. and of Ioseph, Gen. 39. 6. The Hebrew doctors mystically apply this to the Church, the faintness in the congregation of Israel, when it was guilty of sin, the power of uncleanness, as it is sayd, in Song. 4. 7. *Thon art all faire my love, there is no spot in thee*. R. Menachem on Gen. 2. 9.

20. *V. 19. served*] These things are set down to shew Labans churlishnes, and Iakobs

meeknes, poverty, patience, and hard condition in this life; which the Prophet after rehearseth, how Iakob fled into Syria, and Israel served for a wife, and for a wife, kept (sheep;) Hos. 12. 12. For wheras men used of their substance to give dowries, Gen. 34. 12. Ex. 12. 7. Iakob having nothing to give, out of his poverty, (Gen. 31. 10.) giveth his service to his uncle for a wife, which service was hard unto him, Gen. 31. 40. 41. as David, in stead of a dowry, gave 100 fore-skinns of the Philistines, whome he killed with great perill of his owne life; 1. Sam. 18. 12. 13. 15. 27. These things of Iakob, may also (as the former of Abraham and Iseak) be mystically applied to Christ, vvhose spouse and Church, are beautiful, Song 4. 7. Ephes. 5. 25. 27, and hath made him to serve vvhile her sins, & wearied him, with her iniquities, Esa 43. 44. *were in his eyes*] that is, seemed unto him, loved her land, love, suffreth, hop & endureth all things, 1 Cor. 13. 7. much water cannot quench it, neyther can the floods drown it: Song. 8. 7. See Gen. 24. 67.

21. *Ver. 21. are fulfilled*] or, are full, complete: The Chaldee addeth, *the dayes of my service are fulfille* d: meaning the seven yeres covenant, v. 18. Some take it to mean full, in respect of his age: & that he was married at the first, before the 7. yeres were expired. But in Pirke R. Eliezer, chap. 36. is it sayd, *Iakob began to serve for a wife 7. yeres*: after seven yeres he made a banquet, & revoying 7. daies, and had Leah, &c. & added seven daies banquet more, and received Rachel, *goe in unto the chamber*, (as Jude. 15. 1.) that the may be to me as my wyfe. See Gen. 6. 4. The Bride, usally had a privy-chamber (or closet) wherinto she entred at the mariage day, Job 2. 16. Wherupon, among the leuves, the comming together in mariage, is called the *assembling into the privy-chamber*, *Matrimony in treat. of Wives*, ch. 10. 1. S. 1.

22. *V. 22. a banquet*] named in Hebreue of drinking, is noted on Gen. 19. 3. such vve call a Briddale. The Greek translateth it a marriage: hereupon the vword mariage is used

used for a banquet, or feast, in Luk. 14. 8. & to the Syriak there translatchet it.

Ver. 23. *Leah* in Greek, *Leia*. A notable example of perfidie in Laban, so to deal with his own sisters son. And by reason that women at such times were veiled, (as in other like cases may be seen, Gen. 38. 15. 16.) Iakob could not discern the trauad.

Ver. 24. *Zilpah* in Greek *Zelpha*, *bond maid* or, *bondwoman, servant, see Gen. 16. 1.*

V. 25. *the morning*] Every mans works shall be made manifest, for the Day shall declare it. 1. Cor. 3. 13. They that doe evill, know not the light; & the morning is to them, even as the shadow of death, Job. 24. 16. 17. Therfore is this fact observed to be done in the evening, and discovered in the morning.

beguiled me: The Childee sayth, *Iyed unto me*: Then things as they shew the evill mind and carriage of Laban, both in this his fact, and the excuse following: so may they be considered as a chastisement of God upon Iakob, who had *by guile* (though with a better mind) gotten the blessing. Gen. 27. 35. For even the righteous are recompensed in the earth, Prov. 11. 31. and with what measure men mete, it shall be measured to them agayne. Mat. 7. 2. But how great an affliction was this unto Iakob: to be beguiled of his Love, and defyled with an other, whom in respect of her he hated: ver. 30. 31. For love is strong as death, Song. 8. 6.

Ver. 27. *the seven of ihee*] or *the week*, that is, the seven dayes banquet of this Leah, & to confirm the marriage with her; & then we will give thee the other. A week hath the name in Hebrew, of seven dayes; as with us; it is called *seven nights*. And the marriage feast, used to continue seven dayes, as appeareth by Judg. 14. 10. 11. And it is a canon among the lewes, that whoso marrieth a mayd, shall rejoyce with her, dayes not doing any work, but eating, drinking, and making merrie. And so, if he marry a woman not a mayd, 3. dayes. And if he take more wives together he must rejoyce with eve-

ry of them, her convenient time of joy: *Masimony, treat of Wives*, chap. 10. S. 12. 13. Thus Laban provided, that Iakob by voluntary consent to this mariage with Leah, shoulde not be able afterward to put her away. The Ierusalem Chaldee paraphrase, playoly applich this to the *seven dayes* banquet for Leah. And that it cannot be meant of *seven year*, before he shoulde marry Rachel: the birth of their children, and life of Iakob after in the history, doo manifest. Gen. 47. 9. & 41. 46. & 30. 24. *ther shalbe given*] to weet by me; as the Greek translatchet, *I will give*; The Hebreu also may signifieth, *we will give*; that is, 1& my frends. *ther also*] meaning Rachel; ver. 28. So to make him amends, he urgeth upon him, an other mariage incestuous. Which how ever Iakob accepted, and it may be, by the specchiall motion of Gods spirit, (as Samsons mariage with the Philistian woman, was of the Lord Judg. 14. 4.) yet ordinarily the fact cannot be cleared, nor may be imitated. Though in mysterie, the churches of Iewes and Gentiles, may by these two sisters be implied: as the two Testaments were in Abrams wives, Gen. 16. Gal. 4. *serve*] So covetounies of gayn by Iakobs service, made him thus to offer: & Iakob in yielding to this, is a mirror of patience.

Ver. 31. *hated*] not simply but in comparison of Leah; that is, *le loved*, as the former verfe sheweth. So in Deut. 21. 15. also in Mat. 6. 24. and Luk. 14. 26. And herein Leah was chastified of God, for consenting to the syn, with her father. *opened her womb*] that is, made her to bear children; the contrary was in Gen. 20. 18. The Chaldee translatchet, *gave her conception*.

Ver. 32. *Reuben*] that is, *Son of seeing* (or of him that feeleth) meaning her affliction, as the next words doe explaine: *See ye the Son*. So in Piske R. Eliezer, chap. 36. it is sayd; *God saw Leias tribulation, and gave her conception, and consolation to her soul; and she bare a man child of a goodly forme*; & sayd, *see the son, which God hath given me*.

33. Si-

33. Ver. 33. *Simeon*] written in Greek by the Evangelists, *Symeon*, 2. Pet. 1. 1. and *Simon*, Mat. 10. 2. by interpretation *Hearing, or son of hearing*, that Leah was hated.

34. Ver. 34. *he called*] or, (not noting any person,) *hu name was called*: See Gen. 16. 14.

Levi] that is, *joined*: the reason of the name here, was of her husbands joining unto her: after, the *Levites* were joined unto the *Priests* in the ministry and service of God, as Num. 18. 2. 4.

35. Ver. 35. *the time*] or now, to weet again, as the Greek addeth. *conf. β*] that is, openy-praise and celebrate, in sol. mane manner. This here applied to the Lord, is after applied to Iudah himselfe, Gen. 49. 8.

Iudah] or *Iehudah* in Greek, *Iudea*: by interpretation, *A Confessor, or the son of Confession, or of Praise*. Of him, all the sons of Iakob, are called *Iewes*, Ebb. 3. 6. Mat. 27. 37. and he is a true Iew, whose praise is of *do. Rom. 2. 29.* *sayed*] or, *blood filled*, that is, *lost of bearing*, for a while: afterward she had more encrease, Gen. 30. 17. And thus God dispensed his blessings, where least love of man was shewn: which redounded to his further glorie, by Leahs thankfulness.

C H A P. XXX.

1. *Rachel in grief for her barrennes, giveth Bilnah her mayd unto Iakob*, 5. *Bilnah beareth Dan and Naphthali*, 9. *Leah giveth him Zupah her mayd, who beareth Gad and Asher*, 14. *Reuben findeth Mandrakes*, with which Leah hireth her husband of Rachel, 17. *Leah beareth Issachar, Zebulun, and Dinah*, 22. *Rachel beareth Joseph*, 25. *Iakob desirith to depart*, 27. *Laban layeth him, on a new covenant*, 37. *Iakob pouleth, whereby he became rich*.

2. *And Rachel saw, that she did not bear children unto Iakob*; and Rachel envied her sister: and she said unto Iakob, *Give me sonns; or else, I dye*. And Iakobs anger was kindled, against Rachel: and he sayd, *am I in Gods stead, who hath withheld fro*

3. *thee, the fruit of the womb?* And the sayd; Behold my handmayd *Bilnah*, goe in unto her: & she shall bear, upon my knees; and I also, shalbe buiid by her. And she gave unto him, *Bilnah* her handmayd, to wife: and Iakob went in, unto her. And Bilnah conceived, and bare unto Iakob, a son. And Rachel sayd, *God hath judged me*; and hath also heard my voice, and hath given unto me a son: therfore, calde the hisname, *Dan*.

4. *And Bilnah, Rachels handmayd, conceived agayn; and bare, a second son, unto Iakob*. And Rachel said, *wrafflings of God, have I wrastled with my filter*, I have also prevailed: and she called his name, *Naphthali*. And Leah saw, that she had layed f.ō bearing: and she took, *Zilpah* her handmayd; and gave her unto Iakob, to wife. And *Zilpah*, Leahs handmayd, did bear unto Iakob, a son. And Leah sayd; With a troupe: and she called his name, *Gad*.

5. *And Zilpah, Leahs handmayd, did bear unto Iakob, a son*. And Leah sayd; With a troupe: and she called his name, *Leah*.

6. *And Leah sayd; With a troupe: and she called his name, *Leah**. And Bilnah conceived, and bare unto Iakob, a son, *Iacob*. And Rachel said, *wrafflings of God, have I wrastled with my filter*, I have also prevailed: and she called his name, *Isaac*.

7. *And Reuben went, in the dais of wheat harvest*; & found Mandrakes, in the field; and brought them, unto his mother Leah: and Rachel sayd unto Leah; Give me I pray thee, of thy sonns Mandrakes. And the sayd unto her, *is it a smal matter, that thou hast taken my husband; and wouldst thou take, my sonns Mandrakes also?*

8. *And Rachel sayd, therfore he shal lye with thee to night, for thy sonns Mandrakes*. And Iakob came out of the field,

Y

field, in the evening; and Leah went out to meet him; and the sayd, thou shalt come in unto me; for hiring I have hired thee, with my sonns Mandrakes: And he lay with her, that night. And God heard Leah: and she conceived, and bare unto Iacob, the first son. And Leah sayd, God hath given me my hire, for that I gave my handmaid, to my husband: and she called his name, Issachar. And Leah conceived agayn: and she bare the sixt son, unto Iacob. And Leah sayd, God hath endowed me with a good dowrie: now will my husband dwell with me, because I have borne unto him six sonns; and she called his name, Zebulun. And afterward, the bare a daughter: and she called her name, Dinah. And God remembered Rachel: and God heard her, and opened her womb. And she conceived, and bare a son: and sayd, God hath gathered away, my reproch. And hecaled his name, Joseph; saying: Iehovah wil add to me, another son. And it was, when Rachel had borne Joseph: that Iacob sayd unto Laban; Send me away, and let me goe; unto my place, and to my land. Give me my wives and my children, for whom I have served thee, and let me goe: for thou knowest, my service which I have served thee. And Laban sayd unto him; pray thee if I have found grace, in thine eyes: I have learned by experience, that Iehovah hath blessed me, for thy sake. And hee sayd, Expressly name thy wages unto me, and I will give it. And he syd unto him; Thou knowest, how I have served thee: and how thy cattel hath

30 been, with me. For it was little, which thou haddest before me, and it is increased to a multitude; and let ovah hath blessed thee, at my foot: & now, when shal I also do, for my own house? And he sayd, what shal I give unto thee? And Iacob sayd, thou shalt not give unto me any thing; if thou wilt doe me for this thing, I will turn agayn, I will feed thy flock, I will keep them. I wil passe through all thy flock, to day; removing from thence, every lamb speckled and spotted; and every brown lamb, among the sheep; & the spotted & speckled, among the goats: and it shalbe my wages. And my justice shal answer for me, in timo to come; when it shall come for my wages, before thy face: every one that is not speckled and spotted, among the goats, and brown amongst the sheep, that (is) stollen, with me. And Laban sayd, behold; I would, it might be according to thy word. And he removed in that day, the hee-goats that were ring-straked and spotted; & all the shee-goats, that were speckled and spotted; every one that had some white in it, and every brown one, amongst the sheep: and he gave them, into the hand of his sonns. And he set three dayes way, betwixt him self and Iacob: and Iacob, fed the rest of Labans flocks. And Iacob took unto him, the rods of green white poplar, & of nut-tree, and of platane-tree; & pilled in them white strakes, with making bare the white, which was on the rods. And he set, the rods which he had pilled, in the gutters, in the trougues of waters: when the flocks came to drink, before

before the flocks; that they might conceive, when they came to drink. 39 And the flocks conceived, before the rods: and the flocks brought forth, ring-straked, speckled, and spotted ones. And the lambs, Iacob separated; and gave the faces of the cattell, toward the ring-straked, and all the brown, among the cattell of Laban: and he put his own flocks by themselves-alone; and put them not, unto Labans cattell. And it was, whensoever the lustie cattell conceived, then Iacob put the rods before the eyes of the cattell, in the gutters: that they might conceive, among the rods. And when the cattell were feeble, he put them not: so the feeble, were Labans; and the lustie, Iakobs. And the man encreased, most exceedingly: and he had many flocks, & women-servants, and men-servants, and carnels, and asses.

Chaldee expoundeth, *she child of thy bowels*
So all children are called, *the fruit of the womb*, Deut. 7.13. Psl. 117.3. even Christ himself, according to the flesh, Luk. 1.42.

Ver. 3. and she shall] or, that she may bear upon thy knees] meaning, children that might be brought up and nurfed on her knees, as her owne; so Gen. 30.23. Hereupon the callefth *Bilnahs children*, hers: v. 6. *(shebae buidled)* that is, *[shall have children]*, as the Greek translateth. See Gen. 16.2, where the like was spoken by Sarah.

Ver. 4. to wife] or, for a wife. The like is sayd of Agar, who yet was but a seconda-
ry wife, or concubine: see Gen. 16.3. & 22.23. So this *Bilnah* (or *Bilha*, as the Greek writer her,) is called a concubine, Gen. 35.2. The like is to be minded for *Zilpah*, in ver. 9.

Ver. 6. judged] This word, when it respecteth the godly, sometime meaneth *chastisement* & *affliction* for syn, 1. Cor. 11.32. sometime *deliverance* out of their affliction, as 1. Sam. 24.15. 2. Sam. 18.19. Both may be implied here. heard my voice, I received my prayer, saith the Chaldee paraphrase: so in v. 17. and 21. By this it appeareth, that faith and vertues, were mixt together with the infirmities of these holy persons. So after in v. 17.

Dan] that is by interpretation, *Judging*: so named of Gods judging, that is, helping, and delivering her. Afterward his name is applicht to the *Judging*, that should be among his chilidren, Gen. 49.16.

Ver. 8. *Wrestlings of God*] that is, *divine* and *vehement wrestlings*, very great & earnest endeavours both with God in prayer, and by all other meanes that she coulde; *wrestling* is a writhing and turning every way to prevyle by might or flight. The name of God, is added to things for excellencie sake: see Gen. 23.6. The Greek translateth it, *God hath helpon me*, & I have been compared with my sister; the Chaldee addeith, *God hath received my request*; when I supplicated in my prayer, I desired that I might have a son, as my sister, and it is granted me.

Nephthyl] or as the Greek writeth it *Neph-*
thalaim

thalim: Rev. 7.6. by interpretation, *Wrestler*, or son of *My wrestling*.

Ver. 11. *with a troupe*; or, *a troupe is come*: here for it is double a reading, in the Hebrew margin it is written *ba Gad*, *a troupe is come*, which in the text is one word *ba-gad*, that is, *in (or with) a troupe*: so after in ver. 13. *befri*, in (or *wi*) *my bieffnesses*. And so the Greek translath it *In*, or *with*; but the Chaldee turneth it **is come*. Gad signifieth *a troupe*, or *band of men*, and to this interpretation Iakob after dooth allude, Gen. 49.19. How it is the Greek translath it, *with good luck (or fortune)*. Fortunately. And in Arabik, the planet *Jupiter*, is called *Gad*: *Gad* that is, *a troupe or host*; after the Greek, *Luck*, or *fortune*. This word is used in Esa. 65. 11. that prepare a table for the troupe: there the Chaldee translated it *fools*: for it meaneth the *host of heaven*, or *planets*.

Ver. 13. *with my blessednes*; or *In my happynes*: that is, as the Greek explynneth it, *of blessed (or happy) am I*: meaning that this child was born *with her felicite*. The Chaldee translath it, *I have prasif (or commendation)*: *daughters*; that is, as the Greek translath it, *women*: so in Prov. 31. 29. Song. 6. 8. And the Chaldee, *women will praise me*. *call me blessed*! or *count me happy*. This phrase the Virgin Marie useth, Luk. 1. 48. see also Song. 6. 8. After or *Aher*, that is, *Blessed, happy*: or *making blessed*.

Ver. 14. *Mandrakes* [in Hebrew *Dundaim*, which signifieth *Lovely* or *amiable*: the Greek translath them, *apples of Mandragoras*, (or *Mandrake apples*):] the Chaldee also call eth them *Tavochin*, that is *Mandrakes*; which name is boroweth from the Arabik. They were such things as gave a smell, Song. 7.13. Whither they were thole that we now call *Mandrakes*, is uncertain. The name is not found in scripture, but in this history and in Song. 7. 13. there the Chaldee paraphrase calleth it *Balsam*.

Ver. 15. *Is it small*? [the Greek translath, *Is it not enough*? These contentions were not merely carnall, but partly also for de-

fire of Gods ordinary blessing, in propagation and cheify, for the increase of the church, and obteyning the promised seed for salvation.

Ver. 17. heard Leah] the Chaldee sayth, received her prayer: so ver. 6. & 22. Gods providence and goodness is here admirable, that he should regard, & in his book record such things as these: about childish works, & womens contention for their husband: unto which notwithstanding the Lord abafeth himself, (prosing by the heroicall acts of the world,) and preacheth his grace, (in the midst of all human infirmities;) to thole that in faith doe call upon him.

Ver. 18. *Issachar*] The Greek addeth the interpretation, *Issachar*, that is, *Hire*. It is written with the letters *Iissachar*, but by the vowels *Issachar*, one *S*, not pronounced, which is not usual. *Sachar* signifieth *Hire* or *wage*: whereof he had the name. But in that the counteth her son, a reward from God, for giving her mayd to her husband; it seemeth to be her error.

Ver. 20. *endowed*; or *given me a good gift*, as the Greek translath it. *Zebulun* or, as the holy Ghost writeth it in Greek *Zasulon*; that is by interpretation, *Dwelling*.

Ver. 21. *Dinah*; that is *Judgment*; in Greek *Dina*.

Ver. 22. *remembered*; that is, *beheld care, and help*, Re Gen. 8. 1. The Chaldee translath, the remembrance of *Rachel* came before God, and he received her prayer. So in 1 Sam. 1. 19. 20. the Lord remembered *Hannah*. *opened*; that is, as the Chaldee expouneth it, *gave her conception*. So in Gen. 29. 31.

Ver. 23. *gathered*; or *taketh away my reproach*, meaning *her barenesses*: which was a reproach among men, Luk. 1. 25. 1 Sam. 1. 6. Esa. 4. 1.

Ver. 24. *Joseph*; that is, *He will add*, or *Adding*. Sometime he is written *Leboph*, as in Psl. 81. 6. and so it was graven on Aarons Bresplate, Exod. 28. The like is in the writing of other names, as *Jonathan*, 1. Chron. 10. 2. or *Iehonathan*, 1. Sam. 31. 2. *Zoab*, 2. Chron. 24. 1. or *Zeboba*, 2. King. 12. 1. *bind*

and sundry the like, *will add*; or *prayerwife*, *he add to me*. The performance hereof, see in Gen. 35. 17. Hereby her faith appeareth. The Hebrew doctors observe, that *she sayd not other soouns*, for she knew that there shold be but 12. tribes; & *She prayd that the same* [or might be of her, R.] *Menehem* on Gen. 30.

Ver. 25. *to my land* or *countrie*, meaning Canaan, promised to him, Gen. 28. 13. whether by faith he would return, and dwell in it, expecting the blessing of God, as Gen. 16. 3. Heb. 11. 9. So in 1st. 51. 9.

Ver. 27. *grace* or, *avour in thy eyes*: an up-on-creed speech meaning, *tay I pray thee*. See the notes before on Gen. 11. 4. & 13. 9. & 23. 13.

Ver. 28. *Exprely-name*; or, *Nominate plainly*; apponi: The Greek sayth *distinguist*; that is distinctly named.

Ver. 30. *before me*; that is, *before my coming*: so Gen. 31. 3. & 46. 28. *increased*] *Hebr. broken forth*; that is, increased and spread abroad suddenly: so v. t. 43 & Gen. 38. 14. The Greek here translath it, *encreidisti*: *at my foot* has it, since my coming, and by my trav. law. service. So the foot is used to signify laborious service, Deut. 11. 10. and the coming or presence of any; Heb. 3. 5. The Chaldee translath it as before in ver. 37, *for my sake*. *doe* [that is, provide, labour, prepare, &c. for my own familie] which he doth doot not, is written ther an *infel*: 1. Tim. 5. 8. The Greek translath, *make my self an house*.

Ver. 31. *any-thing*; that is, *any certayn wage, or flinted hire*, of Labans gift. He chose rather to depend on Gods providence, *will turn-agayn, will fetu &c.* that is, as the Greek explynneth it, *I will agayn feed thy sheep, and keep them*.

Ver. 32. *removing*; or, *remove thou*; and so the Greek translath, *separate thou*.

it shalbe] meaning, *[uch shoulde] be his wage, namely all that were born to party coloured after that time*. And this choise depended upon Gods blessing: for naturally the cattle would bring forth others like themselves, & so Iakobs part should

be few. But by Gods extraordinary providence, it fell out otherwise; see Gen. 31. 10. 12.

Ver. 33. *my justice*] that is, *a just reward* of my labours from the hand of God, on whom I depend, and just dealing in me, who shalbe seen to keep nothing but my own.

answser for or *testify for* (or *with*) *me*. The contrary is in Eja. 59. 12. *our syuns answer* (or *testify*) *against us*. *Answsering* is for *witnessing* in Exod. 20. 16. *in time to come*] that is, hereafter shortly: the Hebrew phrase is, *in day to morrow*: but *tomorrow*, is often used for *hereafter*, *or time to come*, Exo. 13. 14. Deus. 6. 20. Ios. 4. 6. Mat. 6. 34. *as yesterday*, is for *time past*, Gen. 31. 2. *when it shall come*; for *it shall come*, or, *when thou shalt come* (*to look on my wages*). The Greek translath, *for my wages is before thee*.

Ver. 34. *I would*, it might be *for*, *I wish it*, let it be: for the distinction seemeth to afford his sense. The Greek omitting the former, sayth *only*, *Let it be*. Ver. 36. *way*; that is *journey*: so Gen. 31. 23. & often in the scripture.

Ver. 37. *rod*] *Hebr. rod*: as *tree*; for trees, Gen. 3. 2. *green*; that is, *mayest oppose to dye*; and is not meant of colour. It may also be referred to the rods.

nut tree] in Hebrew *Luz*; some think it to be the *bazel*, others the *almond tree*: the Hebrew and Greek are both general, for any *nut tree*; & the word is not found for a tree, but in this one place. Elsewhere *Luz*, is the citie *Bethel*, so named as seemeth of *nut-tree* growing there, Gen. 28. 19, as elsewhere *Iericho*, is called the *city of palm trees*, z. Chron. 28. 15. *plaine tree*] or, *playn-tree*: thus both the Greek and Chaldee doo interpret the Hebrew name *garnon*: some think it to be the *chebustree*. It was a fayr tree, as appeareth by Ezech. 31. 8.

Ver. 38. *conceive*] *Hebr. be in heat*: whereby conception or engendering is meant, as the Greek plainly translath. And these things Iakob did by the oracle of God, as appeareth by Gen. 31. 9. 10. 11. 12. by reason wherof, it was no more unlawfull

for him to doo thus, then for his children to rob the Egyptians. Exod. 12. 31. 36. It was in recompence of his soile labours, Gen. 31. 38. 40. and had not God provideth this way for his recompence, Laban would have sent Isacob away empty, Gen. 31. 42.

Ver. 39. ring straked] with a round strake, or ring about their legs, as if they were tied about. The Greek sayth white : so in Gen. 31. 8.

Ver. 40. the lambs] which were so spotted and particoloured, ver. 39.

Gave] that is, set, or turned the faces of the sheep towards them, that by seeing them, they might conceive the like : as they did before, by seeing the pilled rods in the troughs.

Ver. 41. affluit for strong. The Hebrew word signifieth bound together ; which may be understood both of their bodies wel-let & inseparableness, and of their confining together the male and female for engendering. Which was at the beginning of the yere, and therfore the Chaldee translatheth it, the forward or firstborn.)

Ver. 42. seble] or latward, as the Chaldee also translatheth it, or engendered late. As it hath the signification of covering : and it may be understood, when they were thick covered with wool, as towards the end of summer, when they are not so strong for generation.

Ver. 43. entresed] Hebr. brake forth: as v. 30. Gen. 28. 14. The Greek here translatheth it, waxed rich, exceedingly] or vehemently : doubling the word to inflinge the lease, as in Gen. 7. 19. Thus even in outward blessings, God kept his promise to Isacob, Gen. 28. 15. and delivered him from covetous Labans injuries Gen. 31. 7. 42. enriched him with his substance, Gen. 31. 9. as elsewhere the Lord promiseth, that his people shall rob those that robbed them, and paule those that spoiled them : Exod. 39. 10. Of the things in this chap. & other the like, the Hebrew doctors give this commendation. Marvelous mysteries are in the histories of the holy law, that none is able to tell the praise

of the excellency thereof, and of the hid things of solemnes ever then, when histories are found in the Law, which may be thought unprofitable & unprofitable. And when we read in the law, we blesse God for the histories, by which he hath pleased eternall life amongst us, as by the ten Commandements, (Exo. 20.) For when a man removeth the veil of blindness from off his face, he shal find in that work, a mountaine of spices & of frankincense: neyther hath the eye seen, & God, besides these, Eze. 64. 4.) R. Menachem, on Gen. 30.

CHAP. XXXI.

1. Laban & his sonnes, envy Isacob's proffesstie. 3. God biddeth him return into Canaan. 4. He acquainteth his wives herewith, complainynge of their fathers hard dealing. 10. They agree to goe with him. 17. So they all flee secretly. 19. Rachel stealeth her fathers images. 22. Laban pursueth after him. 26. and complaineth of the wrong; 33. and searcheth for his images; 34. but Rachel in partie hideth them. 36. Isacob chideith with Laban for abusing, and hard usage of him. 43. Laban would make a covenant, 45. which Isacob affenteth unto, and it is confirmed by a signe, in oath, and a banquet; 45. so they part in peace.

1. And he heard, the words of Labans sonnes, saying; Isacob hath taken all that was our fathers: and of that which was our fathers, hath he made all this glorie. And Isacob saw, the face of Laban; and beheld it was not with him, as in former dayes. 3. And Iehovah sayd, unto Isacob; Return, unto the land of thy fathers, & to thy kinred : & I will be with thee. 4. And Isacob sent, and called Rachel & Leah : to the feild, unto his flock. 5. And he sayd unto them, I see your fathers face, that it is not toward me, as in former dayes: and the God of my father, hath been with me. And yee know; that withall my able power, I

have

7. have served your father. And your father hath deceived me, and changeth my wages, ten times: but God hath not given him, to doe me evill. 8. If he sayd thus, The speckled shalbe thy wages : then bare all the cattell, speckled: & if he sayd thus, the ring-straked shalbe thy wages; then bare al the cattell, ring-straked. And God, hath taken away the cattell of your father, & given them to me. And it was, in the time that the cattel conceived; that I lifted up my eyes, and saw in a dream: and behold the hee-goats which leaped-up on the cattel, were ringstraked, ipeckled & gristed. 11. And the Angel of God said unto me in a dream; Isacob : and I sayd, Loe here I am. And he sayd, Lift up now thine eyes, and see, all the hee-goats, that leap up on the cattel; are ringstraked, speckled and gristed: for I have seen, all that Laban doeth unto thee. I am the God of Beth-el, where thou anoyntedst the pillar, where thou vowedst unto me, a vow: now, arise goe out from this land, and return unto the land of thy kindred. And Rachel and Leah answere, and sayd unto him; Is there yet for us, any portion or inheritance, in our fathers house? Are we not counted of him, strangers? for he hath sold us: and eating he hath eaten-up also, our money. For all the riches, which God hath taken-away frō our father; that belongeth to us, and to our sonnes: and now, all that God hath sayd unto thee, doe thou. And Isacob arose; and took-up his sonnes, & his wifes, upon camels. And he led-away all his cattel, and all his substance which he had

gathered; the cattell of his getting, which he had gathered in Padan Aram: for to come unto Isaak his father, in the land of Canaan. And Laban was gone to shear his sheep: and Rachel had stollen the Teraphims, that were her fathers. And Isacob staled frō the hart of Laban the Syrian; in that he told him not, that he fled. And he fled himself, & all that he had; & he rose up, & passed over the river: & let his face, toward mount Gilead. And it was told Laban, in the third day, that Isacob was fled. And hee took his brethren with him, and followed after him, seven dayes way: & overtooke him, in mount Gilead. And God came to Laban the Syrian, in a dream by night: and he sayd unto him; Take thou heed, lest thou speak with Isacob, from good to bad. And Laban overtooke Isacob: and Isacob, had pitched his tent in the mount; & Laban pitched with his brethren, in mount Gilead. And Laban sayd, to Isacob; what haft thou done, that thou haft stollen-away frō my hart: & haft led-away my daughters, as captives with the sword? Wherefore didst thou flee secretly, & steal-away from me: and didst not tell me? that I might have sent thee away, with mirth and with songs, with timbrel and with harp. And haft not suffered me, to kisse my sonnes, & my daughters: now, thou haft done foolishly in so doing. It is in the power of my hand, to doe you evill: but the God of your father, sayd unto me yester-night, saying; Take thou heed, that thou speake not with Isacob frō good to bad. And now, going thou wouldest be

be gone; because longing thou long-
edst after thy fathers house: wherfore
31 haft thou stollen my Gods? And Ia-
kob answere, and sayd to Laban: be-
cause I feared; for I said, let thou take-
32 by-force thy daughters frō me. With
whom thou shalt finde thy gods, let
him not live: before our brethren, dis-
cern thou what st thine with me, and
take it to thee: and Iakob knew not,
33 that Rachel had stollen them. And
Laban entred into the tent of Iakob,
& into the tent of Leah, and into the
tent of the two handmayds, and he
found them not: & he went out from
the tent of Leah, and entred into the
tent of Rachel. And Rachel had taken
34 the Teraphims, and put them in the
camels furniture, & lade upon them:
and Laban felte all the tent, and found
them not. And he sayd to her father,
Let it not be displeasing in the eyes
of my Lord, that I cannot rise up be-
fore thee, for the custome of women
is upon me: and he searched, & found
35 not the Teraphims. And Iakob was
wroth, & chode with Laban: and Ia-
kob answere, and sayd to Laban; what
is my trespass, what is my sin, that
thou hast hotly pursued after me?
36 Whereas thou hast felte all my stuffe,
what hast thou found of all the stuffe
of thy house? set it here, before my
brethren & thy brethren: & let them
debate, between us two. This twenty
37 yeres have I beene with thee; thy ewes
& thy shee-goats have not calf their-
yong: and the rams of thy flocke, I
have not eaten. The toro, I brought
38 not unto thee; I made it good; of my
hand, didst thou require it: the stollen
by thee, or stollen by night. I was in

the day, the heat did consume me, &
41 edd after thy fathers house: wherfore
haft thou stollen my Gods? And Ia-
kob answere, and sayd to Laban: be-
cause I feared; for I said, let thou take-
32 by-force thy daughters frō me. With
whom thou shalt finde thy gods, let
him not live: before our brethren, dis-
cern thou what st thine with me, and
take it to thee: and Iakob knew not,
33 that Rachel had stollen them. And
Laban entred into the tent of Iakob,
& into the tent of Leah, and into the
tent of the two handmayds, and he
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is upon me: and he searched, & found
35 not the Teraphims. And Iakob was
wroth, & chode with Laban: and Ia-
kob answere, and sayd to Laban; what
is my trespass, what is my sin, that
thou hast hotly pursued after me?
36 Whereas thou hast felte all my stuffe,
what hast thou found of all the stuffe
of thy house? set it here, before my
brethren & thy brethren: & let them
debate, between us two. This twenty
37 yeres have I beene with thee; thy ewes
& thy shee-goats have not calf their-
yong: and the rams of thy flocke, I
have not eaten. The toro, I brought
38 not unto thee; I made it good; of my
hand, didst thou require it: the stollen
by thee, or stollen by night. I was in

which I have cast, between me and
52 thee. This heap be witness, and the
piller be witness; that I, will not pass
over this heap unto thee; and that
thou, shal not pass over this heap,
53 and this piller unto me, for evill. The
God of Abraham, and the God of
Nachor, they judge between us; the
God of their father: and Iakob sware,
54 by the Fear of his father Isaak. And
Iakob slew a slaughter (of beasts,) in
the mount; and called his brethren,
to eat bread: and they did eat bread
and taried-all-night in the mount.
55 And Laban rose early in the morning,
and kysed his sonns and his daugh-
ters, and blessed them: and Laban
went, and returned, unto his place.

Annotations.

I **H**E that is, as the Greek expresteth,
Iakob heard, made all the glo-
rie; that is, (as the Chaldee expoun-
det it) got all the riches; for, therupon
glorie ariseth, as riches & glorie are joyned
together, in Prov. 3. 16. & 8. 18. Eccles. 6. 2.
Glorie (or Honour) hath the name of weighty-
nes, (as Paul mentioneth the weight of
glorie, 2. Cor. 4. 17.) and Abraham was layd
to be weighty, when he was rich, Gen. 13. 2.
And in Esa. 61. 6. glorie, is in Greek, transla-
ted riches.

2 Ver. 2 face] or countenance, wherin favour
or displeasure is easily discerned: the Chaldee sayth, the look of his face.
as in former days: i. or, as in time past: the
Hebrue phrase is, as yesterday, & the day
before: which two dayes past, are used for
all times before: yester as to day, is for the time
present, P/d. 95. 7. and to morrow for all time
to come, Gen. 30. 33. So after here in ver. 5.
Exod. 4. 10. & 5. 7. 14. & often in the scrip-
ture.

3 Ver. 3. of thy fathers] the land of Canaan,
given by promise to Abraham and to I-

sak, Gen. 13. 15. &c 26. 3. be with
thee] that is, do the good, Gen. 32. 9. the
Chaldee translater, my word shall be for thy
help. See Gen. 28. 15.

4 Ver. 4. unto h[is] flock] the Greek expounds
it, where the flock were.

5 Ver. 5. with me] to bid me depart, verf.
13. or, as the Chaldee explaineith it, his
word beth bene my help.

7 Ver. 7. ten times] in his six yeres service;
ten here may be put for many times; so in
Job. 19. 3. given that is suffred,
see Gen. 20. 6.

9 Ver. 9. God hath] so it was not by Ia-
kobs swerd, as his brethren unjustly ca-
lumniated him, verf. 1. neyther used he
that art of putting rods into the troughes
(Gen. 30. 37) but by Gods direction.

10 Ver. 10. a dream] sent of God, as Gen.
28. 12. bee-goats] and ramms, as the
Greek expressly addeth. By this he was
taught, that the generation of the cattel
in that manner, was by the instinct of
God; for to enrich Iakob.

grifed] or hayl-spotted, that is, having many white
spots like hayl-stones, for so the Hebrue
and Chaldee words import. The Greek
expounds it, spinked with ashes. It may
be also to signifie, that this was Gods
work, as the hayl falleth frō heaven,
Such was the colour of certayne horses,
that Zecharie saw in a vision, Zech. 6. 3.

11 Ver. 11. Angel] called in verf. 13. the
God of Bethel: that is Christ. So after, Gen.
48. 16. The Hebrue doctors also name
this Angel, Michael! Pirkei. R. Eliez. 2. 36.

12 Ver. 12. he goats] the Greek call an ad-
deth, and ramms. cattell] or flock,
which the Greek translater sheep & oats,
the Hebrue comprehendeth both, as Le-
vit. 1. 10.

13 Ver. 13. the God] Hebr. El Bet-el, that
is, the God of the house of God: which the
Chaldee expoundeth thus, the God which
appeared unto thee in Betel: the Greek, thy
God, which appeared unto thee in Gods place.
God here manifesteth haic he accepted
the service which Iakob did in confe-
trating Bethel, Gen. 28. 18. 19. 22. & was
mindfull

mindfull of his promises: he made, v. 15.
kindred] or *nativity*, *generation*, as the Greek translatheth; adding more over, *and* *the wife with thee*, as was in ver. 3.
14. Ver. 14. *sojourner*] or, *to sojourn*: these words may imply, both that they had no hope of *beuefis* from their father; & that they had no mind any longer to continue with him, but to depart. Compare 1. King. 12. 16, and the law, in Gen. 2. 24. *Laban* is set forth in this historie, as a picture of a man covetous, envious, injurious, unthankfull, and unnatural; besides his idolatrie and hypocritie. By such a misfortune, is Iakobs faith and patience exercised 20. years.

15. Ver. 15. *of him*] or *to him*: meaning that he had dealt with them as strangers, rather than as children. *fold us* for 14. years service by the our husband.

eating [he hath eaten] that is, *quite eaten up*, and consumed: or *greedily eaten*. Or questionweise, *should he eat* that is, *consume* *us quite*? for by often changing Iakobs wages, he sought to have enriched himself, with the extreme poverty of his daughters. *money* [Hebr. silver]: Vled here generally for the price, which he had turned to his own profit: or figuratively, the *meats* and *comodities* bought with such *money*, as was due to them for their husband service; besides their own portions.

16. Ver. 16. *riches*] the Greek *addeth*, and *glorie*, as ver. 1.

18. Ver. 18. *substance* or *gathered goods*: see Gen. 12. 5. Thus also Iakobs children went with all their goods out of Egypt: Exo. 10. 26. *Padan Aram* that is, as the Greek hath it, *Mesopotamia*.

19. Ver. 19. *Teraphim*: the Greek here translatheth them, *Idols*; the Chaldee, *Images*: Laban calleth them *his Gods*, ver. 30, and that they were *images* or representations used in divine worship; other scriptures also do confirm, Judg. 17. 5. & 18. 14. 17. 20. Ho. 3. 4, and it seemeth that Idolaters consulted with their Gods by them, and had oracles, Ezek. 21. 21. Zeb. 10. 2, ther-

fore the Chaldee and Greek in Ho. 3. 4, translitte. *Idolatry*, or *manfisters*, to weet, of riddell things. They were greatly displeasing to the true God, 1. Sam. 15. 23. Other fore were by the goyle, rooted out, 2. King. 23. 21. Sometime the Greek yonken kept the original name *Therapeuin*, Judg. 17, and of it, the he then Greeks stamed the word *Therapeuen*, for to signifie the service or wo^{rship} of their gods, and using to consult with such, for recove y^e of their health, (as Ahazjash did wⁱ h Belzebul, 2. King. 1. 2.) they applied the Greek word *Therapeuin*, for to heal or cure dilesses. An ancient Rabine layth, what were those *Teraphims*? They killed a man that was a *fisilson* (son), and took off his head, and fainted it with salt and with oil, and wrote up on a plate of gold, the name of an *unclean spirit*, and put it under the tongue thereof, and set it up on a wall, and lighted candles before it, and bowed themselves down unto it, and it spake unto them: as it is written, (in Zach. 10. 2.) the *Teraphims* have *spoken vanishe*. *Piskei R. Eliezer* ch. 36. It is more likely, they were Images in the shpe of men; as may be gathered by 1. Sam. 19. 13. 16.

20. Ver. 20. *stale from the hart* that is, stale (or conveyed away himself) without the knowledge or consent of *Laban*. For the eare is the seat of knowledge and understanding, Ecccl. 7. 25. Prov. 7. 7. So the Greek here for *stale*, translathet *hid*: and the Chaldee sayth, *Iakob concealed it from Laban*. The word *from*, is here to be understood, as afterward in ver. 26. & 27. where this speech is opened: and sometime the scripture itself supplieth this and the like wants; as in 2. Chron. 6. 33. *hear thou from the heaven*: wher the same speech being written in 1. King. 8. 43. the word *from*, is wanting. Otherwise, to *stale the hart*, meaneth privily to draw the hart and affection unto one, as in 2. Sam. 5. 5. Or, if here we fo read it, *stale the hart of La'as*, the meaning is, he carried away, and deceived him of that which his hart did expect and affect, namely more wealth by Iakobs service &c. And so it is a Syriak phrase, not much differing

differing from that in 2. Cor. 11. 16. *Itaugh you with guile*, where the Syriak translatheth *stale you with guile*. And *stealing* is used for carrying away, Job. 21. 18.

21. Ver. 21. *the river Euphrates* (as the Chaldee explains it,) which was between Chaldea and Canaan: 1of. 24. 1. 3.

set his face] that is, his affections and actions, without declining to any other way. Therfore the Greek translatheth *homosfer*, which signifieth an *even* (*violent*) running thitherward. The like phrase is in ver. 10. 5. Luke 9. 51. 53. *Gilead*] in Greek, *Gelad*: it was a goodly mountayn adjoining next to Lebasone beneath which mount, was a fertile country called alio the *land of Gilead*: 1es. 22. 6. Destr. 3. 1. They were stored with *balm*, *myrrh*, and other spiceries, Gen. 37. 25. Jer. 4. 22. were very good for feeding of cattle, and were afterwards taken from the Amorites, and given partly to the sonnes of Ruben, and Gad, and partly to the sonns of Manasseh for inheritance: Song. 4. 1. Num. 32. 1. 39. Jer. 10. 19. Destr. 12. 13. 15. 16. There was also a man of this name, son of Iakobs posterity Num. 26. 29.

22. Ver. 22. *the third day*] his flock being 3. dayes journey from Iakobs, Gen. 30. 36. 23. Ver. 23. *brethren*] that is, *kinfolk*: see Gen. 13. 8. *way*] that is, *journey*: to Gen. 30. 36. Laban pursueth Iakob gone out from his servitude: so Pharaoh pursueth his children, for the like cause, Exod. 14. 5. --- 9.

24. Ver. 24. *God cam*:] the Chaldee sayth, *word came from the face of God*. Compare Gen. 10. 3. *Take thou heed* or. *Keep thyself*, as the Greek translatheth. It was a rebuke unto Laban: ver. 42. *from good to bad*] the Greek layth only, that thou speak *not bad words*. The Hebrue phrase seemeth to mean, *either good or bad*; as in the like, Gen. 14. 13; and also in this very phrase, 1. Sam. 19. 19. And to speak *neither good nor bad*, is meant respectively to that end for which Laban pursued him; as to carry Iakob back againe into his servitude. So after in verse 29.

25. This was the lords hook id Labans noſtills, to carry him back the same way he came, as in ver. 15. & Bja. 37. 29. 26. Ver. 26. *from my hart*] secretly, and unawares to me: the Chaldee saith, concealed it from me: as ver. 20. *captives*] or *prisoners*. But they went voluntary, ver. 16, and belonged to Iakob, rather then to Laban, Gen. 24.

27. Ver. 27. *secretly see*] *Heb. keep thee secret in stowing*, from *me*: this openeth the former speech of stealing away from his hart. The Chaldee here againe translatheth, *didst conceal it from me*. *timid*] or *turbet*, is Hebr. named *Toph*, of the sound which it maketh, when it is beaten upon with the hand: It was an instrument of joy, Bja. 24. 8. used by Iakobs daughters when they went out of the Egyptians service: Exod. 15. 10, which Laban here speaketh of, though it may be he meant no such thing.

28. Ver. 28. *to kiss*] and so to bid farewell, For *kissing* was used both at the meeting, and at the parting of friends, Ex. 4. 27. Gen. 19. 21. & 31. 15. Ruth. 1. 14.

29. Ver. 29. *it was*] or *it was* but the Greek translathet it of the time present, *And now my hand is able*. A vayn boast, like Pilates, Job. 19. 10. 11.

30. Ver. 30. *going &c.*] that is, *thou wouldst needs be gone*. *longing*] that is, thou greatly longest, or desired. *my gods*] that is, *Teraphim*, ver. 19 images by which he worshiped God. For so figuratively the Scripture useth to call those things *Gods*, which represent God and his presence unto men: as Exod. 32. 4. 1. King. 14. 28. And the word *Gods* is spoken of one image, Exod. 32. 8, and is the same that *God*, Neh. 9. 18. So *Teraphim*, though a word of the plurall number, yet is used also for one *Image*, 1. Sam. 19. 13. 16. The Chaldee here translatheth it, *my fear*, that is, *my God whom I fear*, as in ver. 13. This complaity of Laban, that his Gods were fallen, sheweth the vanity of such Idolatry, Jer. 10. 5. Ex. 23. 17. & 18. 24. *God* also did execution upon the gods

32 gods of Egypt, when Iakobs sons departed thence; Num. 33. 4. Ex. 13. 12. &c threatening the like after, Jer. 43. 12. 13. Esa. 19. 1.

33 Ver. 31. not live] a severe judgment; uttered-unawares, for he knew not that Rachel had stolen them: yet the Hebrew doctors note, that Jakob sayd, who so ever hath broken the Teraphims, he shall die before his time, and that which commeth out of the mouth of a just man, is as if it came out of the mouth of an Angel. & Rachel travelled in child-birth, & dyed, Gen. 35. 16. 18. Parker R. Euseb. 36.

Ver. 34 furniture] or saddle: the Greek word also meaneth such a stiffe as the camel was loaded with. — [file] that is, searched; Sol. v. 37.

35 Ver. 35. displeasing] or wrathfull, grievous: see Gen. 4. 5. The Greek translateth, take it not ill (or grievously.) — my lord] so in words she honoured her father, as Sarah with like title, did her husband; see Gen. 18. 12. — rise up] to doe thee honour; in gesture, as Lev. 9. 32.

custom] Hebr. way of women, meaning her natural disfals, such as women used to put apart for; Lev. 15. 19.

36 Ver. 36. trespass] or distroy-iniquitie, the Greek translateth it injuries, or unrighteous-deed: and it is in degree greater than sin; as Job 34. 37, he addeth trespass to his sin.

Ver. 37. debate] or dispute, argue and discuss the thing and consequently judge, and lay the blame where it is due.

38 Ver. 38. not eaten] as is the manner of evil sheepheards, Ezek. 34. 3. &c.

39 Ver. 39. The tow] to weet wild beasts, as the Greek explaineth it.

I made it good] or, I payed for it; as the Greek translateth. The Hebrew word signifieth to expiate, or satisfie-as-for-sin, as if he should say, I put away the sin by satisfaction: so spoken, because Laban imputed it to Iakob for a fault, though in deed it was not. — thou require] which he could not doe without iuris: for God law sheweth that that which is torn of beasts, should not be made good by him that kept it, Enoch. 10. 13.

40 Ver. 40. consume] or, eat: The Greek

translateth, burnt with heat. — fled] The Greek sayth, departed. Care of his flock, kept his eyes that they could not sleep.

The drie of good sheepards, is hereby signified, Luk. 1. 8: Heb. 13. 17. the contrary is in the evill, Eze. 5. 6. 10. This relation setteth forth Iakobs miserie while he dwelt in Syria, and kept sheep; not only once noted by the Prophet, Hof. 12. 12. but continually remembered unto God by Iakobs children, who bringing their first fruits, did every one confess, A Syrienne dy to perish, was my father; Deut. 16. 5.

41 Ver. 42. the fear] or Dread that is, the God whom Iakob feared, is added after in v. 3. So the Chaldee expresse: he is he whom Iakob feared. So Iakob himselfe explaineth it, Gen. 32. 9. & in P. 76. 12. God is absolutely called the Fear, as unto whom al fear & dread is due, Esa. 8. 12. 13. — with me] or forme, and on my side: see the like [speech in Psl. 124. 1. 2. &c. hands] Hebr. palms: a part being put for the whole. Though hereby secret and unknown labour, may be implied. — [see] This word the Greek also addeth, the sense requiring it. The holy Ghost often supplyeth the want of such words, as, I believed not the words. 1. King. 10. 7. that is, their words, 2. Chron. 6. 6. And, to provoke, 2. King. 21. 6. that is, to provoke thee, 2. Chron. 33. 6. So, the heel, Pf. 41. 10. is translated, his heel, Job. 13. 18. And by the Evangelists, into the garner, Mat. 3. 13. that is, into his garner, Luk. 8. 17. and sundry like. See before, Gen. 2. 19.

42 Ver. 43. and is my daughter] that is, and as for my daughters, what shall I doe to them? The pawles in the Hebrew, yeeld this sense: but the Greek referrer it to the former; it is mine and my daughters.

43 Ver. 44. therefore] Hebr. and now; which the Greek also translateth, Now therefore. The Hebrew sometime useth one of these for an other: as, and he called, 2. Sam. 5. 3. whichan other Prophet saith; thinfre they called: 1. Chron. 11. 7.

44 Ver. 45. a pillar] a monument of the covenant, which Iakob contented to make. Ver. 46. did eat] after the covenant had been

been made, v. 54.

47 Ver. 47. regas budutha] these are Syriak words, signifying, The heap of witness, as the Greek curseth them. So Laban named it in his own language. Gal. 6. 12. This is Hebrew, and signifieth also, The heap of witness, as the Greek translateth it. So Iakob named it in his holy language: & thus the children of them both, by the name, might remember the league here made. And hereupon it seemeth the mount and country adjoyning was called Gilead, or Gilead.

48 V. 48: heap] Hebrue Gal, a witnes; in Hebr. Ed: which together make Galed. V. 49. Mispah] that is by interpretation, a Watch-tower, or place of Espying. The place had these names figuratively as, being a sign of Gods witness to, and watch over the covenant now made. — watch] or epie: sheweth a reaon of the former name. — hid] that is, absent, out of the sight one of another. The Greek translateth, because we depart one from another.

49 V. 50. If thou shal] we may understand, Swearing, or, Wishing a curse to thy selfe, if &c. Or, That thou shal not. See the notes on Gen. 14. 38. & 14. 23. — is] or be witness; and consequently a punisher of the evil. For the men that were present, were not meet-witnesses, because they were kinfolks: v. 23.

50 V. 52. that I will not] this manner of speaking is carnal, and deliberate; as is meet in-making covenants. It may also be properly interpreted, If I, to weet, shall passe over this place, I will not passe over to thee for evill: and, if thou, to weet, shall passe over, &c. But if in Hebr. is sometime used for That; and so to the Greek, Act. 26. 23. unto thee] meaning, for evill; as in the latter branch is expressed.

51 V. 53. God] or Gods, their father] that was Tharab, and he served strange gods, 1. S. 14. 2. So Laban worshipped by idols. — the fear] that is the God feared: as v. 42. So Iakob swore by the true God only; as is commanded, Deut. 6. 13.

52 V. 54. slew a slaughter] for a feast; and so

they used at making of covenants, Gen. 16. 30. Usually the word is applied to laying of sacrifices; but the general meaning, seemeth most proper here. So in 1. Kings 1. 9. Num. 22. 40. bread] this word is often used generally for all food: (see Gen. 21. 14.) and sometime for flesh: Lev. 3. 11. & 21. 6. Num. 28. 2.

V. 55. blessed them] Thus God over-ruled Labans cruel mind, as he turned Baalaems curse into a blessing, Deut. 28. 5.

CHAP. XXXII.

1. Jakob meeteth an host of Angels. 3. Hee sendeth a message to Esau. 6. Hearing of Esau comming, he is afraid, & prayeth for deliverance. 13. He sendeth a present to Esau. 24. He wrestleth with an Angel, and will have a blessing of him. 28. Thereupon his name is called Israel; 30. the place is called Peniel. 31. and Iakob bateeth.

1 Ad Iakob, went on his way: and the Angels of God, met him. 2 And Iakob sayd, when he saw them; This is Gods host: and hee called the name of that place, Machanaim.

3 AND IAKOB SENT messengers, before him; to Esau, his brother: unto the land of Seir, the field of Edom. And he comanded them, saying; Thus shall ye say, to my lord, to Esau: thus sayth thy servant Iakob; I have sojourned with Laban; and tarried, until now. And I have, oxen & asses, flocks, and men-servants and women-servants: and I have sent, to tell my lord; to find grace in thine eyes. And the messengers returned, unto Iakob, saying: we came to thy brother, to Esau; & also he is coming to meet thee, & four hundred men with him. And Iakob feared greatly, and was distressed: & hee divided

the people that was with him; and the flocks, and the herds, and the camels, into two companies. And he sayd, if Esau come to the one companie, & smite it: yet the companie that is left, shall escape. And Iakob sayd: O God, of my father Abraham; and God, of my father Isaak: Iehovah, that saydst unto me, Return unto thy land, and to thy kindred, and I will doe thee good. I am less: than all the mercies, & then all the truth, which thou hast done unto thy servant: for with my staff, I passed over this Iordan; & now I am become, two companies. Deliver me I pray thee, from the hand of my brother, from the hand of Esau: for I, fear him; lest he will come and smite me; the mother with the sons. And thou saydst, doing-good I will doe thee good: and will put thy feed, as the sand of the sea; which shall not be numbered, for multitude. And he lodged there, the same night: and took of that which came into his hand, a present, for Esau his brother. Two hundred the goats, and twenty hee-goats: two hundred ewes, and twenty rams. Thirty milch camels, and their yong-ones: forty shee-bullocks, and ten hee-bullocks, twenty hee-ases, and ten hee-ale-cots. And he gave them, into the hand of his servants; every herd by it selfe alone: and layd unto his servants, passe over before me, and put a space, between herd and herd. And he commanded the first, saying: when Esau my bro: he shall meet thee, and shall k: thee saying, whose art thou, and whither goest thou; and whose are these before thee? Then thou shalt

say, (they be) thy servant Iakobs; it is a present sent, to my lord, to Esau: & behold he also, is behind us. And he commanded also the second, & the third, & all that went after the herds, saying: according to this speech, shall ye speak unto Esau: when you finde him. And ye shall say also, Behold thy servant Iakob, & behind us: for he sayd, I will appease his face, with the present that goeth before me; & afterward, I wil see his face; peradventure, he will accept my face. And the present passed-over, before his face: and himself, lodged that night, in the company. And he rose up that night, and took his two wifes, and his two handmaids; and his eleven children: and he passed over the foord Iabbok. And he took the, & caused the to passe over the brook; and caused to passe over, that which he had. And Iakob was left, himself alone: and there wrestled a man with him, till the rising-up of the morning. And he saw, that he prevailed not against him; and he touched the hollow of his thigh: and the hollow of Iakobs thigh was out-of-joynt, as he wrestled with him. And he sayd let me goe; for the morning rised-up: and he sayd, I wil not let thee goe, except thou blesse me. And he sayd, unto him, what is thy name? and he sayd, Iakob. And he sayd, thy name, shall not be called any more, Iakob; but Israel: for as-a-prince-hast thou power with God, and with men, and hast prevailed. And Iakob asked, & sayd, Tell me I pray thee thy name; and he sayd, wherfore is it, that thou askest for my name? And he blessed him,

him, there. And Iakob called the name of the place, Peniel: for I have seen God, face to face; and my soule, is delivered. And the Sun arose into him, as he passed over Penuel: and he haled, upon his thigh. Therefore, the sons of Israel eat not, of the finew that shrank, which is upon the hollow of the thigh; unto this day: because he touched, the hollow of Iakobs thigh; in the finew, that shrank.

Annotations.

Angels] by interpretation Messengers, and so the word is used in the 3. v. but these were heavenly spirits, of whom see the notes on Gen. 16.7. By this vision, God confirmed Iakobs faith in him, who commandeth his Angels to keep his people in all their ways. *Psal. vi. 11.* or camp, armie; as in waris: for Angels are heavenly soldiers. *Luk. ii. 13.* horses and charrets of fire. *2.King. 6. 17.* fighting for Gods people, against their enemies. *Dan. 10. 20.* Of them there are thousand thousands, and ten thousand times ten thousand. *Dan. 7. 10.* and they are all sent forth, to minister for them who shalbe heyes of salvation. *Heb. 1. 14.* & they pitch a camp about them that fear God. *Pf. 34.8.* The heathens reckened the knowledg hereof, though corruptly; for the Greek Poet saith, there be thrise ten thousands of the immortall (Angels) of God, her upon the earth, keepers of mortal men, and observers of their works both just and unjust; they are clad with the aier, and goe abroad all over the earth. *Hecat. Oper. & Dies. l. 1.* *Machabanim*) that is, two hosts (or camps): either because the Angels appeared in two companies, for Iakob to goe between them: or because there was one camp of Angels, and one of Iakobs family. About this place there was a citie afterwards calle *Machaera*, inhabited by the Preists of God. *Io. 21. 32.* This also hath a spirituall application to the Church of God; in

Song. 6. 13.
V.3. AND IAAKOB] Here beginneth the eight section, or the law, called of the first word *Peniel*, that is, And he sent. But it is not distinguished with great letters as usually they are. See Gen 6.9 messengers] the same word which before was translated Angels, v.1. *Siria*] a mountain land possessed before by the Chorims. Gen. 14. 6. but Esau with his children destroyed them, and dwelt in their field. *Deut. 2. 22.* Thither was Esau gone from the face of his brother Iakob. See Gen. 36. 6.7. field] that is, as the Gr. translitteth it, country of Edom, that is, Esau. See Gen. 14. 7. & 15. 30.

Ver. 4. my Lord] by his title Iakob honored and submitted to him as to his elder brother, Gen. 4.7. 1. Pet. 3.8. For Iakobs superiority foreseen in Gen. 27.29. the time was not yet come, that it should be fulfilled. So David carried himselfe to Saul: 1. Sam. 24. 7.9. &c.

V.5. Oxen] Hebr. Ox, and of &c. singular for plurall: see Gen. 3.2. to find] that is, that I may finde, as Gen. 6. 19. The Greek translateth, that thy servant may finde grace before thee.

Ver. 6. and 400. men] armed for war, as seemeth by v. 8. Here the ancient quarrel 20. yeres before (Gen. 27.4.) was remembered, and Iakobs danger & trouble renewed. In *Pirket R. Elzher*. c. 37. it is said, Iakobs came: as if a man did flee from a Lion, and a Bear are met him. (*Amos 5. 19.*) The Lion was Laban, that pursued after Iakob, to tear his soule: he Bear was Esau, he stod by the way as a Bear robbed of her whelps, and came to slay the mother with the children. And the Lion had shamefisches, but the Bear had no shamefisches.

Ver. 7. companies] or camps: the word used before, in v. 2.

Ver. 8. finite] that is slay (or kill) it: as Gen. 14.17. So after, Ver. 11. *shall escape]* Hebr. shall be escaping, or shall have evasion: the Greek faith, shall be saved.

Ver. 9. will doe thee good] or, will dea wel with thee: thus Iakob understood the promise,

wife, I will be with thee : Gen. 31. 3. So after in ver. 12.

Ver. 10. leſſ] to weet in worth, that is, am unworthy all (or any) of the mercies. So the Chaldee translateth, Leſſe are my deſerts, then all the merces and all the benefits, which thou haſt doon to thy fervant. [with my ſtaff,] that is, having nothing els: the Chaldee expounds it, my ſelf alone.

Ver. 11. mother with the ſons] in Greek, and the mother with the children: (or upon them.) It meaneth great crueltie, in sparing none as Hоф. 10. 14. For ſmit, the Chaldee translateth kill me.

Ver. 12. doing good &c.] that is, I will ſurely doo thee good. [put] that is, make thy ſeed: ſee this promise, Gen. 12. 14.

Ver. 13. came into his hand] that is, ſuch as he had, and could ſend for the preſent. And it was a rich gift: of five hundred and fifty beaſts, of fundy forts, for ſtore. A mans gift, maketh room for him; and bringeth him before great men: Prov. 18. 16.

Ver. 15. young ones] or colts: in Hebrew ſons: ſee Gen. 18. 7.

Ver. 16. every herd] or drove. Hebr. herd herd: ſee the like phraſe, in Gen. 14. 10.

¶ herd] Hebr. & between herd. This was doon, that by diſtant ſpacēs, the heat of Eliaſe rage might be abated, v. 20.

Ver. 19. is behind] or, as the Chaldee explayneth it, commeth after us. [appeareth his face] or cover (& paſſe), his face, that is, his anger, as the Chaldee interpreteth it; for anger (as favour) appeareth in the face. See the like in Lev 20. 6. Pſ. 21. 10. And ap-peaſing, is the word so often used in the law, for covering or taking-away offenſes, and ſo pacifying the anger by gifts, and making atonement: Exod. 29. 36. Levit. 1. 4. & 4. 5. 26. & 5. 6. 10. 13. &c.

the preſent] for, a gift in ſecret pacifyeth anger, P. 21. 14. [my face] that is favour me, & grant my requeſite: Gen. 19. 21.

Ver. 22. handmaid] or bondwoman: the Chaldee translateth them concubines. See Gen. 35. 22. [the foord] o- the paſſage: to the Greek ſayth the paſſage of labors. A river mentioned alio in Deut. 2. 37. & 3. 16.

Ver. 14. wratſled] or combated, by taking hold one of another. A peculiar word, not uſed but in this hiftorie. It figureth the ſpiritual wratſling, ſtrift and conſtit of the children of God. Phil. 1. 27. Eph. 6. 12. Rom. 13. 30. Heb. 10. 32. [a man] called after, and by the Prophet Hoſe, God, and an Angel v. 28. 30. Hоф. 12. 3. 4. It was therfore Christ, appearing in the form of a man, (as before to Abraham, Gen. 18. 2. 22.) the Angel that redeemed Iakob from all evil. Gen. 48. 16. God wratſleth with men, by tentations; and we with him, by prayers and tears, as Iakob now alio did for he wept & made ſupplication unto him, Hоф. 12. 4. Rom. 15. 30. and Christ playeth in the earth, and hath his delytes with the ſons of Adam, Prov. 8. 31. And the ancient Jewith Rabbines acknowledged this Angel to be Christ: Our Doctors of blessed memorie (Faith R. D. Kimchi, on Hоф. 12. 4) have ſayd, thi Angel was Michael; and of him he ſayth, (Gen. 48. 6,) the Angel that redeemeſ me from all evil. Michael, is Christ the Archangel, Dan. 10. 21. Jude. 9. Revel. 12. 7. Later Rabbines doo ſeign, that this was Eliaſe Angel, who fought to hinder Iakob; but Iakob himſelf refuted this, v. 30. the riſing up of the morning] or ſcending of the day dawning, that is, till the break of the day. So v. 26. A phraſe much like the looking forth of the morning, wherof see Gen. 44. 6. Exod. 14. 27. This time, in the night, & the continuance of it, feteth forth the greatness of this tentation. So Abrams viſion was in the night, Gen. 15. 12. 17. And the night, is figuratively the time of troublſcarſ and dangers: Job. 36. 20. Song. 3. 8. & 5. 2. Pſ. 91. 5.

Ver. 15. he] that is, the man (the Angel) prevayled not. For faith prevayleth even over Christ himſelf, as in Mat. 15. 22. 24. 27. 28. [touched] and ſo did hant the hollow place wherin the hucklebone mo-veſt. Which being so hard a place for man to come unto, Iakob by this touch, perceived he was no ordinary man, with whom he wratſled.

[was out of joint]

or, hung loose: the Greek translateth, was benummed. This was to humble Iakob the conquerour, that he should not be exalted out of measure, as 2. Cor. 12. 7. and to teach him that he could not overcome the troubles in the world, without to low and paine unto his flesh, by the hand and work of God.

Ver. 26. let me goe] or, ſend me away: the Angell craveth to be diſmifled of Iakob, and to give him the victorie, who held him fast, and gave not over, though hee had hurt him; for when Gods people are weak, then are they ſtrong, 2. Cor. 12. 10. Thus God layd to Moles, Let me alone: Exod. 32. 10. and men by zealous prayer, are layd to take hold on God, Eſa. 64. 7.

rifeth up] or offendeth: and to would reveale more clearly what manner of one he was that wratſled with Iakob: but hee would not yet have his glory manifested, for hee dwelleth in the darke cloud, 2. Chron. 6. 1. and in the light that none can attaine unto 1. Tim. 6. 16. Besides, as the night ſignifieth the time of afflictions; ſo the day is the time of deliverance, joy and comfort, when our wratſling ſhall have an end, Eſa. 60. 20. will not Iakob perceiving him to be a divine perfon, would not let him goe without a bliſſing, for which (with the feeling of his own infirmities) he wept and prayed unto him, Hоф. 12. 4. and in all his temptations got a full conqueſt through him that loved him, as Rom 8. 37. So in Song. 3. 4. the spouse of Christ holdeth him, and will not let him goe: and ſuch impotracie in prayer, offendeth not, but pleateth God, Luk. 18. 1. --7. 8.

Ver. 28. any more] meaning, not Iakob onely, or not ſo much as Iſrael: for he and his poſterity, are often in the Scripture called Iakob, but much more often, Iſrael. This change of name, ſignifieth a change & more excellency of his eftate as in Abrahams before, (ſee Gen. 17. 5. 15. Eſa. 62. 2.) Iſrael] that is, one that hath princely power with God, as the words following doe manifest. He had both his names given him of striving and wratſling; but the firſt, Iakob was at his birth, where hee trove to

be the firſtborn, but prevailed not till afterward, Gen. 35. 26. & 27. 36. this latter is upon viſtione prevayling with God and men. This new name, God giveth him the ſecond time, Gen. 35. 10. Hereupon the Church, when ſpeech is of her infirmity, is often called Iſrael, and when her ſtrength and valour is ſignified, ſhe is called Iſrael, as throughout the Scriptures may be obſerved. See Amos 7. 1. 5. 8. Eſa. 41. 14. 6. 16. [as a prince-haſt thou power] or, thou haſt behaved thy ſelf princely, haſt had princely power, or got the princedom & dominion. The Greek traſlateith, haſt been ſtrong, or prevailed-with power. The Chaldee thus, for thou art a prince before the Lord, and with men. with God] or with the gods, that is, the Angels, as the word ſome-time ſignifieth, (Pſal. 8. 6.) or interpreted by the Apostle, Hоф. 2. 7.) But the Greek traſlateith it with God; and the Prophet uſeth both words. Hee had princely power with God, he had princely power over the Angel, Hоф. 12. 3. 4. with men] as with Eſau, Gen. 25. 31. & 27. 36. and with Laban, Gen. 31. Thus was hee confirmed againſt the feare of his brother, which now diſtrefed him, v. 7.

Ver. 29. Wherefore] This was a refuſal to tell it; as the like was in Judg. 13. 17. 18. The Greek here addeth, wherefore thus ask-eth thou my name which is marvellous? blessed him] ſo granting Iakobs firſt re-queſt, v. 26. confirming the former bleſſings given him, Gen. 27. 28. & 28. 3. 4. and comforting him againſt the hurt in his thigh, v. 25. God ſo leſhing himſelfe, the firſter and the healer, Hоф. 6. 1.

Ver. 30. Peniel] and Peniel, v. 31. & after the Greek pronunciation Phanouel; that is, The face of God: the Greek expoundeth it, the ſhape of God: the reaſon whereof tol-loweth. This memoriall of Gods mercy, Iakob thankfully ſat upon the place. So before in Gen. 28. 19. In this place after-ward a citie and towr, was builded, Judg. 8. 8. 17. It was about 40 miles diſtant from Ierusalem. God] the Chaldee traſlateith it, the Angel of the Lord.

A a

face

face & face] that is, after a manifest manner: spoken by way of comparison with other visions; as elsewhere of Moses, whom God knew and spake with face to face, Deut. 34:10. Exod. 33:11. But as touching the proper being of God, no man can see his face, & live; Exod. 33:20.23. [soul is delivered] namely, from death; which the godly feared when they saw visions of God, being privy to their great weakness and unworthiness; Judg. 13:22. & 6:22.

Ver. 31. arose unto him [as the son of righteousness] (Christ) & saith to them that fear the name of God, Mal. 4:2. Contrary wise, the sun of the wicked, goeth down while it is yet day; Jer. 15:9. Amos 8:9. See Gen. 19:23. The Gr. translateth, The Sun arose, when the shape (or appearance) of God passed away. ^{hal-ley} [which signifieth infirmities], which the best doe bewry in their temptations and wranglings with God. 2. Cor. 12:7.9. Psal. 35:15. & 38:18.

Ver. 32. eat not] or, shall not (may not) eat, For it seemeth to be a law fit of God, that at the halting upon this thigh, figured out infirmities, to the absteynence from the eating of that synew. Should figure our mortification, and absteyning from evill. The Hebrew doctors say, Iakobs *sinev* being touched, became like the fat of a dead thing; therefore it is unlawfull for the sons of Israel to eat of the *sinev* &c. Pinkie R. Eliot, ch. 37. that shrank] or, that was removed; or, forgate his place. The Greek translateth, the sinew that was benummed. By the Hebrew canons, they were bound to absteyn from eating this sinew, both within the land of Israel) and without the land, in common meates, and in hys: in cattell and in wilde beasts; in the right thigh (of the beast) & in the left. But not in fowles, because they have no hollow (in the thigh;) And who so eateth of the sinew that shrank, the quantity of an olive, is beaten with 40 stripes. Thalmud, Bab. in Cholm, ch. 7 and Mamony in treat. of Forbidden meates, ch. 8. Therefore the Iewes, are carefull to cut away, out of all beasts which they kill and eat, this sinew, with all the brachies of it underneath, and the

muscle of flesh wher in they are, for more assurance. Also in their sacrifices, wher the members of the burnt offering were cut in pieces, & salted; then all the pieces were laid upon the altar: and they took out the fies that shrank, being upon the top of the altar, or th ew it upon the ashes, which was in the midst of the altar; Layth Maimon in Misn. treat. of Offering the sacrifices, ch. 6. S. 4. Among the Hebrews also, that hat payn in the thigh, wherupon named the *Sacra*: is by them called Gil bannisheth, that is, The fies that shrank.

C H A P. XXXIII.

1. **I**akob goeth before his sum: y & boweth unto Esau seven times. 4. the kindnes of Iakob & Esau at their meeting. 6. Iakobs wife & children bow unto Esau. 10. With much trearey, he receiveth Iakob's present. 12. Offered to accompany Iakob, but he couldest unwillingly refused. 17. Iakob com-th to Succoth. 18. At the citie of Sechem he buyeth a fed, and bulideth an altar, called El-E. onr. Iakob.

IND Iakob, lifted up his eyes; & saw, and behold Esau came; and with him, four hundred men: & he divided the children, unto Leah and unto Rachel; and unto the two handmaids. And he put the handmaids, and their children, first: and Leah & her children, after; and Rachel and Ioseph, aftermost. And he, passed over before them: & bowed himselfe to the ground, seven times; until he came neer, to his brother. And Esau ran to meet him, and embrased him; and fell on his neck, and kissed him: and they wept. And he lifted up his eyes; and law the women and the children, and sayd, who are these with thee? and he layd, The children, which God hath graciously given to thy servant. And the hand-maids came-neer, they and their children,

1 and bowed-themselves. And Leah also came neer, and her children, and they bowed-themselves: and after, came Ioseph neer, and Rachel, & they bowed themselves. And he sayd, what meanest thou, by al this company, which I met? And he sayd, to find grace, in the eyes of my Lord. And Esau sayd, I have much: my brother, let that which is thine, be thine. And Iakob sayd; Nay I pray the, if now I have found grace in thine eyes; then take my present, at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wilst pleased w^t me. Take I pray thee my blefising, which is brought to thee; because God hath dealt graciously w^t me, and because I have all: and he urged him, and he took it. 12 And he sayd, let us take our journey and goe: and I will goe before thee. And he sayd unto him, my lord knoweth, that the childre are tender; and the flockes & herds, are with yong vvhich me: and if they overdrive them one day, then all the flockes will dye. Let my lord, I pray the, passe over before his servant: & I will lead-on softly, according to the foot of the work which is before me, and to the foot of the children; until I come unto my Lord, to Seir. And Esau sayd; Let me appoint I pray thee with thee, some of the folk vvhich are with me: & he sayd, vvhetherfore is this? let me find grace, in the eyes of my lord. And Esau returned, in that day, on his way, to Seir. And Iakob, journeyed to Succoth; and bulid him an house: & made boothes, for his cattell; therefore, he call'd the name of the place,

Succoth.

18 And Iakob came safe, to the citie of Sechem; vvhich is, in the land of Canaan; vvhich he came, from Padan Aram: and he encamped, before the citie. And he bought a parcel of a feild, where he had stretched-out his tent; at the hand of the sons of Hamor, the father of Sechem: for an hundred lambs. And he set up there, an altar: & call'd it, El-Elohe-Israel.

Annotations.

IH And mayds] in the Chaldee, concubines. So one of them is called, Gen. 35:22.

3 Ver. 3. [seven] this may be taken for many times: as, the barren hach born seven, that is, many. 1. Sam. 2. 5. seven (that is, many) abominations are in (the hateful man's) hart. Pro. 26:25. and sundry the like. Here Iakob dooth that himself, which God promised should be doon unto him, Gen. 27:19. But humilitie goeth before honour. And it is noted by the Hebrew D. Etors, as a decree of God, that Esau should be ruler over Iakob, in this world; and Iakob ruler over Esau, in the world to come. Pinkie R. Eliot, ch. 37.

4 Ver. 4. kysed him] These were signes of Esau aff. Actions changed from his former hatred, Gen. 27:41. Luk. 15:20. and of Iakob prevayling with men, as he had with God, Gen. 32:28. for his wyses pleasing the Lord, he made his enemies at peace with him, Prov. 16:7. Therfore the word kysed is extraordinarily noted in the Hebrew, with three prickes over it, as leading the reader to observe well this matter in the words following the Greek addeth, *ib*. wept to be.

8 Ver. 8. what meanest thou] Hebr. what to iher? company] or, camp, the drove, tent before, Gen. 32:16. to find] that is, that *it* may find: the Greek xplayneth

it, that thou thy servant: may find grace.

Ver. 9. much] Hereby he may mean; ynough, or, a great deal: the Greek translateth it, many things. Iakob in v. 11. speaketh more freely, I have all things. Thus Esau did receive his blessing. Gen. 27. 39. bethine] that is, keep it to thyself: or, (as the Chaldee explaineth it,) much good do others, that which thou hast.

Ver. 10. therefore] or, because as this word significeth in Gen. 38. 16. face of God] that is, honourable, and comfortable. The Chaldee for God Eshim] translateth Prince: as the word sonne in signifieth, Psal. 82. 2. pleased] or, thou hast favourably accepted me.

Ver. 11. blessing] that is, the gift, which by the blessing of God I have received, and doe with a willing and liberall hart give unto thee. Hereupon the scripture often useth a blessing for a bounteous gift, or liberality, 1. Sam. 25. 17. & 30. 26. 2. Kings 5. 15. and so the Apostle calleth it, in 2. Cor. 9. 5. 6. The Chaldee keepeth here the word used in the former verse, the present. all] that is, enough of all: the Greek turneth it plurally, all things. A more full acknowledgment and contention than Esau, who sayd he had much. v. 9.

he took it] Iakob herein had the preminence, for it is more blessed to give, than to receive, Act. 20. 35. and Abram would not be intrid by the king of Sodom, Gen. 14. 23. The Hebrew doctirs in Bresch rabbish here say, that all the gifts which Iakob gave to Esau, the kings of the world shall restore unto the King Christ; Psal. 72. 10.

Ver. 12. & go] meaning unto Sis, where he would lovingly enterteyn his brother, and gratify his kindness. By Iakob answering in v. 14. it seemeth he did so understand him.

Ver. 13. with yong] or giving suck, as the Chaldee translateth it. The Hebrew may imply both; as 1. Sam. 6. 7.

Ver. 14. will lead-on] or, will gently lead softly. As Iakob here with his flock, & Christ the good shepherd, is prophesied to deale with his people, Eze. 40. 11.

the foot of her work] that is, the pace of the cattell, as they are able to goe: called a work, because about them his labour was employed. So in Exod. 12. 8. Thus Christ preached as men were able to hear, Mark. 4. 33. & so did his Apostles, becoming weak to the weak, 1. Cor. 3. 2. and 9. 22. Rom. 15. 1. For foot, the Greek translateth leg.

Ver. 15. appoint] or set, and consequently leave, as the Greek and Chaldee doe translate. So in Exod. 10. 24. let me find grace] that is, grant my desire, and leave none. So to find grace, is to have a request granted, Gen. 34. 11. & 47. 25. 1. Sam. 25. 8. Or, as the Greek translateth, it is enough that I have found grace, as being a thankful refusall; and so the Hebrew phraseth seemeth elsewhere to impart, as in Ruth. 2. 13. 2. Sam. 16. 4.

Ver. 17. an house] in Greek houses; they were cottages for present use; for he stayed not there long. Succoth] that is, booths, or tents: hereof the place had the name, & so the citie was. after the building, was called Succoth. Judg. 8. 15. 16. Likewise the place whither Iakob's flocks first came, after they went out of Egypt, was called Succoth, Exod. 12. 37. and in memoriall of their dwelling in booths, God appointed a yearly feast for all the people, called the feast of Succoth; that is, of booths or tents, made of green boughes of trees, wherein they dwelt seven days in a yere, Levi. 23. 34. - 42. 43.

Ver. 18. come safe] or came in peace, sound, & whole, he and all that he had; having got the victorie over all troubles & dangers, according to the promises of God, Gen. 31. 3. & 32. 28. The Hebrew Salem is so interpreted here by the Chaldee paraphrase safe, or sound; but the Greek maketh it the name of a place, το σαλεμ the citie of the Sichemites: How be it we find elsewhere no mention of such a citie. Yet if it be understood, it is an other then that Salem where Melchisedek reigned. Gen. 14. 18. which was Jeruzalem; from whence this Salem was 40. miles distant. In Iohn. 31. 23. three

there is mention of a Salem by Enon, where Iohn baptiseth; which is thought to be that Salem spoken of in 1. Sam. 9. 4. Sechem] or Sychem, as in Greek it is called Act. 7. 16. called also Sichar, Job 4. 5. Pasar, Sam] or Mesopotamia of Syria, as the Greek hath it. See Gen. 25. 20.

encamped] pitched his tents.

Ver. 19. he bought] yet was that land given of God to him & his fathers, Gen. 12. 6. 7. but he was a pilgrim on it, as were they Heb. 11. 9. and in hope of that promise in time to be fulfilled, he purchased this field; as Ieremie bought a field, for like signification see 31. 9. 15. After it became the portion of Israhel & his children, Jos. 14. 32. Hamor] or Emmor, as it is written Act. 7. 16. in Hi-brui Chamor.

100. amb] so the Greek and Chaldee both translatre the word. Others think they were pieces of money, on which the images of lambs were stamped. So in Job. 24. 32. Job. 42. 11. It hath been an ancient custome in many nations, to buy and sell, not only for money, but by exchange of one thing for another, as among the Greeks, Homer, Iliad. 8.

Ver. 20. an assar] for thanksgiving to God, as his fathers had done Gen. 11. 7. and 13. 18. &c.

El Elohe Israef] that is, God the God of Israel; so named, as a testimonial of his faith, and a memorial of the mercie of God, who gave him that new name: Gen. 32. 28. The like Moses did, Exo. 21. 15. calling his altar, Jehovah Nissi. The Greek here translateth, he called upon the God of Israel: also the Chaldee, he sacrificed upon it, before God the God of Israel. About this time, fell out the departure of Iudah from his brethren, & marriage with a Canaanitish woman, mentioned in Gen. 38. 1. &c. see the annotations there.

CHAP. XXXIV.

1. Dinah Iakobs daughter is ravished by Shechem. He saith to marie her. 8. Hamor his father soloweth the fust. 13. Iakob's sons offer the condition of Circumcision to the Sichemites.

20. Hamor and Sechem perswade them to accept it. 25. The sons of Iakob upon that advantage, say them, 27. and spoile their cities. 30. 7. & rob for it, reproach Simon and Levi.

- 1 And Dinah the daughter of Le-
Ahah, which she bare unto Iakob: went our, to see the daughters of the land. And Sechem the son of Hamor, the Evite, prince of the land, saw her: and hee took her, & lay with her, and humbled her. And his soule cleave unto Dinah the daughter of Iakob: & he loved the damsel, and spake to the harte of the damsel. And Sechem sayd, unto Hamor his father, saying: Take me this mayd, to wife. And Iakob heard, that he had defiled Dinah his daughter; and his sons, were with his cattell, in the feild: and Iakob held his peace, until they were come. And Hamor the father of Sechem, went out, unto Iakob; to speak with him. And the sons of Iakob, came out of the feild, whē they heard it; and the men were greived, & they were very wroth: because he had done folly in Israel, in lying with Iakobs daughter; & so, shold not be doen. And Hamor spake with them, saying: Sechem my son, his soule is aff. & d unto your daughter; I pray you give her unto him, to wife. And make ye marriages, with us: give ye your daughters, unto us; and take ye our daughters, unto you. And ye shall dwell, with us: and the land, shalbe before you; dwell and trade you therin, and get firm possesions therin. And Sechem sayd, unto her father & unto her brethren; let me find grace, in your eyes: and what ye shall say unto me, I will give. Very largely ask
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of me, dowry and gift; and I will give, according as ye shall lay unto me; and give ye unto me the damsel, to wife. **13** And the sons of Iakob answered Sechem, and Hamor his father, with deceit, and spake: because he had defiled, Dinah their sister. And they sayd unto them, we cannot doo this thing, to give our sister, to a man that hath a superfluous foreskin: for that were a reproach, unto us. Only in this, will we consent unto you: if ye will be as we are, that every male of you be circumcised. Then will we give our daughters unto you; and we will take your daughters, unto us: and we will dwelle with you; and we will become, one people. And if ye will not hearken unto us, to be circumcised: then wil we take our daughter, and we will be gone. And their wordes were good, in the eyes of Hamor: & in the eyes of Sechem, Hamors son. And the young man delayed not, to doo the thing; because he had deelyte, in Iakobs daughter: & he was more honourable, then all the house of his father. And Hamor, and Sechem his son, came unto the gate of their citie: and spake unto the men of their citie, saying. These men, they are peaceable with us; therefore let them dwel in the land, & trade therin; for the land, behold is large of spaces, before the: let us take their daughters to us, for wives; and let us give unto them, our daughters. Only in this, will the men consent unto us, to dwell with us; for to become, one people: if every male among us be circumcised, even as they are circumcised. Their cattell and their substance, and every

beast of theirs, shall not they be ours? only let us consent unto them, and they will dwelle with us. **24** And unto Hamor, and unto Sechem his son, hearkned al that went-out of the gate of his citie: & they were circumcized, every male, all that went-out of the gate of his citie. **25** And it was, in the third day, when they were sore that two sons of Iakob, Simeon and Levi, Dinabs brethren; took each man his sword, and came upon the citie in confidence: and they killed, every male. And they kylled Hamor, and Sechem his son, with the edge of the sword: and took Dinah, out of Sechems house, and went-out. **26** The sonns of Iakob, came upon the slain; and spoyled the citie: because they had defiled, their sister. They took their sheep, and their oxen, and their asses: and that which was in the citie, and that which was in the feild. And all their wealth and al their little-ones, and their wives, they took captive, and spoyled: and all that was in the house. **27** And Iakob sayd, to Simeon and to Levi; ye have troubled me; to make me to stink, among the inhabitants of the land; among the Canaanites, and among the Pherizzites: & I am few in number; and they will gather themselves together against me, and smite me; and I shalbe destroyed, I and my house. **28** And they sayd: Should he deal with our sister, as with an harlot.

Annotations.

The daughters] that is, the women; as Gen. 30.13. Upon what occasion she went to see them, Moses telleth not; the

the Hebrew doctors say, the maidys of Sechem went abroad with timbrels to play &c. *Pirkhei R. Eliezer*, ch. 38. and that it was on a solemn feast day, which they kept in that country, *Joseph. Antig. b. 1.* God noteth Dinahs going out, as an occasion of her evil; & after teacheth yong wyomen to be keepers at home, *Tit. a. 5.* So among the Iewes, virgines were after this, wont to be kept in, *Macab. 3. 19.* Dinah was now about 14. yeres of age: Iakobs only daughter.

2 Ver. 1. *Hamor* called in Greek, *Emmor*. So in *Act. 7. 16.* *Evrite* Heb. *Chivuite*, *Gen. 10. 17.* *humbled*] or *afflicted*, that is, defiled her; ver. 5. for this word is applied only to adulterous and unlawfull copulation; as in *Deut. 21. 14.* & *22. 22.* *Judg. 19. 24.* *Sam. 13. 12.* *Ezek. 22. 10. 11.*

3 Ver. 3. *spake to the harlot*, as the Greek translatheth, according to the mind of the damsel; that is, kindly on his part, and such things as liked and comforted her; who it seemeth was sorrowfull for this injury done her, as *Thamar* was in like case, *Sam. 13. 19. 20.* So the Chaldee translatheth, *he spake consolations to the harlot*. A like phrase is used for kind and comfortable speaking; in *Gen. 50. 1.* *Ephy 40. 2.* *Hof. 2. 14.* And that which is in *Hof. 11. 19.* is said to comfort them; the Syriak there translatheth, *to speak with their heart*. So in *1. Hof. 2. 11.*

5 Ver. 5. *that he* namely *Hamors son*, as the Greek translation addeth. *held his peace*, or, *kept silence as deaf*, concealing his grief, and allwaging it with consideration of Gods chastisement, as other godly men did in their troubles, *Levit. 10. 3.* *Psal. 39. 10.* Thus Iakob ruling his own spirit, did better then his soons that took the cities, *v. 27.* *Prov. 16. 32.*

7 Ver. 7. *Folly in Israel* or against Israel: that is, as the Greek and Chaldee doe explain it, a filthy and ignominious fact; on his part, vile, foolish & filthy; and to the Church of God, an ignominie and reproch. Moses writeth this according to the speech

used in his time, when to doe folly in Israel, was meant of wicked acts, done to the scandal of the Church, as *Deut. 21. 21.* *Ios. 7. 15.* *Judg. 20. 6.* *If* being put for his posterite the *f-filutes*; see *Gen. 19. 37.*

should not] the Chaldee addeth, *it was not right (or meet) to be done*. So the Law commandeth there *shalbe no whore* of the daughters of *Israel*, *Deut. 23. 17.* arid whordome should not be named, among the *Saints*, *Eph. 5. 3.*

8 Ver. 8. *were effected*] or, *is fastened, cleaveth*: with desire love and delight, as this word implyeth the setting of the love upon any, *Deut. 21. 11.* & *7. 7.*

10 *Y. 10. before you*] free for you to choose where you like, and to possess it. See *Gen. 13. 9.* & *10. 15.* The Greek addeth, *broad before you*, as *V. 21.* *per sum possitios*] or, *hold your selves as possessors in t.*

11 Ver. 11. *finde grace*] and have my request granted: see *Gen. 33. 15.*

12 Ver. 12. *W. y largely ask J* Hebr. *Multiply ye upon me vehemently*. *downy*] a gift of the man unto the woman or her parents, before and in respect of marriage. See the law hereof, *Exod. 12. 16. 17.*

13 Ver. 13. *and spake to weet, deceitfully*: or, when they *spake unto them*.

14 Ver. 14. *they sayd*] This the Greek referret to *Simeon* & *Levi*, *Dinabs brethren, superfluous*] or, *uncircumcised foreskin*: see *Gen. 17. 11.*

15 V. 15. *Only in this*] or, *But with this (condition)*. The Greek translatheth, *In thw wee will be like unto you*: so in *v. 22.* where the Greek addeth the word *Only*. *circumcised*] cut in the flesh: see *Gen. 17. 10.* And herein was their deceit, pretending to have them like themselves in religion & politie: intending, when they were sick of their circumcising, to kill them, *v. 25.*

18 Ver. 18. *good*] that is (as the Gr. hath) pleasing.

20 Ver. 20. *the gate*] where the publick assembly of the citizens used to be, for all matters of the common wealth, for justice & judgment, and the like. See *Deut. 17. 5.* & *22. 15. 24.* & *25. 7.* *Ruth 4. 1. 11.*

Ver. 21.

21 V. 21. large of spaces] Hebr. of hands, meaning Large and spacious; or roomy enough.

23 V. 23. consent] The Greek lauth, bee like unto them in this.

24 Ver. 24. went out] that is, dwelt and conversed there; see Gen. 23. 10. were circumcised] which being done without the knowledge and faith of God, was a profanation of this seal of the righteousness of faith, (Rom. 4. 11.) and was not let go unpunished of God, ver. 25.

25 Ver. 25. were [it] with the wound of circumcision, (which as other vvounds) was molt sore on the 3. day; as the Chaldee translateth, when their paines were strongest upon them. in confidence] that is, confidently, boldly; and securely or safely, (as the Gr. translateth,) because the yvounded men could not resist them. The Chaldee referreth this to the citie which dwelt securely, as Judg. 18. 7. So it noteth both the boldnes of Iakobs soons, and security of the Sechemites.

26 Ver. 26. edge] Hebr. mouth of the sword. These things were done without Iakobs knowledge or consent, Gen. 49. 6.

27 Ver. 27. The sons] the other brethren, besides Simon and Levi, ver. 25.

they had] that is, one of them (Sechem) had; and the other repreffed it not. So in Israel, the fact of one man, was sometime imputed to the general; Iof. 7. 1. 11. 12. & 22. 20. Exod. 2. 14. compared with Act. 7. 27. 35. And because all nations were bound to punish malefactors; (as is before observed, on Gen. 9. 4.) the Hebrew Doctours write, that for this the men of Sechem were guilty of death, because Sechem committed rape; and they saw and knew it, and did not judge him for it. Maimony, in Misn. tract. of Kings ch. 9. S. 14.

28 Ver. 28. wauith] or power. The word comprehendeth all wherin a mans power and strength consisteth; not ouely strength in body, but help by others, as an army of men, 1 Sam. 13. 26 and riches, which many make their strength, and whereby men are enabled to doe much, Prov. 10. 15. but are in deed gotten by the power of God. Deut. 8. 17. 18. Psal. 62. 11. & 73. 12. The

Greek in this place translathet it bodies, (which seemeth to meane servants, as in Rev. 18. 13.) the Chaldee, riches, little ones;] The vword being of the singular number, meaneth generally the multitude of little children, male & female; Num. 31. 17. 18. in the house] that is, any house; therfore the Greek translathet, in the houses.

Ver. 30. troubled me] This vword meaneth not only disquietnes of mind, but danger also to be destroyed, by those with whom he lived before in peace, the Greek translathet, yee have made me odious. So Achan troubled Israel, and was himself troubled, that is, destroyed; see Jof. 6. 18. & 7. 25. and Pro. 11. 6. 27. where it is oppoled to life. For this fact of theirs, Iakob deprived these his two sonnes of the birthright, which else they might have enjoyed, Gen. 49. 5. 7. that in them the proverb was fulfilled, be that troublith his own house shall inheris the wind, Pro. 11. 29. to stink] that is, to be loathsome, & as the Chalde, explaineth put enemity between me & the people. The like is spoken in 1. Sam. 13. 4. & 27. 12. 1. Chron. 19. 6. and the phrase is more plainly opened in Exod. 5. 21. you have made our favour to stink. few in number] to the Greek translathet it; the Hebrew is, methi mispar, men of number, and the Chaldee, a people of number, that is, easily numbered; a few, a small company, as the phrase is explained in Deut. 26. 5. men of fewnes, that is, a few men. So in Deut. 4. 27. Ier. 44. 28. The contrary is, without number, when many is meant, 2. Chron. 12. 3. my house] the Chaldee addeth, the men of my house.

Ver. 31. Should he deal] or, doe? A stubborn answr, vtherby they fought to defend their fact, vwhich Iakob, upon his death-bed cursed, Gen. 49. 7. Harlot] In the Hebrew Zonah, the first letter is extraordinarily great, for some hidden meaning. What if it be to signifie the stout & big vwordes of these yong men to their father? So a little letter is used before, in Gen. 23. 2. to signifie moderation without excesse in Abrahams weeping.

CHAP.

8 And Deborah Rebekahs nurse, dyed and she was buried, beneath Bethel, under an oke: and he called the name of it, The oke of weeping.

9 And God appeared unto Iakob, agayn; when he was come, out of Padan Aram: and blessed him. And God sayd unto him, thy name (bab been) Iakob: thy name shall not be calld any more Iakob, but Israel shalbe thy name; and he called his name, Israel. And God sayd unto him, I am God almighty, be thou fruitful and multiply; a nation, and an assembly of nations, halfe of thee; and kings, shall come out of thy loynes. And the land, which I gave to Abraham & to Iaak, to thee will I give it: and to thy seed after thee, will I give the land.

10 And God sayd, unto Iakob; Arise, goe up to Bethel, and dwel there: and make there an altar, unto God that appeared unto thee, when thou fleddest, from the face of Esau thy brother. And Iakob sayd, unto his house; and unto all that were with him: Put away the strange Gods, that are among you, and cleane your selves, and change your garments.

11 And let us arise and goo up, to Bethel: and I will make there an altar, unto God that answered me in the day of my distres; and hath been with me, in the way which I have gone. And they gave unto Iakob, all the strange Gods, which were in their hand; and the earrings, which were in their ears:

12 And Iakob hid them, under the oke, vwhich was by Sechem. And they journeyed; and the terror of God, was upon the cities which were round about them: and they did not pursue, after the founing of Iakob. And Iakob came to Luz, which is in the land of Canaan, that is, Bethel: he, and all the people that were with him. And he buildid there, an altar, and called the place, El-Bethel: because there they, even God, was revelled unto him; when he fled, from the face of his brother.

13 And Iakob called the name of the place, where God spake with him, Bethel. And they journeyed, from Bethel; and ther was yet a little piece of ground, to come to Ephrath: and Rachel bare a child, & had hard child-birth. And it was, when she was in her hard child birth: that the midwife sayd unto her, fear not; for thou shalt have this son also. And it was, when her soule was departing, for she dyed;

14 that she called his name, Ben-oni; but his father, called him Ben-jamān. And Rachel dyed: & she was buried, in the way to Ephrath; that is, Beth-lehem. And Iakob set up a pillar, upon her grave: that is the pillar of

B b Rachels

21 Rachel's grave, unto this day. And Israel journeyed: & he stretched out his tent, beyond the tower of Geder. And it was, when Israel dwelt in that land, that Ruben went, and lay with Bilhah, his fathers concubine: & Israel heard it:

22 And the sons of Iacob, were twelve. The sons of Leah, Ruben, Iakobs firstborn: and Simeon, and Levi, and Judah, and Issachar, and Zebulun. The sons of Rachel; Joseph, & Benjamin. And the sons of Bilhah, Rachels handmaid; Dan, and Naphthali. And the sons of Zilpah, Leahs handmaid; Gad and Aser: these, are the sons of Iacob; which were born to him, in Padan Aram. And Iacob came unto Isaaak his father, to Mamre, to the citie of Arba: that is Chebron, where Abraham and Isaaik, had sojourned. And the days of Isaaik, were: an hundred yeres, and four-score yeres. And Isaaik gave up the ghost, and dyed, and was gathered unto his peoples; an old-man, and full of days: and Esau & Iakob his sons, buried him.

Annotations.

23 Bethel that is Gods house; a place distant from Sechem, about 30. English miles, southward of it, see Gen. 28. 11-19. *an altar* that is, offer sacrifice and pay thy vow with thanksgiving for thy former deliverances, & strengthen thy faith, against thy present fears; Gen. 28. 20. 22. & 31. 13. & 34. 30.

Ver. 1. *his house* the folk of his house, who he carefully cleseth of idols, which have no agreement with the house of God, 1 Cor. 6. 16; and informeth in Gods wayes, as did other saints, Gen. 18. 19. 20. 14. 15.

with him] this may be meant of the captived Sechemites, Gen. 34. 29.

strange Gods] or *strangers Gods*: the Hebrew, signifieth either Gods of alienation, that is, alien or *strange Gods*, as the Greek exployeth it; or *Gods of the alien*, that is, of a *stranger*, or *strange nation*; and so the Chaldee urmeth it, *Idols or erroneous Gods* of the *people*. By these strange Gods are meant *idols*, *images*, or representations of God as appeareth by v. 4. So those which are called the Philistines Gods, which David burned, 2 Chron. 14. 11, are by another Paroepic sayd to be their *gods*, in Sam. 5. 21. *I among you* either privately brought from Labans houle, whence Rechel had stolen her fathers Gods, Gen. 31. 19. or lately taken from, and co me with the captive Sechemites, which were idolaters. After this example, Iosuah, Samuel & others, purged the church of idols, when by repentance and faith, they turned and were reconciled to the Lord, Is. 24. 23. & Sam. 7. 3. 4. Judg. 10. 16.

denfe or *purify*, which our word was (according to the law) by wassing in water, and other carnall rites, Levit. 14. 13. Num. 31. 23. inwardly, by the grace & spirit of God, Psl. 51. 4. 12. Ezek. 36. 15. Heb. 10. 12. It behoveth all, to take heed to their feet, when they go to the houle of God, that they give not the sacrifice of fooles; Eccles. 5. 1. *garments*] another sign of renuning, by faith and repentence: for when men came before God, their garments were either changed if they were undecent, 2 Sam. 12. 20. or otherwise washed, Exod. 19. 10. - 14. Lev. 15. 13. So are we exhorted to *clense ourselves*, from all filthyness of the *spirit* & *body*, 3. Cor. 9. 1. & to have even the garment *washed* by the *bapt*, Jude. v. 23. From this practise of Iakob the Hebrew doctors have gathered a pollution by Idols; saying: *Idols doe defile, by the doctrine of the Scribes, and it is closely signified in the law, (Gen. 33. 18.) putt away the strange Gods that are among you, and clease yourselves, and change your garments.* And therefore are found principally uncleaneesses, by the *Idol* itself, and by the

the ministerial instruments thereof, & by the Offeration offered thereto, by the wine that is poured unto it. And they defile men and vessels, by touching them &c. Deut. 7. 26. Esa. 32. 22. Psl. 106. 28. Deus. 32. 38. Adamony in Mdn. tom. 3. in Aboth Hacoshib, chap. 6. 6. 1. &c.

3 Ver. 3. *answered me*] the Chaldee translateth, received my prayer, in the time of my distress, & *his word was my help in the way which I have gone*. Gods answering of his people, is when by word or work, he graantheth their request: as he is layd to answer by fire, when by such a sign he testifieth his approbation, 1 King. 18. 14. so he answereth by giving men his blessings, Esa. 41. 17. 18. or delivering them from miseries, Psl. 12. 22. It is therefore more then bare hearing, as Esa. 30. 19. where he heareth thee, he will answer thee. So here Iakob calleth the vision & oracle of God, (Gen. 28. 12. 13. &c.) his answer.

4 Ver. 4. *earrings* idolatrous jewels, and superstitious monuments, which are to be abolished as well as idols; and which may easily be turned into Idols theselives. Hos. 2. 13. Judg. 8. 14-27. Deut. 7. 25. & 12. 3. Eza. 31. 3. 4. So by the Hebrew canons, *it is commanded* (they say) in Deut. 12. 2. 3. 10 destroy *Idolatry*, and the ministerial instruments thereof, and *whatsoever is made for the same*. And it is forbidden (Deut. 7. 26.) *to have any wife* or *profit* by any of these things. *Mammony* treat. of *Idolatry*, ch. 7. S. 1. 2. *the oke* or, as the Greek & Chaldee doe translate in the *Terebinth*, (or *Turpentine tree*) the tree under which afterwards Iosua set up a stone for a witness, when having cleined the people of their idols, he made a covenant with them and gave them a law in Sechem, 20. 24. 23. 25. 26. There also he hid them from the knowledge of his familie, under an *oke*, that they might not easily be found: *okes* and other trees being consecrated in those times to religious usses, and therefore stood long untelled. Deut. 12. 2. see Gen. 21. 33. Under such alio, they sometimes buried the dead, as after in v. 8. The Greek version here addeth, *Iakob hid them under the Terebinth tree in Sechem*, &

bolished them unto this day.

Ver. 5. *they journeyed*] the Greek explaineth it, *And Israel removed from Sech. m.*

terrow of God] that is, a mighty terrour sent of God upon the cities. The Chaldee saith a *terrow from before the Lord*. Otherwise all the cities round about, would & easily might have destroyed Iakobs familie, for the massacre done at Sechem.

7 Ver. 7. *El Betsel*] that is, the God of Bethel before he calld it *Bethel* that is *Gods houle*, Gen. 18. 19. now for addition of graces to God, he addeth to the name, calling the place *God*, figuratively, as being his *houle*. The like is in Exod. 17. 15. *was revealed*] or, *were reveal'd*, that is, *did appear* in more manifest sort. Here again a word plurall. is joyned with the name of God, to signify the mystrie of the Trinitie in the unite of the godhead: see the notes on Gen. 10. 13. The Greek translateth it singularly, *was revel'd* (or *did appear*): so also doth the Chaldee, saye that for *God*, it saith, *the Angel of God*.

8 Ver. 8. *norise* sent with her from her houles houle, Gen. 24. 59. How she came to be in Iakobs familie, is uncertain: the Jewes say, she was sent to call Iakob home, as was promised in Gen. 27. 45. She might also come thither upon other occasion, after Rebekahs death. *The oke of weeping*] Hebr. *Alon Bacub*: this name sheweth his grief, for the death of this matron, the place also being the safest and most honourable that there he could have for such a purpose; see the notes on v. 4. & on Gen. 23. 2. The Chaldee paraphrafft, for *Oke*, translatereth *the Plaine* (or *Vally*) of *weeping*. But the Greek turneth it an *Oke*: & so doth the *Prudentium Thargum*. See also Gen. 12. 6.

9 Ver. 9. 4. *syn*] the Greek addeth, in Lxx: where he had appestred to him, *belpice*, Gen. 28. 12. 12. 13. *syn* is here given before the *Angl* is here agayn given and confirmed of God; for the strengthening of Iakobs faith, and alliance of Gods grace unto him. See Gen. 32. 28.

Ver. 11. *Amiziy*] or *Asufficient*: s. e. Gen. 17. 4. The Greek *Assembly*: eth. i. *thy God*, *an assembly* or company; church of nations: the Chaldee saith, *an assembly of tribes*. Here God confirmeth the blessing given to Iacob by his father Isaac: and amplifieth it, see Gen. 28. 3. & 48. 1. 4.

Kings] the Chaldee addeth, *that shall rule over the peoples*: thus God giveth him the blessing of Abraham, Gen. 28. 4. & 17. 6.

Ver. 12. *and or*, *that u' thy sonnes*: the Chaldee excludeth it, & *to thy sonnes* the Greek addeth *through their generations*.

Ver. 13. *God*: the Chaldee saith, *the glory of the Lord*: meaning the vision which now appeared unto Iacob. See Gen. 17. 22.

Ver. 14. *set up*: this he had done before, and now repeateth it: or is likely, being ruined, he new repayreth it, see Gen. 28. 18. *drink offering*] or, *a poured-out-offering*, *an effusion*: usually called a *drink offering*, because it was only of liquorous or moist things, as the *Mincab* or *meat-offering* was of dry. And this *drink offering* by the law of God, was of *wine* or *beer*. Exod. 12. 40. Num. 18. 7. among the heathens (some-time of *blood*, Exod. 16. 4. *oil*) to consecrate it. See Gen. 2. 18.

Ver. 15. *Bethel*] that is, *God's house*: see Gen. 28. 19. Thus he renewed the memorial of his faith & thankfulness to God, as God did before of his promises to him, v. 10. 11. 12.

Ver. 16. *they journeyed*] the Greek version addeth, *Iacob journeyed from Bebel*, & *putched his tent beyond the tower of Gader*: borrowing these words from the 21. verfe, *a little peccator, about a mile*, as the Chaldee paraphrase explaineth it. This word is so used also in Gen. 48. 7. 2. Krg. 5. 19. and not elsewhere.

Ephrath] a town called *Agudah*, *Beidhem*, that is, *The house of bread*: v. 19. Some think it to have the name *Ephrath* of Caleb's wife, so called, t. Chron. 2. 19. It hath both names in Mic. 5. 2. *Bethibrah Ephrath*: there Christ was born, Mat. 2. 1. *the bread of God that came from heaven*, Job. 6. 33. *had hard child*

birth] *Hecor*, *she was hard in her child-bearing*: that is, had sore and painful labour. According to the chaldean: laid on Eve and her daughters: Gen. 3. 16. It is daily to be seen, & the Philosopher observeth it, *that no creature suffereth such strong pains in travail*; in woman doth; (Aristot. de Animal. 1. 7.) notwithstanding *she falleth fared ill child-bearing*, if *they continue in faith*; &c. 1 Tim. 2. 15.

Ver. 17. *midwife*] named in Hebrew, of helping the woman in child birth: so Exod. 1. 15. 16. *thou shal have*] cr. *thu also* (shalbe) *to thee*, *a son*: as Joseph before was. And this was according to Rachels desire; see Gen. 30. 24.

Ver. 18. *departing*] or *going out*: from the body, to God that gave it, as Exod. 12. 7. Psl. 146. 4. This theweth the Soul of man to be a spiritual immortal substance, distinct from the body. He here acknowledgest this, saying, *that death useth els*, but the departing of the soul from the body, Aristot. in his book of Death: and that *the souls of men are divine, and when they goe out of the body, they return unto her*. Cicero l. de *Animi*. *Born on*] the Greek and Chaldee interprets it, *Son of my sorrow*. In that she answered nothing, but has named her son; it sheweth the received no comfort. The like case, was in 1. Sam. 4. 20. 21. The word *son*, is after used by Iacob for his painfull strength: Gen. 49. 3.

Benjamin] that is, *Son of the right hand*: meaning loved, treasured, and especially regarded. So *man of the right hand*, in Psl. 80. 18. for one loved and much regarded of God. This only of all Iacob's children, was born in the land of Canaan.

V. 20. *unto the day*] the time when Moses wrote this, and after in Sauls dayes, 1. Sam. 10. 2. About this place, at Christs birth, many infants were smothered by Herod: then Rachel wept for her chidren, & would not be comforted because they were not. Jer. 31. 15. Mat. 2. 16. 18.

Ver. 21. *Geder*] or *Gader* as the Greek writeth it: by interpretation *the flock or herd*. A tower of this name, is also mentioned

tioned in Mic. 4. 8.

Ver. 22. *concubine*] a secondary wife; see Gen. 22. 24. She is called also his wife, Gen. 37. 2. By this shamefull crime (such as is not once named among the heathens, t. Cor. 5. 5.) Ruben lost his first birthright: t. Chron. 5. 1. Gen. 49. 4. Iakob also himself, having abjured David's concubines, & Sam. 14. 20. 1. & 16. 22. *hired it*] the Greek version addeth, *it appeared evil in his sight*. But in the Hebrew, nothing is said; only an empty space is left in the line, with this mark o to move consideration: as before in Gen. 4. 8. Sometime foreow is so great, as words or signs, cannot express it, Exod. 24. 13. and such might here be: Iakobs case. Here also is a pawne and breaking off, as to a new master, even in the midle of the verfe: so in Deut. 2. 9.

twelve] which bedecking fathers of many families, are called the *twelve patriarchs*, Gen. 12. 7. 8. and the peoples chaceare of them, are named the *twelve tribes*, Exod. 16. 7 & although many great evils, have already & will hereafter more appear in these sons of Israel; yet God in mercy pardoned them, & hath honoured them in the principes with great dignities, thac heir names should be graven on twelve precious stones; & carried upon the hye preults bar, Exod. 28. 12. 19. and that the gates of the heavenly Jerusalem should be after the names of these twelve sons of Israel, Zerk. 49. 31. Rev. 21. 12. And their number as it was antientable to the twelve princes that came of Imael, Gen. 41. 16. So is it remembered by the *twelve apostles* of Christ, Luk. 6. 13. Rev. 21. 14. And although of Joseph there came two tribes, Gen. 48. 1. 6. so that after a tot, there were thirteen: yet the scripture in handling or rehearsing them, usually letreth down but twelve; omitting the name now of one, then of another, as may in sundry places be observed. Deut. 33. Exod. 48. Rev. 7. &c.

23

Ver. 23. *father*] of the piping and interpretation of tale, see the notes on Gen. 25. & 30. Here is to be observed how Iacob & Zebulon, are set at it after Iudah, (though Dan & Naphtali, Gad, and Asher, were born between them, Gen. 19. 31. and 30. 6. & 21. 13. & 19.) because all the sons of one mother should be together: So they are placed also in Gen. 46. 8. -- 14. 15. & 49. 3. -- 14 (whereto Zebulon is before Iacob,) & Exod. 11. 2. 3. Matt. 1. 5. & 16. 18. t. Chron. 2. 1. In this order, were they graven & set on the stones upon Aarons Ephod; see Exod. 28. 10. 21. in the annotations.

Ver. 24. *were born*] to the Greek exprest it, the Hebrew being singular, *was born*. So in Gen. 4. 22. *Paddach aram*] or *Mesopotamia*, see Gen. 28. 10. But here except Benjamin, for he was born in Canaan, v. 18. Iakobs sons, though born out of the land, yet come (hereinto) it being promised them of God, Gen. 13. 13. when Esau sonnes born in the land, doth goe out and gyve place, Gen. 36. 5. 6.

Ver. 27. *Abans*] see Gen. 13. 18. & 23. 1. the Greek addeth, *he being yet alive*, to Abans.

Ver. 29. *his people*] his godly forfathers: see Gen. 25. 8. *buried him*] Iakak & Ilmuel buried Abraham, Gen. 23. 5. Iau & Iacob were now 120 years old, Gen. 25. 26. the world was 2288. years old. And Iakak had lived blind, above 40. years before his death Gen. 27. 1. Which death is here mentioned, to make an end of Iakobs history: for otherwise the things following in Gen. 37. & 38. about Joseph and Iudah, fell out before Iakak dyed.

CHAP. XXXVI.

1. *The generations of Esau by his three wives*.
6. *His removing to mount Seir*: 10. *The names of his sonnes*: 11. *The Dukes which defensed of his sonnes*: 10. *The sounes and Dukes of Seir*: 24. *Arab fidele mules*: 31. *The kings of Edom*: 40. *The Dukes that defensed of Esau*.

AND these are the generations of Esau; he is Edom. Esau took his wives, of the daughters of Canaan: Adah, the daughter of Elon the Chetite; and Aholibamah, the daughter of Anah, the daughter of Zibeon the Erite. And Basemath, the daughter of Ismael, the sister of Nebaioth. And Adah bare to Esau, Eliphaz; and Basemath, bare Reuel. And Aholibamah bare, Iesuah and Iaalam, and Korah. These were dukes of the sons of Esau: the sons of Eliphaz, the firstborn of Esau; duke Omar, duke Zepho, duke Kenaz. Duke Korah, duke Gatan, duke Amalek: these were the dukes of Eliphaz, in the land of Edom; these were, the sons of Reuel, the son of Esau; duke Nachath, duke Zerah, duke Shammah, duke Mizzah: these were the dukes of Reuel, in the land of Edom; these were the sons of Basemath, the wife of Esau. And these were the sons of Aholibamah, the wife of Esau; duke Iesuah, duke Iaalam, duke Korah: these were the dukes of Aholibamah, the daughter of Anah, the wife of Esau. These were the sons of Esau; and these the dukes of them, he is Edom. And Esau dwelt in the mount of Seir; Esau, he is Edom. And these are the generations of Esau, the father of Edom: in the mount of Seir. These are the names of the sons of Esau: Eliphaz, the son of Adah, the wife of Esau; Reuel, the son of Basemath, the wife of Esau. And the sons of Eliphaz, were: Teman, Omar, Zepho & Kenaz, & Korah. And Timna was concubine to Eliphaz Esau's son; and she bare to Eliphaz, Amalek: these were the sons of Adah, the wife of Esau. And these were the sons of Reuel; Nachath, & Zerah, Shammah and Mizzah: these were the sons of Basemath, the wife of Esau. And these were the sons of Aholibamah,

15 the daughter of Anah, the daughter of Zibeon, the wife of Esau: and the bare to Esau, Iesuah and Iaalam, and Korah. These were dukes of the sons of Esau: the sons of Eliphaz, the firstborn of Esau; duke Omar, duke Zepho, duke Kenaz. Duke Korah, duke Gatan, duke Amalek: these were the dukes of Eliphaz, in the land of Edom; these were, the sons of Reuel, the son of Esau; duke Nachath, duke Zerah, duke Shammah, duke Mizzah: these were the dukes of Reuel, in the land of Edom; these were the sons of Basemath, the wife of Esau. And these were the sons of Aholibamah, the wife of Esau; duke Iesuah, duke Iaalam, duke Korah: these were the dukes of Aholibamah, the daughter of Anah, the wife of Esau. These were the sons of Esau; and these the dukes of them, he is Edom. And these were the sons of Seir, the Chorite; the inhabitants of the land: Lotan and Shobal, and Zibeon, and Anah. And Dilon & Ezer, & Dillan: these were the dukes of the Chorites; the sons of Seir, in the land of Edom. And the sons of Lotan were, Chori and Hemani: and the sister of Lotan, was Timna. And these were, the sons of Shobal; Alvan and Machanath, and Ebal: Shepho, and Onam. And these were the sons of Zibeon, both Ajah and Anah: this Anah, was he that found the mules in the wilderness; when he fed the asses, of Zibeon his father. And these were the sons of Anah, Dilon: and Aholibamah, the daughter of Anah. And these

these were, the sons of Dihlan: Chemdan and Ethbari, and Iethran and Ceden: These were, the sons of Ezer: Bithan and Zaavan, and Akan. These were, the sons of Dihlan, Vz and Aran. These were, the dukes of the Chorites: duke Lotan, duke Shobal, duke Zibeon, duke Anah. Duke Dilon, duke Ezer, duke Dihlan: these were the dukes of the Chorites, according to their dukes, in the land of Seir.

31 And these were the kings, which reigned in the land of Edom: before there reigned any king, of the sons of Israel. And there reigned in Edom, Bela the son of Beor: and the name of his city was, Dinhabah. 32 And Bela dyed: and there reigned in his stead, Iobab the son of Zerach, of Bozrah. And Iobab dyed: & there reigned in his stead, Chuham, of the land of Temani. And Chuham dyed: and there reigned in his stead, Hadad the son of Bedad, who smote Midian, in the field of Moab; and the name of his city was, Avith. And Hadad dyed: and there reigned in his stead, Samlah of Mareshah. And Samlah dyed: & there reigned in his stead, Saul of Rechoboth by the river. And Saul dyed: and there reigned in his stead, Baalchanan, the son of Achbor. And Baalchanan the son of Achbor, dyed: and there reigned in his stead, Hadar: and the name of his city was Pau: and the name of his wife, Mehetabel, the daughter of Mattred, the daughter of Mezahab. And these were the names of the dukes of Esau, according to their families, according to their places; by their names: a duke

41 Jirma, duke Alrah, duke Iesbeth, Duke Aholibamah, duke Esah, duke Pinon. Duke Ke'az, duke Teman, duke Mitzar. Duke Magdiel, duke Iram: These were the dukes of Edom, according to their habitations, in the land of their possession, he is Esau, the father of Edom.

Annotations.

Generally, a rehearsal of Esau offspring, whereby the promise to Abram for multiplication; Gen. 22. 17. the Oracle given to R. bekah, concerning two nations that were in her womb; Gen. 25. 23, and the blessing of Isaac bestowed upon Esau, Gen. 25. 20. may be seen in great measure accomplished; with the different estate of the children of this world, from the children of God. This same genealogie is again repeated, in 1. Chron. 1. 31, &c. Edom] the name & note of his profaneness, see Gen. 22. 30.

Vet. 22, of Canaan] that is, as the Greek translates, of the Canaanites: contrary to the will of God, of Abraham, and of Isaac his father; for the Canaanites were a cursed race, Gen. 9. 25, & 24. 3, & 28. 4.

Abrah. &c.] in Gen. 26. 34. Esau's wives have other names, which in those times was usual; as Bala himself is called Edom; Isaac, is called Israel. Maacah daughter of Aholibamah, 1. King. 15. 2. is called Maacah daughter of Vriel, 2. Chron. 13. 2. and many like. Zibeon] called in Greek Selegon: he was grandfather to Aholibamah, father to Anat: so there was a difference between these and Anat & Zibeon, which were brethren, v. 20.

Eve] or Chivvireans, Gen. 26. 34: called a Chetite: which though they were distinct peoples, (Gen. 26. 34. 16.) yet might they dwell more in adjacent territories. Therefore in Gen. 26. 34. for Esau a Chetite, the Greek there translate habere.

Vet. 3. Basemath] called also Mitzahah, Gen.

Gen. 28.9. [Read] **Rugel**, in Greek **Rugello**. Yes, & I said to **Cassius**, though they were there born, and of Canaan their mothers, yet they went out of the land; & **Iakobs** sons both in M. **Abraham**; came in to sojourn in it; & their inheritance given of **God**. **Gen. 35.12.** & **Ex. 37.13.**

Ver. 6. took it, or, bidden, to weet, before larks coming as appear by **Gen. 33.3.** & **Ex. 33.14.** Gods providence thus making way for sofistic promises unto **Iakob**: **Gen. 28.4.13.**

Ver. 13. **Rugel** &c. J in Greek the site marked. **Rugel**, **Nachob**, **Zore**, **Some**, and **Mozz**; (or **Sanne** & **Mozz**, **1. Chron. 1.37.**) **Ver. 14.** **Iakam** in Greek, **Iegion**, and **Kore**.

V. 15. **Duke**] that is, **Gouvernours**, **Cheif leaders**; but inferior to Kings. A Duke is named in Hebrew **Alluph**, that is a **Cheif leader**, or **Guide**, or **Captain** of a **showband**; in Chaldees **Rabba**, a **Master**; in Greek **Hegemon**, a **Ruler** or **Governour**.

Here 14 Dukes are reckoned to **Ela**; y. that came of his wife **Adah**; 4. of **Basemath**, and 3. of **Aholibam**. **miles**] The Hebrew **leimim**, is not where found but in this place; **miles** elsewhere are called **Persiam**, **1. King. 10.25.** **2. King. 5.17.** It is therefore doubted what **leimim** here meaneth. And the Greek leave it untranslated, **leimim**, as not knowing what it should be. The Chaldee turneth it **Gibbaraja**, that is, **Mighties**, or **Giants**, as the word is used **Gen. 6.4.** Others, because **leumim** hath affinity with **Iam** the **Sea**, and **leumim**, waters, translate it **hot-waters**, or **baths**, which **Anah** should find in the desart. But because it is known that **mules** are engendred of the mixture of **horses** and **asses**, or of **hee-asses** and **mares**, as **Plinie** sheweth in **Hist. 8. ch. 44.** (translated comonly therfore in Greek **lemonous**, that is, **half-asses**, **1. King. 10.15.** &c.) and **mules** call themselves **bairnes**, and doo not encrease, as the Philosopher noteith; **Aristotele Animal. 1. 15.** it is likely they were not created at the first of God; because hee gave all such creatures this blessing, to be fruitful and to multiply. **Gen. 1.22.28.** & **8.17.** And that therefore they were found out by the wit of this man, who feeding his furburaries, caused the so engendred with **angores** beside as **boris**, which was both against nature, as first God set every thing according to his kind. **Gen. 1.24.** & **6.19.10.** & against the plain law, which he after gave unto **Israel**, **Lev. 19.19.** thou shall not let thy cattle goe to a divers kind. And the **naga** **lions** first give them by **Anah**, might be changed into **Peradim**, which hath the

Ver. 16. **Korah** in **v. 18.** there is an other duke of this name, that came of an other mother. Albeit ther is no mention of this **Korah** before, among **Eliphaz** his children, **v. 11.12.** neyther in **1. Chron. 1.36.** unless he there bear the name of **Timo**.

Ver. 19. **the Edom**] the Greek translatheth these are the **sions** of **Edom**. **Ver. 20.** **the Chovit** or **Choseon**, wherof see **Gen. 14.6.** these seem to be of the **Evita** forementioned **v. 2.** for **Zibeon** there called an **Euite**, commeth of this race here, & in **v. 24.** **inhabitans** in Greek, singularly **the inhabitant**. **Zibeon** in Greek **Sebogen**.

V. 21. **Dibon** called after **Dosbau**, **ver. 16.** the Greek birth places, calleth him **Dosau**. **Exod.** in Greek **Afor**. **Dosau** in Greek **Risso**; see the notes on **Gen. 4.18.30.** after in **ver. 28.30.**

V. 21. **Homam** called **Homam**, in **1. Chron. 1.39.** **Hore** in Greek **Haimon**; in **1. Chron. 1.39.10.** **Hemus**.

Ver. 21. **Zebed** called **Erph**; **1. Chron. 1.34.** The Greek here nameth **Thaim**; **1. Thaim**; **Omer**; **Sophar**; **Gordom**; **Reed**.

Ver. 21. **Timna** the was sister to **Luzan**, of the race of the **Chorites**, **v. 12.**

Ver. 22. **Chorites** as the Chaldee expounds it, of the **Edomites**; see **Gen. 19.37.** in the annotations.

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³⁴ *Ied Borsa*
V. 34. of *Temanis*, that is, of the *Temans*, which had the name of duke *Teman*, Elaüs' nephew, v. 15. Of this land was *Eliphael*, Job's friend, Job. 2. 11. By interpretation *Teman* signifieth the South: & so the Chaldees here taketh it. The Greek translathet *Ajōm of the land of Thaimon*.

³⁵ V. 35. *Baldad* in Greek here *Ba·al*: but in 1. Chron. 1. 46. *Badal*. *Smote* that is, killed as the Chaldee & Greek explain: see Gen. 14. 17. *field* that is, country: see Gen. 14. 7. *A·th* called *A·ju*, 1. Chron. 1. 46. in Greek her: *Gethaim*: but in 1. Chron. 1. 46. *Ebub*.

³⁶ V. 36. *Sam* [ib] in Greek *Samada* of *Maf-sikkai*: 1. Chron. 1. 47 *Samas* of *Mesirka*.

³⁷ V. 37. *Rochoboth* a citie built by Nimrod, Gen. 10. 11. in Greek *Ribooth*. It was by the river *Euphrates*, as the Chaldees ex-poundeth it.

³⁸ V. 38. *Baal·cbanan* the same name by transplacing the parts of it, is *Hannibal*, (*Chibnabal*) of which name were sundry captains afterward, as in the story of the Carthaginian wars. The Greek sayth here *Balaenon* in 1. Chron. 1. 49. *Balcnon* son of *Ahabor*.

³⁹ V. 39. *Hadar* called *Hadad*, 1. Chron. 1. 50. The Greek is, *Arad* son of *Barad*.

⁴⁰ *Pau* called also *Pai*, 1. Chron. 1. 50. in Greek *Phoyer*, but in 1. Chron. 1. 50 *Phaoni*. In that these Kings were of so sundry cities, it appeareth their kingdomes came not by inheritance, but either by election of the people; or gotten by conquest, according to the oracle, *by thy sword shall thou live*, Gen. 27. 40.

⁴¹ daughter of *Mezhab* by daughter some understand neece: others take *Mezhab* for the name of a citie, *Medava*, named of golden waters, which the word signifieth, a daughter (or inhabitant) whereof she was. The Greek here translathet *Son of Maizob*, in 1. Chron. 1. daughter: in *Child*: a daughter of the *Gold-miter* (or *gold-smith*) 1. Chron. 1. 51. here is added the d^rath of this *Hadar*, here omitted; as, *And Hadad dyed*.

⁴² V. 40. the dukes after eight Kings, it

seemeth the form of government was again chaged among the Edomites, though it is uncertain when it was. At Israels coming out of Egypt, they mention the *Dukes of Edom*, Exod. 15. 15, and as they passed through the wilderness, they sent to the King of Edom, Num. 20. 14. and here it was layd, these 8 Kings reigned in Edom before any King reigned in Israel, v. 3. It is likly therefore, that upon the unkinde dealing of that King of Edom, (which see me h to be *Hadar*) who denied to let Israel passe through their land: the Lord removed the dignitie of Kings from that comonwealth, & let it be ruled by Dukes again; whereof eleven are here by name rehearsed.

⁴³ *families* the Greek sayd, in their tribes.

⁴⁴ *Timna* in Greek *Thana*; and *Thana*, in 1. Chron. 1. 51.

⁴⁵ *A·ya* called *Aja*, 1. Chron. 1. 51. in Greek *Gola*; and there, *Aiona*. *Ieith* in Greek *Iebar*.

⁴⁶ V. 41. *Abolimabah* the Greek writeth these names here, *Oubermas*, *Heles*, *Phinus*: and in 1. Chron. 1. 52. *Elisama*, *Heles*, *Phinus*.

⁴⁷ V. 42. *Abibar* in Grek. *Kazar*.

⁴⁸ V. 43. *Fram* in Greek here *Zepher*: but in 1. Chron. 1. 54. *Aretamas*.

⁴⁹ *habitaciones* which the Greek translathet *edifices*, that is, *builded habitations*,

⁵⁰ *possession* or *firm-hold*: whereas Iacob & his children dwelt in the land of this peregrination or sojournings, v. 7. Gen. 37. 1. & 28. 4. God thus giving Esau his portion first in this world; and after, dooing good unto Israel, Deut. 2. 1. &c. See also Gen. 35. 12.

CHAP. XXXVII.

⁵¹ Joseph is hated of his brethren, q. His two dreams: portending his superiority over them.

⁵² 1. *Jakob* sendeth him to visit his brethren, 18. They conspire his death. 2. *Reuben* saveith him, 23. They strip him & bind him into a pit, 26. By *Iudah*, a wife, they sell him to the Ishmaelites, 31. His father, deceived by the bloody coat, mourneth for him, 36. He is sold into Egypt to *Potiphar* Pharaohs eunuch.

And

⁵³ And Iakob dwelt in the land of Canaan. These are the generations of Iakob; Joseph being seventeen yeres old, was feeding the flock with his brethren, and he was a lad; with the sons of Bilhah & with the sons of Zilpah, his fathers wives: and Joseph brought their evil report, unto his father. And Israel, loved Joseph, more then al his sonns; because he was the son of old-age, unto him: and he made him, a coat of many-colours. And his brethren saw, that their father loved him, more then all his brethren; & they hated him: and could not speak to him, with peace. And Joseph dreamed, a dream; & he told it, to his brethren: and they hated him, yet the more. And he sayd unto them, Hear I pray you this dream, which I have dreamed. For behold, we were binding sheaves, within the field; and loe my sheaf arose, and also stood upright: and loe your sheaves, compassed about; and bowed-down themselves, to my sheaf. And his brethren sayd to him, Skalet thou reigning reign over us, or ruling rule over us? & they hated him, yet the more; for his dreams, and for his words. And he dreamed yet, an other dream; and told it to his brethren: and sayd, behold I have dreamed yet a dream; & behold, the sun & the moon, and eleven starrs, bowed-down themselves unto me. And he told it to his father, and to his brethren: and his father rebuked him, & sayd unto him; what a dream is this, which thou hast

dreamed? shall I, and thy mother & thy brethren, coming come, to bow down our selves to thee, to the earth?

And his brethren envied him: but his father, observed the saying. And his brethren went, to feed their flocks, in Sechem. And Israel sayd, unto Joseph, doe not thy brethren feed in Sechem? Come, and I will tend thee unto them: and he sayd to him, loe here am I. And he sayd to him, Goe I pray thee, see the peace of thy brethren, and the peace of the flock; and bring me word agayn: & he sent him from the vale of Chebron, and he came to Sechem. And a man found him; and behold he was wandering in the field: and the man asked him saying, vwhat seekest thou? And he layd, I am seeking my brethren: tell me, I pray thee, vwhere are they feeding? And the man layd, they are departed hence, for I heard them saying, Let us goe to Dothan: And Joseph went, after his brethren; and found them, in Dothan. And they saw him, a far off: and before he came near unto them, they craftily conspired against him, to slay him. And they sayd, ecb·man unto his brother: behold, this mayster of dreams, is coming. And now, come and let us kill him, and cast him into one of the pits; and we will say, an evill wild-beast hath eaten him: and we shall see, what his dreams will be. And Ruben heard it; and he delivered him, out of their hand: and sayd, let us not smite him, in soule. And Ruben sayd unto them, Shed no bloud; cast him, into this pit which is in the wilderness, and lay no hand upon him: that he might deli-

Cc 2 YES

ver him, out of their hand; to return him, unto his father. And it was, when Joseph was come, unto his brethren : that they stript Joseph out of his coat : the coat of many colours, which was on him. And they took him, and cast him unto a pit : and the pit was empty, ther was no water in it. And they late-down, to eat bread: & they lifted up their eyes, & saw ; and behold, a wayfaring company of Ismaelites, was coming from Gilead: & their camels bearing, spicry, and baulm and myrrh ; going, to carry it down to Egypt. And Iudah sayd, unto his brethren: what profit is it, if we kill our brother, and concle his blood? Come, and let us sell him to the Ismaelites; and let not our hand, be upon him ; for he is our brother, our flesh: and his brethren hearkened. And ther passed by, Midianites merchant men; and they drew, and lifted-up Joseph, out of the pit; and sold Joseph to the Ismaelites, for twenty (shekels) of silver : and they brought Joseph, into Egypt. And Ruben returned, into the pit; and behold Iosph, was not in the pit : so he rent his clothes. And he returned unto his brethren, and sayd: the lad is not; & I, whither shall I goe. And they took, Josephs coat: and killed, a kid of the goats ; and dipped the coat, in the blood. And they sent the coat of many-colours, and they brought it to their fa-her; and sayd, this have we found : know now, whither it be thy sonns coat, or no. And he knew it, and sayd, it is my sonns coat; an evill wild-beast hath eaten him : Joseph is torn is torn-in-peeces. And Iakob

rent his garments, and put sackcloth upon his loins: and mourned for his son, many dayes. And all his sonnes, & all his daughters, rose up to comfort him ; and he refused to be comforted: & he sayd, for I will goe down unto my son, mourning, to hell : & his father, wept for him. And the Medanites, sold him into Egypt unto Potiphar, an Eunuch of Pharaohs, the Provost Marshall.

Annotations.

¶ ¶ ¶ Here beginneth the ninth section of the Law, called And (Iakob) dwelt. See Gen. 6. 9. & 28. 10.
I Ver. 1. of [he sojourned] or pilgrimage, that is, (as the Greek sayth) wherin his fa-ther Iosph sojourned : so Gen. 17. 8. & 28. 9. Hereby Gods remembrance of his promise to Iakob, and providence for him manifested, Gen. 28. 13. & 36. 6. 7. also Iakobs fa-thr. Heb. 11. 9. P/d. 37. 3.
2 Ver. 2. These [which are rehearsed] to Gen. 35. 23.-26. for this is a prolecting of that historie, which was by narration of Eliaus pedigree, interrupted : or, these which follow, are the generations, that is the storie of things which did befall him: see Gen. 6. 9. & 25. 9. old) Hebr. son of 17. yeres; see Gen. 5. 32. As his father nourished him a child 17. yeres, so heagine nourisht his aged fa-thr 17 yeres in Egypt. Gen. 47. 9. 28. (lad) or yong man: which word is used not only for yong yores, but often for a servant, or minister, see Gen. 14. 24. In this fense, it not th Josephs humilitie, and how his fa-ther, though he lov d him most, yet brought him up without idleness, or cokering. So Christ the son of man, came not to be served, but to serve: Mat. 20. 28. report or infame; their infamous, carisse; which caused yll r port of them. It immitach Iosphs good affe^ct^ds godlines.

And

And this was one occasion, which his brethren took to hate him. So Christ was hated of the world, for testifying that the works therof were evill. Job 7. 7.

3 Ver. 3. of old-age unto him] that is, of his old-age, born when his father was old: so Gen. 44. 10. The Chaldeans apply this old age to Josephs merrit, laying, he was a wife for unto him. And others lay, was not Benjamin also a son of old age? But because (Iakob) was by (the spirit of) prophesie, that Iakob should reign; therefore he loved him, above al. hu sonni Pirke R. Eliez. ch. 38.

many colours] Hebr. pajim, that is, varieties, and so the Greek hab. (poikilam) variation, or mansoid, o weet in threeds & colours an: misayred coat; such kings daughters used to wear. 2. Sam. 13. 18. Such God spiritually cloatheth his church with al. Ps. 55. 14. 15. Ezek. 16. 10. 23. and therby is magnified the varietie of wisdom and manifold graces given to his people. Ephel. 3. 10. & Pet. 4. 10. Song. 1. 9. 10. And Christ had such, above his fellowes, P/salm. 45. 8. Heb. 1. 9.

4 Ver. 4. wi[th] peace] or unto peace, that is, graciously, gently, lovingly : for of the abundance of the hare, the meuth speakeith. Mat. 12. 34. The Greek translateth, no peaceable thing.

5 Ver. 5. dreamed] by such means God used of old to shew unto men, what he was about to doe: Gen. 41. 25. Joel 2. 28. Num. 12. 6. 1 King 3. 5. Such dreams were to be regarded as oracles of God: other, have their deceit and vanities: see Gen. 20. 3.

And God sent dreams to his people, sometime to confort, sometime to chatten & afflict them. Mat. 2. 19.-22. Job. 7. 13. 14. yet the more) Hebr. they add: yet to haue him. So Christ & his disciples for declaring Gods word were hated of men, as Job. 17. 14. 9 have given them by word, & the world hath hated them. This storie of Iosph is a pattern of afflictions, which the godly suffer in this world for Christs sake and for the word of their testimony: and it ministreth comorts to the distressed.

6 Ver. 7. binding] Hebr. sheaving, or shearbinding. This Being harvest work, and harwest usually signifying the later time or end, P. d. 126. 5. 6. Mat. 13. 32. Rev. 14. 15. God forfethed, not the present but future honour which Joseph should have, after many dayes of sorrow. Also when his brethren went into Egypt for corn, this dream was fulfilled, Gen. 42. 6. within] or, in the midst of a field. compassed] or flood-round about; and this is a signe of honour to him that is compassed. Therefore the testimoniall of Gods glorious prefece, usually is in the midland o[ne] hers stand about. Num. 2. 17. Rev. 4. 3. 4. So Exo. 18. 1. 3. P/s. 7. 8. & 14. 2. bowed down] or did it. bryfance: as was fulfilled in Gen. 4. 6.

8 Ver. 8. reigning reign] that is, in deed reign: so after, in deed rule: and in v. 10, in deed come. They apply this dream unto themselves, (as did also the Midianites, Judg. 7. 13. 14.) which aggr. rated their son, in refilling Gods man-sentt will. Job. 15. 22. The manner of speaking, is also a derayal: shalt thou reign? that is, thou shal not: see Gen. 18. 17. Thus Moyses, and Christ himself, were refused by their people, Act. 7. 27. 35. Luk. 19. 4.

10 Ver. 10. brath[er] on Abrahams seed were likened to stars for multitude, Gen. 22. 17. here Iakob children are likened to stars, for glorie, shinng as lights in the world. P/sil. 2. 15. & in Dan. 8. 10. they are also the host of heaven. Iakob and his wife are here the sun & moon; such honour God vouchsafeth to his contemned servants. And Joseph in this, as in many o[ne]r particulares, may resemble Iosph, at whose name all knees must bow. Phil. 2. 10.

21 Ver. 11. observed] lay it to hart, howsover for the present, he gave his son a leight rebuke; not fully perceiving the end of the thing. Thus is it spoken also of Marie the mother of Christ, Luk. 2. 19. 51.

14 Ver. 14. the peace] that is, the welfare, or how they prosper: as the Greek explymeth it, if they be well. See Gen. 41. 16. As Iosph here, so Christ was sent to the lost sheep of the house of Israel, not only to know, but to procure their peace. Mat. 15. 24. Luk. 19. 42.

Cc. 3. to Sechem]

to Sehem] which was about 60 English miles, distant from Chebron. There also was that great massacre committed a while before, by Iakobs sons, Gen. 34. The danger of the place, might make Iakob more carefull to inquire of their welfare.

Ver. 15. *a man*] The Hebrew doctors understand this of the Angel Gabriel, called in Dan. 9. 21. *the man Gabriel*: Pirke R. Eleazar ch. 38. but this is uncertain.

Ver. 16. *seeking my brethren*] this setteth forth Iosephs care and diligence. So the Son of man came, to seek and save that which was lost: Luk. 19. 10.

Ver. 17. *Dathan* or *Dathaim*; for both ways it is written. The Greek call eth it *Dathaim*. It was a place about 8. miles from Sehem. In this town was Elizeus the Prophet, 2. King. 6. 13.

Ver. 18. *cruelly conspired*] or *malignantly*, as the Greek translation saith. This word is also used in Psl. 105. 25. & Num. 15. 18. of the Egyptians and Midianites, cruelly plotting against the Israelites. So the husbandmen conspired the death of the son of God, Luk. 20. 14. *This is the heire, come let us kill him.*

Ver. 19. *myster of dreams*] this they speak in mockage: the Greek translateth it, *a dreamer*. The Hebrew phrase meaneth one that hath great skill in dreaming, or a captain dreamer: as his brethren, are after called masters of arrows, that is, cunning archers, for their malicious practises against him, Gen. 49. 23. and a master of anger, is an angry furious man, Prov. 22. 24. & 29. 22.

Ver. 20. *one of the pits*] or, *some pit*; this setteth forth their inhumane cruelty, that would kill their brother, and not vouchsafe him honest burial: to which they next add, a lie to dissemble their murder; and a contempt of the cricles of God, vwhich they sought and thought to defeat. So running headlong together, into a world of wickedness, envie carrying them, Act. 7. 9. Gen. 49. 23.

Ver. 21. *delivered him*] to weet, in respect of death which they intended a-

gainst him. *in soul*] that is, *so as to take away his life*: smite him dead. A like phrase is in Jer. 40. 14. Deut. 19. 6. 11. for which in Num. 35. 11. 15. is said to smite a soule; so also in Levit. 24. 17. 18. where soule, is put for the life of man or beast. See Gen. 19. 17. Smiting is used for killing, Gen. 4. 15.

Ver. 22. *that*] or, *to the end that*. The Greek addeth, *for he sought*, that he might deliver him. It appeareth by Gen. 42. 22. that Ruben exhorted them to more than they would yield unto.

Ver. 23. *strip Ioseph*] So Iesu also was stripped by the wicked, Mat. 27. 28. Here Ioseph, in the anguish of his soule, besought his brethren, for favour, but they would not hear him, Gen. 42. 21.

Ver. 24. *no water*] into such a dungeon was Ieremias put, Jer. 38. 6. and out of such a pit in figure, God delivereth his people, as Zach. 9. 11. *I have sent forth thy prisoners, out of the pit*, wherein is no water.

Ver. 25. *eat bread*] so doo the wicked, eating Gods people, Psl. 14. 4. This sheweth they wanted remorse, or fought (at least) to put it away with banqueting, as eating of bread sometime signifieth, Exod. 18. 12. See also Gen. 25. 34. *wayfaring company of Ism.*] the Greek translateth, *wayfaring Ishmaelites*, and the Chaldee calleth them a troupe of *Arabians*. After in ver. 28. they are called *Midianites*, and in ver. 36. *Madianites*, so they were a mixt people, dwelling in that country, called therfore by the Chaldee *Arabians*, which signifieth *Mixed people*, see Gen. 10. 7.

Gilead] which was a place of merchandise, as appeareth also in Jer. 8. 22. & 22. 6. & 46. 11. *spicerie*] in Hebrew *Necoth*, which is thought to be a certayn fruit of lome, waxe, *balsam* or *rosin*, as the Greek translateth it: a thing good to heal wounds, Jer. 8. 22. & 46. 11. & 51. 8. *myrrh* or *Ladanum*, vwhich is a fat moisture on the herb *Labnum*, or, the fruit of the *Lot tree*, according to the Hebrew name *Lot*. So Gen. 43. 11. Or according to the Greek *Stachys*, (commonly called

Stachys

new mirth), which is made of the fat of *sheep liquida* which is made of the fat of

26. *concrete*) or cover, (hide) *his blood*. Job. 16. 18.

27. *hearkned*] or heard, and so *confessed*, and *obeyed*.

28. *V. 28 Midianites*] children of *Midian* Abraths son by Keturah, Gen. 25. 2. who dwelt in the Ilmaelites countrey, (which also were Abrahams children by Hagar, Gen. 16. 15.) therefore they are here called by both names. So in Judg. 8. 22. 24. 16. It may also be translated thus.

*And the men, the Midianite merchants, passed by shekels] or *bezants*: this word the Chaldee expresseth, which waneth in the H. brue. What a *shekel* was, see noted on Gen. 20. 16. Christs price was a little more, whom Iudas for 30. shekels, Mat. 27. 3. yet that was but the price of a slaves life, Exod. 21. 32. hre Ioseph is by the counself of his brother Iudas the patriarch, sold for a slave, Psl. 105. 17. for twenty shekels. After by the law, mens persons of Iosephs age, were in case of vowed, valued at twenty *shekels*, Levit. 27. 5. but those were sh. kels of the sanctuary, double the value of common shekels. The Hebrew Doctors referre unto this, that threatening against *Israel*, because they sold the just one for fiftier; and the poore, for a paire of sheotes, Amos 2. 6. and they reigne, that of the 20. shekels, every of the ten patriarchs had two *shekels*, to buy houses for their seat: Pirke R. Eleazar ch. 38.*

V. 29. *rent his clothes*] a signe of sorrow, and renting of the heart with grief, Job. 1. 13. So Iakob did, ver. 34. and others, Job. 1. 13. Gen. 44. 13. Numb. 14. 6.

30. Ver. 30. *is not to weet, alive*: so hee thought, and so the phrase signifieth, Jer. 31. 15. for he supposed, his brethren had killed him, as v. 20.

Ver. 31. *4 kid*] or, *goat buck*. By this pollicie, Iakob should suppose his sonne was dead, and make no further inquierie after him.

32. V. 33. *is torn is torn*] or, *tearing is torn*, that is, *fury torn*: the Chaldee sayth, killed,

This is added to all Iakobs former forrowes, and one of the most grievous; for which he admitted no comfort, v. 31. *Isaac* also was yet alive, and a partaker of his son Iakobs grief. See the notes on Gen. 31. 9.

34. *Jackcloth*] another sign of sorrow, with which they sometime added earth or ashes upon their heads. 2. Sam. 3. 3. 1. King. 21. 7. Nehem. 9. 1. Est. 4. 1.

35. *hu sonns*] the evil doers counterfeit sorrow, & conceal their cruelties, R. aben himself also keepeth it unfeigned. The Rabbines say, they had bound themselves by a curse not to bewray it. R. Eliez. per. 38.

to hell or, *to the grave*: the word metheth not the grave digged or made with hands, named in Hebrew *Kever*, but the common place, or state of death, here called in H. brew *Sheol*; which hath the signification of craving or requiring, because it is one of the fewe things that are never satisfied, Prov. 30. 15. 16. The Greek and new testament usually transliterate it *Hades*, or *Hades*, which word is by change of letters, formed of the Hebrew *Adam*, & *Adamah*, the earth, unto which for syn. God hath condemned Adam and all his race to return, Gen. 3. 19.

For so in the first book of the ancient Greek oracles of *Sibylles*, it is layd: they call it *Hades* for that Adam first went thither, when he left death. As *Adam*, is in Greek *Abraham*, Gen. 12. 1. and *Abraham*, Luk. 3. 34. & *Mizraim*, in Greek *Misraim*, Gen. 10. 6. *Heman*, is *Haiman*, Gen. 36. 22. so of *Adam* they formed *Hadden*, and after the Greek termination *Hades*, or *Hades*: such changes of letters are usual. The Chaldee paraphrase, (when it keepeth not the Hebrew word,) most commonly translatereth it the *bowse of the grave*, or *place of burial*. Our English commeth from the Hebrew *Sheol*, which is syd to be *Low* and *Deep*, Deut. 32. 22. Job. 11. 8. And as death is appointed for all men, so is this *Sheol*, Psa.

35. 49. *Ecclesiastes*. 9. 10. as death is sometimes desired of the godly, so Job desired to be hid in Sheol. Job. 14. 13. By this H^t therefore scripture is not meant the place of the damned only, but of all that goe out of this world : as Sibyl in the fore-named place layth, al. eath y men are sayd to goe into the bowes of Hades. And as for the wicked, they have a prison. 1. Pet. 3. 19. and place of torment in hell, Luk. 16. 23. which the scripture calleth everlasting fire, Math. 25. 41. and by another Hebrew name, Ge-henna; wher-of see Mat. 5. 22. the Greeks called that place Tartarus, Homer. Iliad. 8. unto which word the Apostle hath reference in 1. Cor. 2. 4. *Tartaros,* He cast them down (to Hell or) into Tartarus. So on the contrary, H^teaven is not only the place of the Angels, and holy men, but generally all above us, as the aire, spheres, &c. where the towls fly, and the sun & starrs run their courses, as is shewed on Gen. 1. 7. And the place of joyes in heaven, is called the garden of Eden, or Paradise, Luk. 23. 43. to which the heathens alluded by the garden of Alcinos : Homer. Odyss. 7. Iakob therfore by going down to hell, meaneth a departing out of this life into the common place and state of death, whither all must goe. So after in Gen. 42. 38. &c. 44. 29. 31. See also the annotations on Psal. 16. 10.

36. *Medanites* which were the posterity of Medan, the son of Abraham, and brethren to the midianites before mentioned, v. 28. Gen. 25. 1. 2. there were mixed in dwelling with the Imausites, as they were generally before called in v. 25.

Eunuch] properly and commonly this word is used for a gelded man, Esa. 56. 3. 4. 5. Mat. 19. 12. & is borrowed of the Greek Eusouchos, which signifieth a keeper of the bed, or Chamberlain; in Hebrew he is called Saris. Such gelded men they used to have in kings courts, for Chamberlains to keep their women, Esa. 2. 3. & 4. 4. But in Israel, the law all swed not such, Deut. 23. 1. Through custome, the name was also given to other chief officers and courtiers, as here to Potipher, who was a married man, Gen.

39. 7. and after to the kings chief bakers and baker, Gen. 40. 2. Therfore the Chaldee here translates it Robbe, a Prince, or Officer. *Provost Marshal* or prince of the slaughter men, or Captain of the guard : he was an officer that kept maleficiours in prison, Gen. 46. 3. & was sent with a band of men to doe execution upon rebels : 1. King. 21. 8. 10. Or, as the Greek translateth it, the chief Cook : for so the Hebrew word is sometime used for a cook that killeth & dresseth meat, 1. Sam. 9. 23. & 8. 13.

CHAP. XXXVIII.

1. *Iudas marieith a Canaanite;* and begateth of her Er, Onan, & Seacob. 6. *Er marieith Thamar,* and dieb. 8. *Onan marieith her,* and for spilling his seed, the Lord layeth him. 11. *Thamar stayeth for Selah,* who is not given to her to wife. 13. wherfore she deceiveth Iuda, who supposeth her to be an whore, lieth with her. 24. *He bearing she was with childe,* would have had her brunt. 26. but knowing himselfe to be the father, he acknowledgeth his fault. 27. *She beareth twins,* Pharez and Zarah.

1. **A**nd it was, in thattime; that Iuda went down from his brethren : and turned-in to a man an Adullamite, and his name was Hirah. **2.** And Iuda saw there, a daughter of a man a Canaanite, and his name was Shuhah : and he took her, and went in unto her. **3.** And she conceived, and bare a son : and he called his name, Er. **4.** And she conceived agayn, and bare a son : and he called his name, Onan. **5.** And she added again, & bare a son; and he called his name, Selah : and he was in Chezib, when he bare him. **6.** And Iuda took a wife, to Er his firstborn: and her name was Thamar. **7.** And Er Iudahs firstborn, was evil in the eyes of Iehovah: and Iehovah slew him. **8.** And Iuda sayd, un-

Onan slayn for syn. GENESIS. XXXVIII. Iudas incest with Thamar.

to Onan ; goe in unto thy brothers wife, and mary her: and raise-up seed, to thy brother. **9.** And Onan knew, that the seed should not be his: and it was, when he went in unto his brothers wife, that he spilled it on the earth : that he might not give seed, to his brother. **10.** And that-which he did, was evill in the eyes of Iehovah: and he slevv him also. **11.** And Iuda sayd, to Thamar his daughter in law; Remayn a widow in thy fathers house; till Selah my son, be growen-great; for he sayd, lest he also die, as his brethren: and Thamar went, and remayned, in her fathers house. **12.** And the dayes were multiplied; & the daughter of Shuhah Iudas wife, dyed : & Iuda was comforted, and went up unto his sheep shearers, he, and Hirah his freind the Adullamite, to Timnath. **13.** And it was told unto Thamar, saying: behold thy father-in-law, is going-up to Timnath, to shear his sheep. **14.** And she put away the garments of her widowhood, from upon her; and covered her with a veil, and wrapped her self; & sat in the opening of Enaim, whiche is by the way to Timnath: for the law, that Selah was growen-great; and she, was not given unto him, to wife. **15.** And Iuda saw her; & thought her, to be an harlot: because she had covered her face. **16.** And he turned aside unto her, by the way; and sayd, Graunt I pray thee, that I may come in unto thee; for he knew not, that she was his daughter-in-law: & she sayd, what wile thou give me, that thou mayst come in unto me? **17.** And he sayd, I wil send a kid of the goats, frō the flock : and she layd; if thou wile give a pledge, till thou lend it. **18.** And he sayd, what is the pledge, that I shall give thee? and she layd, thy signet, & thy bracelet; and thy staff, that is in thy hand: and he gave them unto her, and went in unto her, and he conceyved by him. **19.** And she arose & went away; and put-away her veil, from upon her: and put-on, the garments of her widowhood. **20.** And Iuda sent, the kid of the goats, by the hand of his freind the Adullamite; to receive the pledge, from the womans hand: but he found her not. **21.** And he asked the men of her place, saying; where is the whore, she that was in Enaim, by the way? And they sayd, ther was no whore, in this (place.) **22.** And he returned, to Iuda; and sayd, I have not found her: and also the men of the place sayd, ther was no whore, in this (place.) **23.** And Iuda sayd, let her take it to her; lest we become a contempne: Behold, I sent this kid; and thou hast not found her. **24.** And it was, about a three moneths after; that it was told unto Iuda saying, Thamar thy daughter-in-law hath committed fornication; and also, behold (she is) with childe, by for ications: & Iuda sayd, bring her forth, and let her be burnt. **25.** She was brought forth; and she, sent unto her father-in-law, saying; by the man whose these are, am I with child: and she layd, acknowledge. I pray thee; & vholle these, the signet, and the bracelet, & the staff? **26.** And Iuda acknowledged; and sayd, she is more just then I; for because that I gave her not, to Selah my son; and he did not agayn, know her any more. **27.** And it was, in the time

time of her child-birth : that behold, 28 twinn were in her womb. And it was in her child-birth, that she - one gave ~~out~~ the hand : and the midwife took, and bound upon his hand a skarlet thread, saying, This, is come our first. And it was, as he turned back his hand; that behold, his brother came out; and the said, How hast thou broken forth, upon thee the breach: and he called his name, Pharez. And afterward, came out his brother ; that had on his hand, the skarlet-thread: and he called his name, Zarah.

Annotations.

[In that time] in the time before spoken of, when Iakob returned out of Mesopotamia into the land of Canaan, and long before the selling of Ioseph into Egypt; did these things begin about Iudah. Who like wise married when he was very young, as did also his children, otherwise the Chronicle will not agree. For Ioseph was born six years before Iakob left Laban and came into Canaan, Gen. 30. 25. & 31. 41. and Ioseph was seventeen years old, when he was sold into Egypt, Gen. 37. 2. 25. and thirrie yere old was he, when he interpreted Pharaohs dream, Gen. 41. 46. and nine yeres after, when ther had been seven yeres plente, and two yeres famine, did Iakob with his familie goe down into Egypt, Gen. 41. 13. 14. & 45. 6. 1. & at their going down thither, Pharez the son of Iudas (whose birth is set down in the end of this chapter,) had two sons, Esron, & Hamul, Gen. 45. 8. 12. Seing then from the selling of Ioseph, unto Israels going into Egypt, there cannot be above three and twentie yeres; how is it possible that Iudas should take a wife, and have by her three sons one after another, and Selah the yongest of the three be mariageable,

when Iudas begat Pharez of Thamar, Gen. 38. 14. 24. and Pharez be grovven up, married, and have two sons, all within so short a space? The time therfore here spoken of, seemeth to be soon after Iakobs coming to Sechem, Gen. 33. 18. before that historie of Dinah, Gen. 34. though Moses, for special cause, relateth it in this place. [Iudah] or Iudah as the Greek alvvay's nameth him: Mat. 1. 1. man an Adullamite] that is, an heathen dwelling in Adullam (or Odollam as the Greek calleth it,) a citie in the land of Canaan, whiche afterward was given for a possession to the sonsnes of this Iudas, 1. 15. 1. 1. The word man here (as in the verse folovving) may be omitted, for the sense: see Gen. 13. 8. or it may be read a man of Adullam; as vwhere one Evangelist writeth, The men Niniotes, Mat. 12. 12. another writeth, The men of Niniot, Luk. 11. 32.

2 Ver. 2. Canaanite] the Chaldee translateth it a merchant, and so the word is sometime used in scripture, Prov. 31. 24. Job. 41. 6. but the Greek here calleth him a Chananaian. Shua] in Greek Sabat: but in v. 12. Sausa. took her] namely to wife, as vers. 12. Contrary to his duty, for he shold not have married with such, Gen. 14. 3. & 27. 46. & 38. 1. Iudas was now in likelihood, about 13. or 14. yeres of age. went in] that is, ley with her: see Gen. 6. 4.

4 Ver. 4. Onan] in Greek Asenan. 5 Ver. 5. Selah] or Shelah: in Greek Selom: so after, v. 11. &c. he was] the Greek sayth, she was. Chezib] a town called also Achzib, which likewise fel to the tribe of Iudah, Jos. 15. 44. The Greek calleth it Chezbi. The name hath in Hebrew the signification of lying: & to it the prophet alludeth, saying, the houses of Achzib shall be (Achzab) a ly to the Kings of Israel, Micah. 1. 14.

6 Ver. 6. to Er] or, for Er; vwhen in likelihood, he also was about 14. yeres of age.

Thamar] or Tamar, that is by interpretation a palm tree, Song. 7. 7. Of what kinred

kindred she was, the scripture speaketh not; but she became the mother of our Lord Christ, according to the flesh: Mat. 1. 3.

7 V. 7. evill in the eyes] that is, displeasing. The letters in Hebrew of this word + evill, and of his name + Er, are the same, the order only changed: the like wherof is before in Noe's name, and Grace, Gen. 6. 8. slew him] this was very soone after his marriage, in his youth. So evill doers shalbe cut off, Psl. 17. 9. And this judgment on Iudas first borne, is mentioned sumry times, Gen. 46. 12. Num. 26. 19. 1. Chron. 2. 3. And as our Lord Christ was to come of Iudas, Hebr. 7. 14. so God would have no wicked man to be his progenitor.

8 V. 8. marie her] the Hebrew word is not meant of usuall solemnization of mariage, but peculiar for marrying with his brothers widow, & doing that dutie of a kinsman: wherof there was a law after give of God, according to this case, Deut. 25. 5. which law (as many other) God had made known before unto the Patriarchs, as this scripture manifestereth. The Hebrew Dr. Corts say, It is commanded by the Law (in Deut. 25. 5. 6.) that a man shall marie the wife of his brother by the sisters side, if they have been married, or if they have been betrothed together, if he dy without seed. Brethren by the mothers side only, are not counted brethren in this case of marrying the brothers wife, or for master of inheritance &c Maiminy in Mischn. tom. 2. in fibnum & Chaliflab. chap. 1. S. 1. 7. See the annotations on Deut. 25. 1. feed] a child, which may be counted thy brothers, who is deceaved; that his name be not wiped away out of Israel, Deut. 25. 6. Otherwise excepting this case, it was unlawfull for a man to have his brothers wife, Lev. 18. 16. & 20. 21.

9 V. 9. not be he] but stand up vwith his brothers name, as his brothers childe: though this was only for the first born, all the rest should have been counted his own. Deut. 25. 6. So the Chaldee translateth, that the seed should not be calld by his name when] or if at any time. When-

ever. spilled] or corrupted, which the Greek translateth, fied (or spilled.) An unkind, and most unnatural fact, to spill the seed, vwhich by Gods blessing shoulde serve for the propagation of mankind; & in this man, for the propagation of the son of God according to the flesh, in whom all nations of the earth should be blessed, Gen. 22. 18. vwhich made the syn most impious, and hastened Ohans speedy death from the hand of God.

11 V. 11. Remayn] or sit, dwell a widow: so sending her home to her fathers house, but wthout permission to marry another man, yet not purposing she should have his son, for whom he made her fly. This was in him very injurious, vwhich God soon chastened him for, by the death of his wife, and giving him over to incest vwith his daughter in law. By the law, in Lev. 21. 13. a widow that had no childe, might return to her fathers house, & her estate was, as in her youth. he syd in his bair, as the Greek explaineith it.

left by dy] meaning, I will not give her unto Sela to wife, left be dye also, v. 14. An unperf. & peech, (wherof see Gen. 3. 22.) and an evill surmisse that he had of Thamar, as if she had caused his others sonns death.

12 V. 12. the daughter of Shush] the Greek translateth, and Sausa the wife of Iudah dyed.

was comforted] after mourning for his wifes death as Gen. 3. 2. & 24. 57.

sheep shearers] At such times they used to have feasts, 1. Sam. 25. 8. 11. So he went to make merry, after his mourning.

his friend] the Greek translateth Eira his shepherd; reading for Regneh, a friend, (wch out vowels) Regneh, a shepherd: and so in v. 10. but the Chaldee translateth friend: & it hath the name in Hebrew of feeding together; and so generally of societie, friend-ship, neighbourhood.

Timna h] or Thamina, a citie in the Philistines countrey, which also bellof to Iudas children for a possession, Jos. 15. 57. There Saphon took a wife, Judg. 14. 1 &c. not

D d

not be known. The Greeks and Chaldees understand it, of trimming and adoring;

"the opening] or, *dore* of *Enam*, as being the name of a place; so the Greek translateth, the gates of *Anan*. *Enam* signifieth eyes, or fountains: & the *dore* (or opening) of the eyes, may be understood, an open place to be viewed, or place of two ways. After it is called only *Enam*, v. 24. Such open places, harlots used, Ex. k. 16. 25. Ier. 3. 2.

V. 16. *Grant* or Give me law: as the Greek sayth, *Saffer m:* or, Come on now, let me, &c. An example of inordinate lust in this patriarch: so lightly to be affected unto a stranger, and esteemed harlot. But God hereby would shew, how the Jewes (so named of this *India*) have nothing wherof to rejoice in the flesh, more then other nations: but only in Christ, his holy seed, (if they would receive him) who came to save sinnes, 1 Tim. 1. 15.

V. 17. *A phele* or pawn; *kōnēst*, in Hebrew *Eisabon*, whence the Greek *Arrabon*, borrowed. By this means, the provided for her security against the danger which after followed, v. 24. 25. Yet she carried herself herein, after the manner of *Huloi*, Exk. 18. 33.

V. 18. *Signet* or *seal*: the Greek translateth it *ring* on the finger. Men did wear such for honour; Luk. 15. 22. Ier. 22. 24. *bracelet* or, *riband* or *handkerchief*.

V. 21. *her place*: that is, *the place where she was*. So, the prayer of this place, that is, made in this place; 2. Chron. 6. 40.

the whore: the word here used, in Hebrew *Kedshah*, cometh from *Kadas*, which commonly signifieth holyness: and the man thus profane unto filthiness, is called *Keder*, usually Englished a Sodomite. 1. King. 14. 24. This name is thought to be given (by a contrary meaning), to common whores, who are most *unholy* and *unchaste*. But it may be such abomination was committed among the Canaanites, under a pretext of religion and holyness. For in the apostle of Israel, whistles of such uncleanness, were in the *house* of the Lord, 2. King. 13. 7. and they sacrificed with such

whores, Hos. 4. 14. An express law was given to Israel, that there should be no such *Sodomie* or *Sodomites* among them, nor their hire brought into Gods howse, for any vow, Deut. 13. 17. 18. become n' contempt; or, be to contempt: be laughed to scorne, for being thus deceived by a whore. Among the heathens this syn was infamous.

V. 24. *be burnt*: by Gods law after given, to defile a betrothed woman (which here was Thamar's case with *Sealah*), wwas death, by stoning them, Deut. 21. 23. 24. and a priests daughter if the played the harlot, wwas to be burnt with fire, Levit. 21. 9. These lawes it seemeth were executed before, and after even among the heathens: so the King of Babylon rold two Jewes in the fire for committing adulterie, Ier. 29. 21. 23. Here Judas in judging an other, condemned himself, Rom. 2. 1. So David, in like case, 2. Sam. 12. 5. 7.

V. 26. *know her*: that is, *lie with her*; see Gen. 4. 1. By this free confession (according to Judas name, *v* which signifieth a Confessor,) and ableyning so further evill wvith her, appeareth the true repentance of the Patriarch. And though he was now (in all likelihood) not above thirtie years of age: yet find we no mention of any children that ever he had more, but these two of Thamar, and Sealah his son before: from wvhich three only, the families of Judah are reckoned; Gen. 46. 12. Num. 16. 19. 21. 2. 1. Chron. 2. 3. 4. Either he married not after this time, or God blessed him not wvith any more seed.

V. 18. *gave out*: that is, *pui forth*: the Greek translateth, *the one brought forth the hand*. This sheweth the birth to be most hard and dangerous, not according to the course of nature. God so chastening the syn of Thamar wvith her father. See the like also in Jakobs birth, Gen. 25. 26.

is come out: the Greek translateth, *fall down on*: as comforting the vvwoman in the extremity of her travell.

V. 29. *Hast thou broken forth* or *hast thou made-a-break*? upon thee] that is, the break is thine, thou hast made it, and

shalt carry the name of it upon thee. The Greek translateth, *Why is the partition divided for thee?* The C^t alder, *How great streigh bath been in thine, that thou mi. h. b. prev. y.?* This strange & perilous childbirh, may be compared with that of Iakob & Esau, Gen. 25. 22. - 26. who strove for the first birthright in the womb; *Pharax* Hebr. Peres, is that by interpretation *Breach*, so samed upon this first of his, at the birth. He violently took the dignity of the first birthright from his brother, is set before him in the genealogie, Nam. 26. 10. 1. Chron. 2. 4. 5. and became father of Christ, after the flesh, Mat. 1. 3. *Zarah* Hebr. *Zerah*, which signifieth *Risen* or *Rising up*: (as the Sun is said to *Rise*): because he should first have risen, that is, have been born, but for the breach which his brother made. The Hetrue Doctors say, that *Zarah* had his name of the Sun, & *Pharax* had his name of the Moon, which sometimes w^broke (as in peaces) sometimes is full. And that in *Pharax*, the strength of Davids howse was perendit: & therefore from him proceeded the kingdom of the howse of David. R. Mera dem, on Gen. 38. In the birth of these two brethren, the estate of the two Churches of Jewes and Gentiles, may as in a figure, be considered: The Jew, as the elder, drawing back the hand through unbelief, Rom. 9. 3. 21. The Gentiles as by violence getting the heavenly birthright, Mat. 11. 12. Luk. 15. 11. - 32. Act. 13. 46. - 48. and when the Gentiles are fully born, then shall the Jewes (that had the signe of the first birthright on their hand) come forth again, Rom. 11. 11. - 25. 26.

CHAPTER. 39.

1. Joseph being sold into Egypt, is there advanced in Potiphars howse. 5. The Lord beseath the howse for Josephs sake. 7. Hu misstr^b tempteth him to lye with her, but he refuseth & sheweth her. 15. She compayneth of Joseph to the men of her howse: 17. & falsly accuseth him to her husband, 19. who in anger casteth him into prison, 33. but God is with him there.

1 *And* Joseph, was brought down into Egypt: and Potiphar an Eu-nuch of Pharaoh, the Provor Mat-hash, an Egyptian man, bought him; of the hand of the Hamaelites, which had brought him down thither. And Ichovah was with Joseph, and he was a prosperous man: and he was, in the house of his lord, the Egyptian. And his lord saw, that Ichovah was with him: & al that he did, Ichovah made it prosper in his hand. And Joseph found grace, in his eyes, and ministered to him: and he made him overseer, over his howse; and al that he had, he gave into his hand. And it was, from the time that he had made him overseer, in his house, & over al that he had; that Ichovah blessed the howse of the Egyptian, for Josephs sake: and the blessing of Ichovah, was upon all that he had, in the howse, and in the feild. And he left all that he had, in Josephs hand: & he knew not ought (that was) with him, save the bread which he did eat: and Joseph was fair in form, and fair in countenance.

And it was, after these things; that his lords wife lifted up her eyes, unto Joseph: and the fayd, Lye with me. And she refus'd, and sayd unto his lords wife; Behold, my lord knoweth not what is with me in the house: & al that he hath, he hath given into my hand. Ther is not he greater in this howse, then I: and he hath not kept back from me, any thing; but thee, because thou art his wife: and how shall I doe this great evill, and syn against God? And it was, as she spake to Joseph, day by day: that he hearkened not unto her, to lye by her, to be with

Joseph imprisoned.

21 with her. And it was, on a certayne like day; that he went into the howse, to doe his work: & there was no man, of the men of the howse, there in the howse. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. And it was, when she saw, that he had left his garment, in her hand: and was fled out. Then called she to the men of her house, & sayd unto them, saying; See, he hath brought in unto us an Hebrew man, to mock us: he came in unto me, to lie with me; and I called, with a great voyce. And it was, when he heard, that I lifted up my voyce, & called: that he left his garment by me; and fled, and got him out. And she layd up his garment by her: until his lord came, unto his house. And she spake unto him, according to these words, saying: the Hebrew servat, which thou hast brought unto us, came in unto me, to mock me. And it was, when I lifted up my voyce, and called: then left he his garment by me, and fled out. And it was, when his lord heard the wrods of his wife; which she spake unto him, laying: according to these words, did thy servant unco me: then his anger was kindled. And Josephs lord, took him; and committed him into the tower house, a place where the kings prisoners were bound: and he was there in the tower house. And Iehovah was with Joseph, and extended mercie unto him: and gave him grace in the eyes of the chief keeper of the tower house. And the chief keeper of the tower house, committed to Josephs hand; all the prisoners, that

22 were in the tower house: and all that they did there, he, was the doer of it. The chief keeper of the tower howse, looked not to any thing at all, in his hand; because Iehovah was with him: and that which he did, Iehovah made it to prosper.

Annotations.

Egypt in Hebrew, *Mizraim*; meaning *the land of Mizraim*; see Gen. 12. 10. God sent Joseph before his brethren, for their preservation. Gen. 45. 5. 7. *Potiphar* in Greek *Pentephres*. *Provost of Moshel* or Prince of the flyers: see Gen. 37. 36. *Themselves*. See Gen. 37. 25.

2. *V. 2. with Joseph*, I and delivered him out of all his afflictions. Act. 7. 9. 10. The Chaldee saith, the word of the Lord was his hope. So after in v. 3. & 21. The like promise God maketh to every faithful man: will be with him in trouble: Psa. 91. 15.

was in the house that is, remained there, patiently bearing his servitude: and ran not away, to his father again. For in his masters house, and in prison, he continuied thirteen yeers. Gen. 37. 2. & 41. 46. In the Iewish records it is sayd, that he served 12. moneths in Potiphar's house, and was 12. yeers in prison: *Seder Olam*, chap. 2.

4. *V. 4. ministered* or *served*: in Greek pleased. *Ministration* is a free service differing from slavery. *made him overseer* or *wisher*: in Greek constituted him; which word is used in this sense, in Luk. 12. 44.

5. *V. 5. from the time*: so the Chaldee expounds the Hebrew phrase from then: the Greek translæst it after.

6. *V. 6. save the bread*: this may be meant either of his ease and security, who cared for nothing, but to eat and drink, leaving all the trouble of his house upon Joseph; or, it excepteth bread, that is meat and drink, for that the Egyptians would not eat with the Hebrews; see Gen. 43. 32.

7. *V. 7. lifted up*: that is, cast her eye, or

locked, vvith impure affixions and lust, vwhich Christ condemneth for adulterie; Mat. 5. 28. So the Apostle speakeith of eyes full of adultere, 2. Pet. 2. 14. The contrary was in Job, Job 31. 1. *I made a covenant with mine eyes*, &c. *Lye with me*: this sheweth the impudence of her face, such as Solomon warreth of, Prov. 7. 13. 18. And the dangerous assault of Joseph, whom Satan tempeth now with pleasure; when he could not before overcome him vith afflictions.

9. *Ver. 9. not he*: This may be meant of all the household, not any, or of his lord himself, in a respect, not he himself.

10. *Ver. 10. day by day* or *dayly*: Hebr. day day; vvich th: Greek explaineth day after day: the Hebrew sometime addeth day and day: Heft. 3. 4. To the Greek, in 2. Cor. 4. 16. *to be with her* in her company, so avoyding the occasions of evill. According to Solomons counsel, Remove thy way far from her; and come not nigh the dore of her house. Prov. 5. 8. This chalidie of Joseph, is here opposed to the unchaste carriage of Iudah, in Gen. 38.

11. *Ver. 11. on a certaine like day*: so the Greek explaineth the Hebrew phrase as the day: meaning, a day vvhether his mistres lusted after, or intisid him. Or day, being put for time, (as in 2. Cor. 6. 2) the meaning may be, About the time.

by work in Greek, works, which the Chaldee explaineth to be the serching of the writings of his accounts.

12. *Ver. 12. get him out*: or, went forth out: so in v. 13. *The woman*, whose hart is snares & nets, her hands, bands; is more bitter then death: but, he that is good before God, es. apoth from her: Eccles. 7. 26.

13. *Ver. 14. Hebrew*: so the nameth him in contempt: for the Hebrews were abhorred of the Egyptians. Gen. 43. 32. but is was indeed a name of honour: see Gen. 14. 13.

14. *to mock to abuse us*, vvhetherupon we shall be mocked and laughed to scorn, Or, to play with us. This wroord was used before, but in a better sense; Gen. 36. 8. And here the adulterers knave for the precious life, Prov. 6. 26.

20 *Ver. 20. tower house*] or, round house, a prison built after a round form. The Greek calleth it a fort, (or strong) the Chaldee, a house of prisoners, *prisoners*, bound-men, or, restringed of their libertie. Among them, Joseph was layd in yrons, they hurt his feet with setters; until the time that his word came, the word of the Lord tried him: Psa. 105. 18. 19. He suffered trouble as an evill doer, even unto bonds: but the word of God is not bound: 2. Tim. 2. 9. And in his suffering he was a figure of Christ, who was taken from prison and from judgment: Esai. 53. 8. and in his humiliation, his judgment was taken away: Act. 8. 33.

21 *Ver. 21. gave him grace*: so the Greek explaineth the Hebrew phrase, gave he grace: that is, made him to be gracious, and favoured. For if when men doe well, they suffer for it, and take it patiently; this is acceptable vwith God, 1. Pet. 2. 20. chief-keeper] Hebr. Prince or master the Greek translæst it, Chief-gaslor.

22 *Ver. 22. the doer*: that is, by his word & appointment it was done. So the Chaldee paraphrase, (in the Massorites Bible) explaineth it, adding, by his word. Thus Pilate is sayd to give the bids of Christ unto Joseph, Mark 15. 45. when he commanded it to be given: Mat. 27. 18. See also Eze. 7. 17.

24 *Ver. 23. looked not &c.* or saw not any thing: the Greek translæst, knew not any thing by him. The Chaldee sayth, saw not any fault: understanding the Hebrew Meumah, as Meumah Dan. 1. 4, for a fault, or blemish. And thus, though many archers had shot at Joseph; his bow abode in strength, and the arms of his bands were made firm, by the hands of the Mighty(God) of Iacob: Gen. 49. 23. 24.

CHAP. XL.

1. *The Butler and Baker of Pharaoh* in prison, 4. Joseph had charge of them: 5. He interpreteth their dreams; 20. which come to pass, according to his interpretation, the Butler being restored to his place, and the Baker hanged. 23. Yet the Butler forgotteh Joseph.

And

¶ And it was, after these things; that the butler of the king of Egypt, and the baker, synned: against their lord, the king of Egypt. And Pharaoh was wroth, against two of his Eunuches: against the chief of the butlers, and against the chief of the bakers. And he committed them into ward, in the house, of the Provost Marshall, into the tower house: the place, where Joseph was bound. And the Provost Marshall charged Joseph, with them, & he ministered to them: and they were some days in ward. And they dreamed a dream both of them, each man his dream in one night; each man, according to the interpretation of his dream: the butler & the baker, which (belonged) to the king of Egypt, which were bound in the tower house. And Joseph came in unto them, in the morning: and saw them, and behold, they were sad. And he asked Pharaohs Eunuches, which were with him in the ward of his lords house, saying: wherefore, are your faces evil, to day? And they said unto him; we have dreamed a dream, and there is no interpreter of it: And Joseph said unto them; do not interpretations (belong) to God? tell me them, I pray you. And the chief of the butlers, told his dream, to Joseph: and said unto him; in my dream, behold a vine, was before me. And in the vine, were three branches: and it was as though it budded, the blossome thereof shot-up; the clusters thereof, brought forth ripe grapes. And Pharaohs cup, was in my hand: and I took the grapes, and pressed them into Pharaohs cup; and I gave

the cup, into Pharaohs hand. And Joseph said unto him; This is the interpretation of it: the three branches, they are three days. Yet within three days, shall Pharaoh lift up thine head, and restore thee into thy place: and thou shalt give Pharaohs cup, into his hand; after the former manner, when thou wast his butler. But remember me with thee, when it shall be well with thee; and doe mercy with me, I pray thee; and make mention of me, unto Pharaoh; and bring me forth, out of this house. For I was stolen by stealth, out of the land of the Hebrews: and here also, I have not done anything; that they should put me, into the dungeon. And the chief of the bakers saw, that he had given a good interpretation: and he said, unto Joseph; I also (saw) in my dream; and behold, three white baskets, were on my head. And in the uppermost basket, there was of all Pharaohs meat, of bakers work: and the fowls, did eat them, out of the basket, upon my head. And Joseph answered, & said; This is the interpretation therof: the three baskets, they are three days. Yet within three days, shall Pharaoh lift up thy head, from off thee; and shall hang thee, on a tree: and the fowls shall eat thy flesh, from off thee. And it was, in the third day, which was Pharaohs birth day; that he made a banquet, unto all his servants: and he lifted up the head, of the chief of the butlers; and the head, of the chief of the bakers, among his servants. And he restored, the chief of the butlers, unto his butlership: and he gave

the cup, into Pharaohs hand. And

the chief of the bakers, he hanged: as Joseph had interpreted to them. Yet did not the chief of the butlers, remember Joseph, but forgat him.

Annotations.

¶ 1 **B**utler] or, cupbearer, who used to give the cup into the kings hand, ver. 13. So Neh. 1. 11.

2 V. 2. **Eunuch** or officers, in Chaldee Princes: see Gen. 37. 36. chief] or Prince. The Greek translathet Archionochos, the Chief wine power: and Archisipos, the Chief bread maker. The Chaldee Rab-shakei.

3 V. 3. **Provost-marshall** see Gem. 37. 36. tower] prison, Gen. 39. 20.

4 V. 4. **some days**] or a year: for so the word days often signifieth: see Gen. 24. 55. &c 4. 3.

5 V. 5. according to the interpretation] that is, no vain dreame, but significant, and shewing things to come, according to the interpretation that Joseph gave of them. Of dreaming, see the notes on Gen. 10. 3.

6 V. 6. sad] the Greek translathet, troubled: & so the Hebrew importeth an angrily discontent, and fretfull trouble of mind, Prov. 19. 3. with a sad and lowering countenance, Dan. 1. 10. So dreams and visions sent of God, use much to aff. & men, Gen. 41. 8. Dan. 2. 13. Mat. 27. 19.

7 V. 7. evill] that is, sad; as the Greek translathet skukrops, which word the Evangelists use in like sense, Luk. 24. 17. Mat. 6. 16. so good, is often used for merrie or cheerful, Eph. 1. 10. Eph. 6. 14.

8 V. 8. no interpreter] they being prisoners, could not go to the footslayers & wise men of Egypt, as that people was wont to doe, Gen. 41. 8. When Gods oracles are not opened and understood, it is a cause of heaviness. Rev. 5. 4. tell me] Joseph was in bonds, as an evil doer: but the word of God is not bound: & so Paul, 2 Tim. 2. 9. Here Josephs faith shewed it selfe; before he himselfe was a

dreamer, Gen. 37. 5. ¶ now he becometh an interpreter; and maketh a way for the accomplishment of those promises: and calleth these idolaters from their superstitions, to the true God, as Deut. 18. 10. 11. 12. Esa. 8. 19. And taxeth the vanity of such in our times, as write bookees of the art of interpreting dreams.

V. 9. behold] Hebr. and behold: but the word and sometime is redundant in that tongue, as is observed on Gen. 36. 24.

V. 10. at thought] or, when it budded. shot-up] Hebr. ascended.

V. 11. they are] that is, they signifie three days. So in Gen. 4. 1. 26.

V. 13. within three days] which is explained ver. 20. to be in the third day: see a like phrase in Gen. 7. 4. and of the mystical number three. See Gen. 22. 4.

lift up] this phrase sometime signifieth to promote unto honour, as Jer. 52. 31. sometime head, is used for summe, & it meant to take the summe, or to reckon, as Exod. 30. 12. which may also be intended here. The Greek translathet Ibad remember thy principallity: the Chaldee, I remember thine place] or base, seat: meaning his office, of butlership, as the Greek & Chaldee explain it; and is confirmed by ver. 21.

Vers. 14. this house] this prisone: so the Greek sayth, this hold. Joseph though patient in adversity, yet useth all good means to procure his libertie.

Vers. 15. stolen by stealth] or indeed stolen: Hebr. stealing stolen.

the Hebrews] the land of Canaan, wherein the children of Abraham dwelt, who was called an Hebrew, Gen. 14. 13. Thus Joseph calleth it, by faith in Gods promises. In Zech. 2. 12. it is called the holy land.

dungeon] or pit; in Chaldee, the house of prisoners. Thus Joseph pleadeth his innocence, as Daniel also did, Dan. 6. 22. & Paul Act. 24. 12. 13. 20. & 25. 10. 11.

V. 16. (aw) this word the Greek addeth, I saw a dream. white] or, with holes, for the Hebrew word signifieth both: and may mean, baskets made of white rods, with holes, as net work. But Ec. 1. 13. the

the Greek, and Thargum Ierusalem doe understand it of white bread, or meats in them.

V. 19. *lift up*] or (as the Greek translateth it,) *take away thine head*; in a contrary meaning to the former, ver. 13, but it may be understood of *reigning*, as before, and putting this man out of the number of his officers.

a tree] the Chaldee translateth it, *a Gallow tree*, or *gibbet, croffe*: such as that wheron Christ was crucified, called sometime only *a tree*, as Act. 5. 30. & 10. 39. 1. Pet. 2. 24. After by the law, such as dyed on tree, had the curse of God upon them; Deut. 21. 23.

V. 20. *a banquet*] Hebr. *a drinking*. This custome to keep banquets on birth dayes, appeareth to be most ancient; and it continued till Christs time on earth, Mat. 14. 6, and so till this day.

lifted up] the Chaldee translateth, *he remembred the head*.

&c. V. 22. *hanged*] As Ioseph was in prison with these two malefactors, & according to his word, the one was restored to his former honour; the other put to death: so Christ was in the midst of two malefactors; who one of them was restored to eternal life, the other left to dye in his syynes, Luk. 23. 33. 39.—43.

V. 23. *forgot him*] which was both great unthankfulnesse, and unto Ioseph, a further exercise of faith & patience from the hand of God, two years long' t; until the time his word came, Psal. 105. 19. So the scripture elsewhere taxeth forgetfulness of benefits, & of the affliction of Ioseph. Eccl. 9. 15. 16. Amos. 6. 6.

CHAPTER. XLII.

1. Pharaohs two dreams, of seven kine, and seven ears of corn, & the wife men of Egypt could not interpret them. 2. The Butler remembreth Ioseph, and mentioneth him to Pharaoh. 14. Who sendeth for Ioseph out of prison, & propoundeth to him his dreams. 25. Ioseph interpreth the m. 29. Seven years of plenty are fore-told, and seven

years of famine. 33. Pharaoh is counseled to provide against the dearth. 39. Ioseph is advanced to be over Pharaohs house, & over all the land of E. yprt. 45. He marrieth Asenath. 49. gathereth up much corn. 50. begetteth two sons, Manasseh and Ephraim. 54. The famine beginneth in Egypt and all lands.

ב ב ב

1 **A** Nd it was, at the end of two ayeres of dayes : that Pharaoh dreamed; and behold, he was standing by the river. And behold, there came-up out of the river, seven kine fair in sight, and fat in flesh : and they fed in a medow. And behold, seven other kine came-up after them, out of the river; yll in sight, and lean in flesh : and they stood, by the (other) kine, upon the brinke of the river. 4 And the kine (that were) yll in sight, and lean in flesh, did eat-up the seven kine, (that were) fair in sight, and fat: 5 and Pharaoh awoke. And he slept, and dreamed the second-time: & behold, seven ears of corn, came-up in one stalk, fat and good. And behold, seven ears-of-corn, thinn and bluffed with the east-wind: sprung-up, after them. And the thinn ears swallowed-up the seven fat and full ears: and Pharaoh awoke, and behold, (it was) a dream. And it was in the morning, that his spirit was striken-amazed; & he sent, and called all the magicians of Egypt, and al the wife-men therof; and Pharaoh told them, his dream; and ther was no interpreter of them, to Pharaoh. And the chief of the butlers spake to Pharaoh, saying: I, doe remember this day, my lynnys. Pharaoh, was wroth with his servats: and committed me into ward, in the house

house of the Provost Marshal: *both me, and the chief of the bakers*. And we dreamed a dream in one night, I and he: we dreamed, *each*-man according to the interpretation of his dream. And ther was there with us, a young-man an Hebreue; servant to the Provost Marshall; and we told him, & he interpreted to us our dreams: *to each*-man according to his dream, did he interpret. And it was, as he interpreted to us, so it was: me, he restored unto my place, & him he hanged. And Pharaoh sent, and called Ioseph; & they brought-him hastily, out of the dungeon: and he shaved *himself*, and changed his garments; & came in unto Pharaoh. And Pharaoh sayd, unto Ioseph; I have dreamed a dream, and there is no interpreter of it; and I, doe hear say, of thee; thou wilt hear a dream, to interpret it. And Ioseph answered Pharaoh, saying, It is not in me: God will answer, the peace of Pharaoh. And Pharaoh spake, unto Ioseph: In my dream, beheld I was standing, upon the brink of the river. 18 And behold, ther came-up out of the river, seven kine; fat in flesh and faire in form: and they fed, in a medow. 19 And behold, seven other kine, came-up after them; poor and very yll in form, & lean in flesh: I have not seen their like, in all the land of Egypt, for evillnes. And the lean and evill kine; did eat-up, the first seven fat kine. 21 And they came into the inward-parts of them; and it was not known, that they were come into their inward-parts; and their sight was evill, as at the beginning: and I awoke. And I saw, in my dream; and behold, seven

ears-of-corn, came-up in one stalk, full and good. And behold, seven ears-of-corn; withered, thinn, blasted with an east-wind: sprung up, after them. And the thinn ears, swallowed-up the seven good ears: and I told this, unto the magicians; and ther is none that declareth it, to me. And Ioseph sayd, unto Pharaoh; the dream of Pharaoh, is one: that which God is doing, hath he declared to Pharaoh. The seven good kine, they are seven yeres; and the seven good ears-of-corn, they are seven yeres: the dream is one. And the seven lean and evill kine, that came-up after them, they are seven yeres; and the seven empty ears-of-corn, blasted with an east-wind: shall be, seven yeres of famine. This is the word, which I have spoken unto Pharaoh: that which God is doing, he sheweth unto Pharaoh. Behold, seven yeres are coming: of great plentie, in all the land of Egypt. And seven yeres of famine, shall arise after them; and all the plente shalbe forgotten, in the land of Egypt: and the famine, shall consume the land. And the plente shall not be known, in the land; because of that famine, afterwards: for it, shalbe very heavy. And for that the dream was doubled, unto Pharaoh, twice; it is because the thing is firmly prepared, of God; and God hasteneth, to doe it. And now, let Pharaoh provide, a man discreet and wise: and set him, over all the land of Egypt. Let Pharaoh doe this; and let him appoint Bishops, over the land: and take up the first-part, of the land of Egypt, in the seven yeres of plentie. And let them gather, all the meat of these

these good yeres that come: and lay-up corn under the hand of Pharaoh, for meat in the cities , and let them keep it. And the meat shalbe for store, to the land; for the seven yeres of famine , which shall be in the land of Egypt : that the land be not cut-off , by the famine. And the word was good, in the eyes of Pharaoh ; & in the eyes, of all his servants. And Pharaoh sayd, unto his servants: shall we find such a one as this is , a man in whom the spirit of God is? And Pharaoh sayd , unto Joseph ; forasmuch, as God hath made-known unto thee, all this : *ther is none discreet and wise as thou art.* Thou, shalt be over my house; and at thy mouth, shall all my people kys : *only in the throne, will I be greater than thou.* And Pharaoh sayd, unto Joseph; see, I set thee, over all the land of Egypt. And Pharaoh took-off his ring , from on his hand; and put it, upon Josephs hand : and arrayed him, in vesture of fine-linnen; and put a chain of gold , upon his neck. And he made him to ride, in the second charret, which he had; and they cried before him, Abrek; and he set him , over all the land of Egypt. And Pharaoh sayd, unto Joseph, I am Pharaoh: and without thee, shall not a man lift-up his hand , or his foot, in all the land of Egypt. And Pharaoh called Josephs name, Zaphnath-paaaneach; and he gave unto him Ale-nath, the daughter of Poti-pherah, preift of On, to wife: & Joseph went-out , over the land of Egypt. And Joseph, was thirtie yeres old; when he stood, before Pharaoh king of Egypt: and Joseph went-out , from before

47 Pharaoh ; and passed through all the land of Egypt. And in the seven yeres of plentie, the land yeilded, by handfuls. And he gathered-up all the meat of the seven yeres , which were in the land of Egypt; and layd-up the meat, in the cities : the meat of the feild which was round about every citie , he layd-up within the same. And Joseph gathered corn, as the sand of the sea , very much : until he left numbering , for it was without number. And unto Joseph were born, two sons; before there came, a yere of the famine : which Asenath the daughter of Poti-pherah , preift of On , bare unto him. And Joseph called , the name of the first-born, Manasses; for God hath made me forget, all my molestation; and all my fathers house. And the name of the seconf, called he Ephraim : for God hath made me fruitfull , in the land of my affliction. And the seven yeres of plentie, which were in the land of Egypt ; were ended. And the seven yeres of famine , began to come ; as Joseph had sayd: and the famine was in all lands; but in al the land of Egypt, there was bread. And all the land of Egypt, was famished; and the people cried to Pharaoh, for bread: & Pharaoh sayd unto all the Egyptians, Go unto Joseph; what he sayth unto you, doe. And the famine was , over all the face of the earth; and Joseph opened all (the houses) that (bad corn) in them , and sold to the Egyptians : & the famine waxed strong , in the land of Egypt. And every land, came into Egypt; to Joseph, for to buy(corn) because the famine was strong , in every land.

were both one , v. 26. or, after the usuall manner of the Hebrew tongue , that putteth one for many : see Gen.3.1. inter-preter] that could interpret. Thus God maketh the wisdom of the wife, to perish, Eze.29.14. So was it also with the Mages of Babylon , Dan.2.10. &c. 5. 8.

Ver. 13. he] that is Pharaoh restored: v.20. The Greek translatheth that I was restored to my principaliue, & he was hanged.

place] that is, as the Chaldee expounds it Office , or ministracion. So Gen.4.9. 13.

Ver. 14. brought him basly] Hebr. made him runn. So Daniel was brought before the King in basly, Dan.2.25. Of Joseph it is sayd, The King sent & loosed him , the ruler of the people sent and released him: Pdal.105.20.

dungeon] or pit: the Chaldee sayth, the house of the priuiores . shaved] vho before (it seemeth) had let his hayr grow, in sign of sorow and mourning, as in 2.Sam. 19. 24. M phiboothed had not trimmed (as the Chaldee paraphrafft sayth not (horn) his beard ; from Davids departure, till his return in peace. And other nations kept this rite : for T.Livius (in his 6. book) calleth howy one Malius being cast in prison, many men forewarning for him , did let the haire of their head and beard grow long. The like is mentioned of others. Plutarch , in Ca on Vite. Cicero in. Orat. de legi Agric. And by shaving , underland polling in a seemly sort ; for to shave the haire all avay, specially of the beard , was also a signe of sorow , 2.7. 41. 5. Therfore both extremities are forbidden , and the mean commanded to the Preifts, in Ezeck.44.20.

See al o're notes on Lev.10.6. garments] his prison weeds, whiche vvere also mountfull , & so not meet to come before the King ; as Eze.4.2.

Ver. 15. thou will hear] or, that thou canst understand; as hearing often signifieth, Gen.11. 7. The Greek translatheth, that thou hearing dreams , doost interpret them.

to interpret] or, as the Chaldee explains it, and interpret it. See the notes on Gen.2.3.

Ver. 16. It is not in me] or, Be it not in me, to take this upon me; or, without me, God

will

Annotations.

¶ ¶ ¶ Here beginneth the tenth section of the law, called AT THE END: See Gen. 6. 9.

Ver. 1. of dayes] that is, two full yeres ; as a moneth of dayes, is a 1/12 moneth : Gen.2.9. 14. See the notes on Gen. 3. So in the second yere, Nebuchadnezar dreamed: Dan.2.1. and behold] the Greek translatheth , he thought he stood. So in v. 17.

Ver. 3. yll] that is, deformed, or (as the Greek translatheth) foul. So after, in v.4. &c. bink [or bank; Hebr. lp. So v. 17.

Ver. 6. East wind] whose propertie is to burn and blast the fruits : Ezeck.17. 10. & 19. 12. Hos. 13. 15.

Ver. 7. she thin] the Greek adderth , the seven thin ears : so in v. 20. 24. a dream] or, the dream was ; that is , continued in his mind and troubled him , as the next words manifest. Oi a dream , see Gen.20.3. & 37. 5.

Ver. 8. striken amazed] the Greek translathet, his soule was troubled. The Hebrew word signifieth striken or beaten as with a hammer ; bthammered. The same is spoken of K.Nebuchadnezar in like case, Dan.2.1. 3. It fliewer the power of God in his word and works , even before men doe understand the meaning of them.

mazicians] in Hebrew Cha-stumm m , he Greek calleth them here expisors (elphwhere , inchanters, Exod. 7. 11) they were such as had skil in the nature of things. Nebuchadnezar King of Babylon called also for such to fliew him his dream, Dan. 2.2. and Belshazzar,his vision, Dan.5.7. 8. wise-men] the Learned of all nations, were so called , even among the Iewes,

Mat.23. 34; among the Greeks they were named Philosphers, that is Lovers of wisdom. Act.17. 18.Pythagoras was the first, who deviled the name, because he thought no man was wise, but God only.

dream] both his dreams , as the word them after manntelith : called a dream because they

13

14

15

will answer. The Greek (neglecting the points & distinctions) translateth, without God, shall not be answered, the salvation of Pharaoh. The Chaldee addeth, not out of my wisdom, but from before the Lord, answered shall be the peace of Pharaoh. Like modestie was in Daniel also, not to take the glorie to himself. Dan. 2. 30. 28. *[peace]* in Greek, salvation : peace comprehendeth welfare, prosperity, justice, and all good things. For the word *Salam*, Peace, hath the signification of integrity & whole perfection of ones good estate. So Gen. 37. 14.

Ver. 19. *[values]* that is, leanness, yll favourableness, or deformity.

Ver. 21. *[the inward parts]* that is, the bowels, as the Chaldee; the bellies, as the Greek translathet. This noteth the greatness of the famine; v. 30. And both sorts of kine, fat & lean, coming out of the same river, seemed to portend the means of the famine. For in Egypt there falleth no rayn, but the land is watered by the overflowing of the river Nilus, & by the husbandmens care to draw small rivers along to moisten the countrey. Deut. 11. 10. 11. And as the overflowing of that river is les or more, so have they their increase.

[I awoke] the Greek addeth, and slept again.

Ver. 30. *[the land]* that is, as the Chaldee explaineth, the people of the land : So v. 36. See Gen. 11. 1.

Ver. 31. *[very heavy]* or vehemently greevous: the Greek translathet it strong.

Ver. 32. *[the thing]* Hebr. word, firmly prepared or surely purposed, established: the Greek faith, the word is true. Here God teacheth the reason, why things are sundry times repeated in the scriptures.

Ver. 34. *[Bishops]* or overseers, officers to visit and look to the state of the land. The Hebrew *Pakid*, as the Greek *Episcopos*, (from whence we have formed our English word *Bishop*) is any man that hath charge and office, for any busines civil or ecclesiastical: as the *Bishops* of the armie, Num. 31. 14. 2. King. 11. 16. the *Bishops* (or overseers) of them that did the work, 2. Chron. 34. 12.

17. So among the Priests & Levites, Num. 4. 16. Numb. 11. 9. 14. and Ministers of the gospel, 1. Tim. 3. 1. 2. *[take up the p[ro]f[ession]]* Hebr. five the land; as to tithe, is to take the tenth part. So Thargum Jerusalem expounds it, to take up one of five. Thus taught he providence in the time of plenty, against time of want; as Solomon dooth by example of the pismire, Prov. 6. 7. 8. See also Luk. 16. 9.

V. 35. of *Pharaoh*] the Chaldee explaineth it, of *Pharaohs* officers.

Ver. 36. for store] or, provision; a thing committed in trust to be kept. See Lev. 6. 2. *[the land]* the Chaldee sayth, the people of the land : as in v. 30.

Ver. 37. *[the word was good]* or, the thing was pleasing. God gave Ioseph favour and wisdom in the sight of Pharaoh, Act. 7. 10. & inclined the Kings hart to assent unto good counsel : for, the hearing ear, and the seeing eye ; the Lord hath made even both of them : Prov. 20. 12.

Ver. 38. *[spirit of God]* The Chaldee paraphrathet, *[the spirit of prophete before God]*. The like praise is of Daniel, Dan. 4. 6. & 5. 11. So for office in the church, men are to be chosen full of the Holy spirit, Act. 3. By this speech of Pharaoh, and by the verle following, it may be gathered, that Ioseph preached many things unto the King, of God, his power, providence, goodness &c. wherupon the King made him a teacher of wisdom unto his Senatours, Psal. 105. 22.

Ver. 39. *[all this]* the Greek sayth, all thefe things. Ioseph hath honour, for opening mysteris : so Daniel in Babylon, Dan. 4. 47. & 5. 39. and the Lamb Iesu, Rev. 5. 9. 12. And as Ioseph by telling two dreams, fell into affliction, Gen. 37. 8. 19. 20. So here by expounding two dreams, he cometh to his exaltation. *[d[omi]n]e c[on]tra e[go]n]* the Greek translates it, more prudent &c. *[wise then thou]*.

Ver. 40. over my house] as steward: or governour: as the Chaldee sayth, Officer of my house: so 1. King. 8. 3. 2. King. 18. 18. Luk. 12. 42. He made him Lord of his house, and ruler

ring of all his possession. Psal. 105. 21. *[mouth]* that is, word (as the Chaldee explaineth it,) or commandement: so Job. 39. 30. Num. 9. 20. Luk. 19. 22. Gen. 24. 57 *[kiss]* or apply, namely the hand to the mouth, as Job. 31. 17. in sign of honour and obedience; so the Greek translathet, at thy mouth shall all my people obey. Or, we may refer it to the former, shall kiss thy mouth, that is, love, honour, obey thee and thy words; in which sense David sayth, kiss the son, Ps. 2. 12. and Samuel kissed Saul, when hee anoynted him king, 1. Sam. 10. 1. & men kiss his lips, that aswefre right words, Prov. 24. 26. The Chaldee translathet, at thy word shall all the people be armed. Ioseph had authority over all the Princes of Egypt, to bind them to his will, and to make the Elders wise; Psa. 105. 22. the King made him government over Egypt, and all his house, Act. 7. 10.

V. 41. *[I set]* or give: so v. 43. these words are used as one: see Gen. 1. 17. & 9. 12. & 17. 5. The Greek sayth, *[t]h* constitute thee this day. As Ioseph over Egypt, so Daniel had the government over Babylon, for expounding the kings dreame. Dan. 2. 48. Thus God bringeth low, and liftest up : raiseth up the poor out of the dust, and liftest up the begger from the dung hill, to set him among princes, &c. 1. Sam. 2. 7. 8. Psal. 113. 7.

V. 42. fine linen] or, b[ea]th, in Hebr. b[ea]th: a kind of silk that groweth in Egypt and other lands, Ezek. 27. 7. It made costly white cloth, which great personages used to weare: Prov. 31. 22. Ezek. 16. 10. Luk. 16. 19. Rev. 19. 8. The Greek and Chaldee, term it b[ea]th. See the notes on Exod. 25. 4.

V. 43. *[the second]* Kings had two charrets, for more honour, and use, 2. Chron. 35. 14. by setting Ioseph hereon, the King honoured him; as Mordecai was, by riding on the Kings horse, Ebb. 6. 8. &c. The Hebrue phrase is *[charret of the second]*, whereby may be meant of the second person, or next to the King. The Greek translathet, *[second charret]*. *[Abrek]* the Chaldee translathet, *[thu is the father of the King]*: as compounded of *Ab*, a father, and *Rek*, which the Syriak, useth sometime for a King, according

to the Latine *Rex*; and Ioseph pro-
diging to that, that God had made him a father to
Pharaoh, Gen. 45. 8. Thargum Jerusalem al-
so expoundeth it, God save (or Live let) the
Father of the King; the Master of wisdom, and
tender in years. Or, *Abrek* is to knel-down;
the same that *Habrek*, after the Egyptian
manner of pronouncing, as *Egypt Eba*, 63.
3. is used for *Higalti*: and *Ajhem Iera* 25. 3.
for *Habsem*.

V. 44. am *Pharaoh*] that is, King: for
this is an honourable title, and no proper
name: see the notes on Gen. 12. 12. It may
also be an oath, to confirm his authority:
so true as I am *Pharaoh*, so without thee, &c.
his hand or foot] that is, doo any thing.
The Chaldee as before he spake of arms,
v. 40. so here againe, translathet, without
thy word shal not a man lift up his hand to hold
weapons, nor his foot to ride on a horse, &c.

Ver. 45. *[Zephaniah prophete]* Egyptian
words, which the Greek leaveth untraluated,
the Chaldee paraphrathet interpreteth,
The man to whom secrets are revealed; & Philo
sayth, *a finder out of secret things*. Hierom ex-
poundeth them, *the seviores of the world*.

[priest of On] or Prince, President; (as the
Chaldee calleth him *Rebba*). But the
Greek translathet *Priest of Heliopolis*. He
might be both, as was the maner of those
times and places. See Gen. 14. 18. And am-
ong the Egyptians, Priests were learned
men and Doctors of Arts, as wel as sacrificers
to their Gods, Diadou. Skul. 2. book.
Or was a citie in Egypt called also *Aven*,
Ezek. 30. 17. in Greek *Heliopolis*, that is, the
civie of the Sun. They of *Heliopolis* are re-
ported to be the wifes of all the Egyptians,
and unto that citie the people used
to resort once a year to do honour unto
the Sun, by sacrifice. *Herodotus in Euterpe*.
[over] the Chaldee addeth, rules over the

land. So in v. 46.

V. 46. old] Hebr. *son*, that is, going on
his 30. yeare: see Gen. 5. 31: So this exaltatio
of Ioseph was 33. yeares after he was sold
into Egypt; Gen. 37. 2. And at this age of
30. yeares, our Lord Iesus began his ad-
ministration, Luk. 3. 23. so did the Levites

in the Lords tabernacle, Num. 4.3. & David then began his reign, x. Sam. 5.4.

V. 47. *y[ielded] Heb. made, that is, brought-forth fruit: see Gen. 11. by handfuls]* meaning abundantly; a handful increase of one kernel.

V. 48. *layd up] Heb. gave: see Genes. 9.12. the seed which was &c.] in the Hebrew the words stand thus, he seid of the cith whch (was) round about it.*

V. 51. *Mansses] Heb. Men-sheh; the holy Ghost in Greek calleth him Mansses, Rev. 7.6. by interpretation, it is Forgetting, or Making to forget: the reason whereof followeth. So in Esa. 65. 16. promise is made of former troubles to be forgotten.*

fathers house] meaning the molestation and injurie which hee had susteined at his brethrens hands.

V. 52. *Ephraim] that is, Made fruitfull, this son, was by Iacob set before his elder brother; and of these two, came two tribes, so Iolph had a double portion for the first birthright. Gen. 48. 5. 14. 19. 20. 1. Chrys. 5.2.*

V. 55. *was famished] or hungred, had famine.*

V. 56. *all the houses, &c.] in Greek, all the barns of corn.* *fold] to weet, corn. The Hebrew word signifieth breaking, and because corn and meat breaketh mens fast and hunger; therupon it is applied to the selling & buying of corn or food; the reaon whereof it shewed in Gen. 42. 19. where it is called the *breaking of the hunger*, meaning, *corn for the hunger (or famine) of their houses*. So in Psal. 103. 11. by water, the wild Asses are sayd to *break their iherb*. To this also we may add, the phrase of *breaking bread*, that is, of distributing & communicating it, Eze. 48.7. Ait. 2.4.6. & 10.7. *Hee shat with boldeth corn, the people shall curse him, but blessing shall be upon the head of him that sealeth it: Prov. 11.26.**

V. 57. *every land over all the earth: so the Chaldee Asaph, said the inhabitation of the earth: in Greek, all countries; that is, the people in them, meaning the countries in every land]*

or, in all the earth, as vers. 56. God called a famine upon the land, (or earth,) he brake all the staffe of bread. But he had sent a man before Iacob and his houle, even Joseph, who was sold for a servant; him God sent before them, to preserve life: Psal. 105. 16. 17. Gen. 45. 5.

CHAP. XLII.

1. Iacob sendeth his ten sons to buy corn in Egypt. 6. They are imprisoned by Ioseph for spies. 18. They are set at liberarie, on condition to bring Benjamin. 21. They have remorse for the injuries they had done to Joseph. 24. Symes is kept bound for a pledge. 25. They return home with corn and their money. 29. They relate unto Iacob the hard things befallen them. 36. Iacob refuseth to fend Benjamin, though Ruben would inge his two sons for him.

1. **A**ND Iacob saw; that there was a corn-to-sell in Egypt: and Iacob sayd unto his sonns; why look ye one-upon-an other? And he sayd, Behold I have heard, that ther i-*com-to-sell*, in Egypt: goe-yee-down thither, & buy corn for us from thence; that vve may live, and not dye. And Iosephs ten brethren vvent-down; to buy corn, in Egypt. But Benjamin, Iosephs brother, Iacob sent not with his brethren: for he sayd, lest mi-*chief* befall him. And the sonns of Israel came; to buy corn, among thole that came: for the famine was, in the land of Canaan. And Ioseph, he was the ruler over the land; he it was that sold corn to all the people of the land: and Iosephs brethren came, & bowed down-themselves unto him, with their faces to the earth. And Ioseph saw his brethren, & knew them: and he made himself strange unto them, and spake with them hard-words; and sayd

sayd unto them, whence come yee? And they sayd, from the land of Canaan, to buy food. And Ioseph, knew his brethren; but they, knew not him. And Ioseph remembred, the dreams, which he had dreameed of them: and he layd unto them, yee are spies; to see the nakednes of the land, you are come. And they sayd unto him, Nay my lord: but thy servants are come, to buy food. We all of us, are sonns of one man: we are true men; thy servants, are not spies. And he sayd, unto them: Nay, but yee are come to see, the nakednes of the land. And they sayd; We thy servants, were twelve brethren, the sonnes of one man, in the land of Canaan: and behold, the yongest, is with our father this day; & one, is not. And Ioseph sayd, unto them; That is it, that I sake unto you, saying, yee are spies. By this, ye shall be proved: as Pharaoh liveth, if ye goe forth from hence; except, when your yongest brother come, hither. Send one of you, and let him fetch your brother: & you, be yee in bonds; that your words may be proved, whether trueh be in you: and if not, as Pharaoh liveth, surely ye are spies. And he put them all together, into ward, three dayes. And Ioseph sayd unto them, in the third day, This doe, and live: I, fear God. If yee be true-men; let one of your brethren, be bound in the houle of your ward: & goe you, bring ye corn for the famine of your houses. And bring your yongest brother, unto me; and your words shall be verified, and ye shall not dye: and they did so. And they sayd, ebb-man unto his brother, Verily, we

are guiltie, concerning our brother: in that we saw the distres of his soul, when he besought us-for grace, and we heard him not: therefore, this distres, is come upon us. And Reuben answered them, saying; did not I say unto you, saying, doe not syn against the chid, and ye heard not? and his bloud also, behold it is required. And they, knew not; that Ioseph heard: for an interpreter, was between them. And he turned about from them, and wept: and he returned unto them, and spake unto them; and took from them, Simeon; and bound him, before their eyes. And Ioseph commanded, that they should fill their vessels with corn; and to restore, every mans money into his sack; and to give them, provision, for the way: & then, did he unto them. And they took-up their corn, upon their asses: and went, from thence. And one opened his sack, to give provender, to his ass, in the inn: & he saw his money, and behold it was, in his baggs mouth. And he layd unto his brethren, my money is restored; and also, behold it is in my bag: and their hart went-forth; and they trembled, ebb-man to his brother, saying; what is this, that God hath done, unto us? And they came, unto Iacob their father, unto the land of Canaan: and told him all that befell them, saying. The man, the Lord of the land, spake with us, hard-words; and rook us, as spies of the land. And we sayd unto him, we are true-men: we are not spies. We are twelve brethren, sonns of our father: one is not, and the yongest is this day, with our father, in the land of Canaan.

33 Canaan. And the man, the Lord of the land, sayd unto us; By this shall I know, that yee, are true men: leave one of your brethren, wth me; and take for the famine of your houses, & gge. And bring your yongest brother, unto me; and I shall know, that ye are not spies; but that yee are true men: I will give you, your brother; & ye shali traffike, in the land. And it was, they emptying their sacks; that behold, every mans bundel of money, was in his sack: and they saw the bundles of their money, they and their father, and they feared. And Iakob their father, sayd unto them; Me, have ye bereaved-of children: Ioseph is not, & Simeon is not; and Benjamin ye will take away, all these things, are against me. And Reuben sayd unto his father, saying; Slay, my two sons; if I bring him not, unto thee: give him, into my hand; and I, will bring him agayn unto thee. And he sayd, my son shall not goe down, with you: for his brother is dead, and he, is left himself alone; and mischief shal befall him, by the way, in the which ye goe; and ye shall bring-down my gray-bairnes, with sorow, unto hell.

Annotations.

Corn-to-sell] or sale of corn: so the Hebrew Sheber, (which is breaking,) is here translated in Greek, the selling of wheat: the Chaldee also so expresseth it. See Gen. 41.16. Iakob saw, that is understood this, by the report of others. He heard it, v.12. So the people saw his voice; Exod. 18.10. one on another] or, on your selves: as negligent, or as men helpless, none knowing what to doe. The Greek translateth, why are ye selffull? By the famine that came

over all Egypt & Canaan, ther was great affliction, that our fathers found no sustenanc: Gen. 7.11. In Abrams dayes, Canaan was vexed wth famine, Gen. 12.10. againe in Isaks time, Gen. 26.1. and nowv in Iakobs. So God exercised the faith and patience of the faints, in the common calamities of the world. The like was in Gen. 12.18.

Ver. 4. left m schif] understand, I must take heed, left &c. see Gen. 3.22. For mischief, the Chaldee putteth death: the word implieth it, and lesser evils also, as appeareth by Exod. 21.22.23.24. The Greek calleth it, sickness.

Ver. 6. the ruler] he that had autorite and povver, in his hand; as the original word signifieth, Eccles. 8. 8. 4. and David confirmeth, Psal. 105. 22. Of the Hebrew Shalat, and Shiklon, is made in Arabik the name Sultan, a title vylter by the chief rulers of Egypt & Babylon are still called, bowed down] so fulfilling the oracle, in Gen. 37.7.8.

Ver. 7. made himself strange] in Greek, he was alienated from them. The Chaldee expounds it, he bought him what he should speak with them, or, unto them: for the scripture useth these phrases indifferently, as, speak not unto us in the Iewes language, 2 King. 18.26. or speak not unto me, Esa. 36.11. and, speake with him, 2. Chron. 10.10. or, speak unto him: 1. King. 12. 10. & in Greek, as, he speake with them, Mark. 6.50. or, he shake unto them, Mat. 14.27.

Ver. 9 spies] The Hebrew hath the signification of footing, or going from place to place. The Apostle in Greek translateth it spies, Heb. 11.31. nakedness] that is, the naked, weak, or ruined places; as the Chaldee explynneth it. The Greek translateth it, footsteps. Ioseph dealeth wth his brethren in syn, as God doeth wth his children: vnde often estrangeth himself from them, dealeth roughly, & counteneth them unto him as his enemies; Job. 19.36. Gen. 13.24.

Ver. 11. true] or upright, honest men. The Greek sayth, peaceable.

Ver. 13. is not] that is, he is dead: as the phrase

et us for killing our brother: as is threatned Gen. 9.5. After many yeres, the guilt of innocent bloud could not be removed out of their harts; but the memorie of it, is renned upon this their trouble.

Ver. 13. heard] that is, understood: as Gen. 11.7.

Ver. 24. wept] shewing his love & natural affection, which yet he hid from his brethren, til they were thoroughly humbled. So God in mens afflictions often killeth himself, Esa. 46.15. Psal. 10.1. yet in all their affliction, he is afflicted, Esa. 63.9.

Simeon] who seemeth by this, to have been the chief procurer of Iosephs trouble, he was by nature, bold and ferre, as his fact against the Sichemens dooth maken; Gen. 34.25. & 49.7.

Ver. 25. vessels] meaning, their sacks.

money] Hebr. their livers, [provision,] or food: the Greek addeth, food enough.

did he] or, as the Greek translateth, it was done; meaning by Iosephs servant. See the like phrases noted on Gen. 2.20. & 16.

14. The holy Ghost obserueth this kind-

nes of Ioseph, who was far from revenge;

and did good for evill. Thus we all should

doe, Rom. 12.17.19. Mat. 5.44.

Ver. 18. went forth] or, was gone, that is, (as the Greek translateth) sayled them: or (as the Greek translateth) was astouned. A like speech is in Song. 5.6. did he] or, as the Greek translateth, it was done; meaning by Iosephs servant. See the like phrases noted on Gen. 2.20. & 16.

19. Ver. 19. bring to your families.

corn for the famine] or, after the Hebrew phiale, the breaking of the famine; meaning

corn: as Gen. 41.56. The Chaldee sayth,

corn which wanteth in your houses.

21. Ver. 21. guilty] the Greek translateth in syn, our brother} Ioseph they mean, who besought them when they sold him into Egypt, Gen. 37. Thus by afflictions they are brought to acknowledge their syn committed about 13. yeres before, which their consciences did now accuse them of. So God sayth, I will gote and return to my place, i. t. they acknowledge their guiltines, and seek my face, in their affliction: they will seek me early: Hos. 5.15. differ[er] or angrib[er], the Greek translateth, we despised the tribulation,

22. Ver. 22. is required] that is, God punish-

eth us for killing our brother: as is threatned Gen. 9.5. After many yeres, the guilt of innocent bloud could not be removed out of their harts; but the memorie of it, is renned upon this their trouble.

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Iakob sendeth again

GENESIS. XLIII.

for corn to Egypt.

37 vy burden, hastening my death.

Ver. 37. my two sons] so the Greek translitteth, and the Hebrew is elsewhere so used, Exod. 18. 3. But it may also bee Englished, two of my sons; he having two in all, Gen. 46. 9. This condition being unnatural & synful, Iakob would not admit of it but continueth his purpose, not to let Benjamin goe, v. 38.

V. 38. himself alone] meaning of Rachels children, as is explained, Gen. 44. 20. 27. 28. and] or, if mischiefe, in Chaldee, death: see v. 4. my gray hairs] Heb. my grayness, or hoariness: that is, me who am gray headed, unto hell] to the grave, or state of death. See Gen. 37. 35. Iakob in these doubts and fears, bewrayeth weakness of faith; which afterwards he overcommeth, resting in the providence of God: and then Moles nameth him Israel, Gen. 43. 11.

CHAP. XLIII.

1. The famine continuing, Iakob would send again into Egypt; but his sons durst not goe without their youngest brother. 2. Iudas offered to be surety for Benjamin. 3. Israel at length yielded, and senteth them with a present, double money, & a blessing. 4. Joseph entreateth his brethren. 5. They are afraid, and offer the steward the money which had been restored them. 6. The steward comforteth them, and bringeth out Symeon. 7. Joseph receiveth their present, 29. blesseth Benjamin, 31. and maketh all his brethren a feast. 32. but sheweth special favour to Benjamin.

1 And the famine, was heavy in the land. 2 And it was, when they had made an end of eating the corn which they had brought, out of Egypt: that their father sayd unto them, Goe againe, buy for us a little food. 3 And Iudah sayd unto him, saying; The man did protestant protest unto us, saying, ye shall not see my face; except your brother be with you. If thou

5 wilt send our brother, with us, we will goe down, and buy food for thee. 6 And if thou wile not send him, we will not goe down: for the man sayd unto us, ye shall not see my face; except your brother be with you. 7 And Israel sayd, vwherefore did you me the evil; to tel the man, whether ye had yet a brother? And they sayd, the man asked us of us & of our kindred, saying; Is your father yet alive? have ye a brother? and we told him, according to the tenour of these wordes: Did vee knowing know, that he would say, bring your brother down? 8 And Iudah said unto Israel his father, send the young man with me, and we will arise and goe: that we may live & not dye, both we and thou, and also our little ones. 9 I, will be surety for him; of my hand, thale thou require him: if I do not bring him unto thee, and set him before thee, then will I be a snyter unto thee, all dayes. For, except we had lingred: surely now we had returned these two times. 10 And Israel their father, sayd unto them, if (it must be) so now, doe this, take of the prai-worthy fruit of the land, in your vessels; & carry down to the man, a present: a little baulm, and a little honey, spices and myrrh, terebinth-nuts, and almonds. 11 And take in your hand, double money: and the money that was restored, into the mouth of your baggs, ye shall carry again in your hand: peradventure it was an over-sight. 12 And take your brother: and arise, goe agayn unto the man. 13 And God almighty, give you mercies, before the man; that he may send away with you, your other brother,

Benjamin accompanieth the. GENESIS. XLIII. Joseph feasteth them.

14 brother, and Benjamin: and I, if I be bereaved of my children, I am bereaved. 15 And the men took this present; & took double money in their hand, and Benjamin: and arose, and went down to Egypt; and stood, before Joseph. 16 And Joseph saw Benjamin, with them; & he sayd to him that was over his house, bring the men to house: and slay a slaughter (of beasts,) and make ready; for the men shal eat with me, at noon. 17 And the man did as Joseph had sayd: and the man brought the men into Josephs house. 18 And the men feared, because they were brought into Josephs house: & they sayd, for the matter of the money, that was returned in our baggs at the first; are we brought-in: to roll himself upon us: and to fall upon us; and to take us for servants, and our affs. 19 And they came-neer unto the man, which was over Josephs house: and they spake unto him at the dore of the house. And sayd, O my lord: coming-down we came-down at first, to buy food. 20 And it was, when we came to the Inn, and opened our baggs; that beheld every mans money was in the mouth of his bag; our money, in the weight therof: and we have brought it againe, in our hand. 21 And other money, have we brought down in our hand, to buy food: we know not, who put our money, in our baggs. 22 And he sayd, peace be to you, fear not; your God, and the God of your father, hath given to you the treasure, in your baggs; your money, came unto me: & he brought out Simeon, unto them. 23 And the man brought the men, into Josephs house: and gave them water, and they washed their feet; & he gave proverder, to their affs. 24 And they made-ready, the present; against Joseph came, at noone: for they heard, that they shold eat bread, there. 25 And Joseph came to house; and they brought unto him, the present which was in their hand, into the house: and they bowed-down-themselves unto him, to the earth. 26 And he asked them, of their peace; and sayd, is there peace to your father the old man, of whom you speake? is hee yet alive? 27 And they sayd, there is peace to thy servant, to our father, he is yet alive: and they bended-down-the-head, and bowed-themselves down. 28 And he lifted-up his eyes; & saw Benjamin his brother, his mothers son; and sayd, is this your yonger brother, of whom you speake unto me? & he sayd, God be gracious unto thee, my son. 29 And Joseph made-haste; for his bowels did yearn, towards his brother; and hee sought, (wher) to weepe; & en red into a chamber, and weept there. 30 And he washed his face, & went-out: and refreynd himselfe; and sayd, set on bread. 31 And they set-on for him, by himself alone; and for them by themselves alone; and for the Egyptians that did eat with him, by themselves alone: because the Egyptians, might not eat bread with the Hebrews; for that is an abomination, unto the Egyptians. 32 And they sat before him; the first-born, according to his first birthright; & the yongest, according to his yough: and the men marveled, each-man at his neighbour. 33 And hee took-up meatis from before him, unto

unto them; and Benjamins measse, was five times more, then the meales of any of them: and they drank & largely-drank, with him.

Annotations.

2 **B** ⁷ Hebr. break; so after, v. 4. 20. &c.
See Gen. 41. 56.

3 **V** ³ **prosting** that is, did solemnly & earnestly protest, even with oath, Gen. 42. 15. Of this phrase, see Gen. 3. 17. **befor**, as the Greek translatheth, unless your younger brother come with you.

7 **V** ⁷ **king** that is straitly asked; see v. 3. They excuse themselves, as having not done it purposelie, but of necessitie; which they could not honestlie avoyd.

tenuor] Hebr. mouth of these words; that is, as the Greek translatheth, according to the asking of his. did we know know? that is, did (or could) we any way know; or certainly knew?

8 **V** ⁸ **yong-man**] meaning Benjamin: who was now above 30. yeres of age; being but seven yeres younger then Joseph.

9 **V** ⁹ will be a sinner] or syn; that is, be guilty, as a violator of my faith; & subject to punishment according. So the word sinners, is used in 1. Kings. 1. 21. all dayes] of my life: or, for ever.

11 **V** ¹¹ **praise-worthy fruit**] Hebr. of the mylk (or melodie) of the land; meaning the best fruits, most commendable, & for which songs of praise are given to God. So the Greek translatheth it, fruits; & the Chaldee, that which is laudable. So a blessing is sayd to be in the cluster of grapes, Esa. 65. 8. **baum**] or robes; see Gen. 37. 25.

12 **Terebinth nus**] or, nuss of the terepine-tree. So the Greek translatheth it Terebinth. The word is not found elwhere in holy scripture. By this presen', Iacob thought to procure favour, as he did before, Gen. 32. 20. &c. for a mans gift make him room for him, and bring him before great men. Prov. 18. 16. So Kings, bring presents to Christ; Psa. 72. 10.

12 **Ver. 12. double money**] because the famine continuing, it was like corn was dearer, an over[ight] or error, Gr. an ignorant ad. Hereupon justice required, that the money should be restored.

14 **Ver. 14. if I bejar, when I am bereaved**: a like phrase is in Ebb. 4. 16. if I perish I perisb. Both of them, seem to be a committing of themselves, and of the event of their actions unto God, in faith; which if it fell out otherwise than they wished, they would patiently bear.

16 **Ver. 16. him that was over**] that is, his steward: so v. 19. & 44. 1. see Gen. 41. 40. **a slaughter**] as is wont to be killed for feast. So in Prov. 9. 2. 1. Sa. 31. 11. Gen. 31. 54.

18 **V** ¹⁸ for the master] or, because of the money, as the Greek translatheth. So good debt, signifieth either, or concerning, Exod. 8. 12. to roll] that he may roll; namely, the Lord of the land, by rolling, meaning violent oppression, as the Chaldee expoundeth it domineering, and the Greek false accusing, or, calumnia. See the like phrase in Job 30. 14. to fall] or to fall, that is, cast down himself; which the Chaldee translatheth, seek an occasion against us. A guilty conscience made them fearful, and supicious. So Gods works of grace, through our syn and ignorance, doe occasion our fear; Judg. 13. 22. 23. Mat. 14. 25. 26. 27.

20 **Ver. 20. Oh J or Vnto me; understand, look, or let thine eyes be**; as the phrase is more fully expressed, in Job 6. 28. & 7. 8. The Greek & Chaldee translations make it here a word of intreating, We pray. So Gen. 44. 18. Exod. 4. 10. Judg. 6. 15. Job. 7. 8.

23 **Ver. 23. peace to you**] that is, be of good comfort: or, ye are in fefite. Peace is here opposed to fear: so in Job 21. 9.

25 **Ver. 25. aganist**] or, until Joseph came, eat bread] the Greek explaineth it, dine there.

26 **Ver. 26. the present**] Gr. the gifts which they had in their hands, which bring also from their father, now the Sun, & eleven stars, doe obeysance to Joseph; as he dreamed, Gen. 37. 10.

27 **Ver. 27. of their peace**] that is, of their welfare,

welfare, how they did, as the Greek translatheth, how doe ye? So after, is your father in health? See Gen. 37. 14. & 41. 16.

30 **Ver. 30. made-hast**] Gr. was troubled, did gern] or did burn, were kindled with natural affection. The Greek and Chaldee exprests it, by being turned. The like is in 1. King. 3. 26.

32 **Ver. 32. an abomination**] The Greek explyatheth the cause, for that every feeder of sheep was an abomination to the Egyptians. & Moses telleth the same, Gen. 46. 34. The Chaldee more plainly sayth, because the Hebrews eat the cattle which the Egyptians worship. Compare this exposition with Exod 8. 26.

33 **Ver. 33. yongest**] Hebr. least according to his litenes: meaning of age, not of stature. a] or, looking upon his neighbour.

34 **Ver. 34. unto them**] understand, and sent unto them, five times] or five parts: Hebr. five bands: which the Greek expoundeth five fold; the Chaldee five parts (or portions:) to Gen. 47. 24. largely-drunk] or drunk-themselves merry: were drunken, which word is used for large drinking, unto mirth, but with sobriety. Hag. 1. 6. Job. 2. 10.

CHAP. XLIV.

1 **Joseph sending his brethren away with corn, caufeth his cup to be put in Benjamins sack.** 4. He sendeth after them, complaining of injurie. 11. Search is made, and the cup found. 13. They are brought back, and submit themselves to servitude. 17. Joseph would reteyn Benjamins only. 18. Iudas humble supplication to Joseph: wherein (after relation of things that had passed) he offered himself bond-man in Benjamins stead, in commiseration of his aged father.

13 **And he commanded him that was over his house**, saying: fill the mens baggs, with food so much as they can eate; and put every mans money, in his baggs mouth. And my cup the silver cup, put in the baggs mouth of thy yongest; and his corn money: and he did, according to the word of

3 **Joseph**, which he hath spoken. The morning was light; and the men were sent-away; they and their asses. They were gone-e-out of the citie, not gone-far; and Joseph sayd, to him that was over his houfe; rise-up, follow after the men: and overtake them, and say unto them; wherfore have ye reward-ed evil, for good? Is not this it, in

5 which my lord drinketh; & he would searching search-diligently for it? ye have done evil, in that ye have done.

6 And he overtook them: and he spake unto them, these same words. And they sayd unto him; wherfore speake-7 eth my lord such words? Far be it from thy servants, to doe such a thing.

8 Behold, the money, which vve found in our baggs mouth; vve brought-a-gain unto thee, out of the land of Canaan: and how should vve steal, out of thy lords house; silver, or gold?

9 With whom soever of thy servants it be found, both let him dye: and vve also, vilbe to my lord, for servants. And he sayd; now also according to your words, so let it be: he vvhich whom it is found, shalbe my servant; & you, shalbe blameless. And they hastened, and took-down, every man his bagg,

11 to the ground: and they opened, every man his bagg. And he searched, he began vvhich the eldest, and ended vvhich the yongest: and the cup was found, in Benjamins bag. And they rent their garments: and laded every man his als, & returned to the citie.

14 And Indah and his brethren, came to Josephs house; and he, was yet there: & they fel before him, on the ground. And Joseph sayd unto them; what deed is this, that ye have done? knew ye not,

16 ye not, that such a man as I, could searching serch-diligently ? And Iudah sayd , what shall we say, unto my lord? what shall we speake, & how shall we justifie our selves? God hath found out, the iniquitie of thy servants; behold, we are my lords servants; both we , and he in whose hand the cup is found. And he sayd , farr it be from me, to doe this : the man, in whose hand the cup is found, he shalbe my servant; and you, get ye up in peace, unto your father.



18 And Iudah came-neer unto him, and sayd ; O my lord; let thy servant I pray thee, speake a word, in the ears of my lord; & let not thy anger be kindled, against thy servant: for thou art, even as Pharaon. My lord alked his servants, laying; have ye a father, or a brother? And we sayd, unto my lord; we have a father, an old-man; and a child of his old-age, the youngest: & his brother is dead; and he himself alone, is left of his mother, and his father loveth him. And thou saydest unto thy servants; bring him down, unto me: that I may set mine eye, upon him. And we layd, unto my lord; the young-man, cannot leave his father: and if he should leave his father, then he would dye. And thou saydest, unto thy servants; if thy youngest brother, come not down, with you; ye shall no more, see my face. And it was, when we came-up, unto thy servant, my father: then wee told him, the words of my lord. And our father sayd ; Return, buy for us a little food. And we sayd, we cannot goe down: if

17 our youngest brother be with us, then will we goe down; for we cannot see, the mans face; & our youngest brother, not be with us. And thy servant, my father, sayd unto us: you doe know, that my wife bare unto me two. And the one, went-out from me; & I sayd, surely he is torn is torn-in-peeces; & I saw him not, since. And if ye take this also, from my face, and mischief befall him: then shall ye bring-down my gray-haires, with evill unto hell. And now; when I come, to thy servant my father; and the young-man, he is not with us: and his foul, is bound-up in his soul. Then will it be, when he seeth that the young man is not, that he will dye: and thy servants shall bring-down, the gray-haires of thy servant our father, with sorow unto hell. For thy servant, became-surety for the young-man; unto my father, saying: if I bring him not, unto thee; then will I, be a synner unto my father; all dayes. And now, I pray thee, let thy servant abide, in sled of the young-man; a servant to my lord: and let the young-man, goe-up with his brethren. For how, shall I goe-up to my father; and the young-man, be not with me? lest I see the evill , that shall find my father.

Annotations.

1. **O** *Verbius houſe*] that is, his steward: see Gen. 43.16.1.9. The Chaldee calleth him, *Provost over the house*. So in v.4. *food*] that is, corn; as the Chaldee explains it: So in v.5.
2. Ver. 2. *youngest*] Heb. *leſt*: meaning in age: so after. By this, Joseph meant to tried his brethrens love to Benjamin, & to their

their father: whether they would assist him, in his utmost perill. The hard measure which before they had offed unto Joseph himself, moved him hereunto.

Ver. 5. *Is not this &c.* Here the Greek translation addeth: *Wc[on]fore have ye stolen my liver cup? is not this &c.*

Ver. 6. *I will set* [or, *would*] *my eye*, *as* [or, *like*] *the roaring of a lion*: Prov. 19. 12. *child*, *as* the Greek explyatheth it, *of old age*; that is, born him, when he was old, see Gen. 37. 3. *the youngest* [or, *a little one*].

Ver. 21. *that I may set* [or, *and I will set*] *my eye*, that is, *behold him*. The Greek translates *as* [or, *like*] *will have care of him*. So, *seeing of the eye*, sometime signifieth, as Jer. 40.4. In this sense, it was a promise of princely clemencie; that they might the more readily bring their brother.

Ver. 22. *young-man*] so called because he was the youngest of the br[other]ren: yet was he at this time married, & had ten sons. Gen. 46.21. *he* [that is, *the father*] *would dye*.

Ver. 23. *no more see* [or, *not add to see*] *my face*. See Gen. 43.3.

Ver. 28. *is torn* [or, *tearing is torn*]: the Chaldee sayth *killed*: the Greek thus, *ye sayd unto me* that he was eaten of wild beasts: see Gen. 37.33.

Ver. 29. *m schief*] in Chaldee, *death*. *gray-haires*] Heb. *grynes*, or *hoarines*. So Gen. 42.38. *with evil* that is, *with affliction and sorow* as is explained v.31. So evils, are often used for afflictions, Deut. 31.17. Psal. 88.4. *hell* or *the grave*: so v.31. See Gen. 37.35.

Ver. 30. *hu ſoule*] that is, the old mans life: see Gen. 19.17. & 37.21. *bound up in his foul*] that is, knit with the young mans life. The Greek translates, *his soul hangeth on this mans foul*, (or life.) This phrase signifieth intyre love, as: Sam. 19.1. So the Chaldee expresseth it, *hu ſoul u beloved un-to him, as hu own foul*.

Ver. 31. *u not*] namely with us, as the Chaldee addeth.

Ver. 32. *a ſymer*] and so guiltie, & subject to punishment: see Gen. 43.9.

Ver. 33. *in sled of the young-man*] herein Iudah therewth his faithfullnes and love to his father, and brother, in this necessie;

*as Pha-
raon*] that is, of princely power, and majesty: for shewing a reason why he brought him not to be angry: for the Kings wrath, & like the roaring of a lion: Prov. 19. 12.

Ver. 20. *and a child* understand, he hath a child, as the Greek explyatheth it. *of old age*; that is, born him, when he was old, see Gen. 37.3. *the youngest* [or, *a little one*].

Ver. 21. *that I may set* [or, *and I will set*] *my eye*, that is, *behold him*. The Greek translates *as* [or, *like*] *will have care of him*. So, *seeing of the eye*, sometime signifieth, as Jer. 40.4. In this sense, it was a promise of princely clemencie; that they might the more readily bring their brother.

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Ver. 33. *in sled of the young-man*] herein Iudah therewth his faithfullnes and love to his father, and brother, in this necessie;

G g upon

upon which experiment: Joseph presently
in wifelish himselfe, Gen. 45. 1. Judis being
furetie for his brother, is here an
image of Christ (the Lion of the tribe of Ia-
cob, Rev. 5.5) who being furetie for us. Hb.
7.22. hereby have we perceived his love, that he
laid down his life for us: threfore we ought al-
so to lay down our lives for our brethren, 1. Joh.
3. 16.

V. 34. [shall find] that is, shall come upon
my father. So finding is often used. 1. Chro.
10. 3. Psal. 16. 3. & 119. 113.

CHAP. XLV.

1. **J**oseph maketh himself knowne to his bre-
thren. 5. He comforteth them in Gods pro-
vidence. 9. He sendeth for his father. 16.
Pharaoh co si mab it. 21. Joseph furnisbeth
them for their journey, and exhorteth them to
concord. 25. Iacob is revived with the
news.

I. **A**nd Ios. ph could not refreyne
himself, before al that stood by
him; and he cryed, Caule every man to
goe-out from me: and there stood
not a man with him, when Joseph
made himself knownen, unto his bre-
thren. And he gave forth his voice,
with weeping: & the Egyptians heard,
and the house of Pharaoh heard.
And Joseph sayd unto his brethren,
I am Joseph; is my father yet living?
And his brethren could not answere
him; for they were sudainly trou-
bled at his presence. And Joseph
sayd unto his brethren; Come neare
to me I pray you, & they came neare:
and he sayd, I, am Joseph your bro-
ther; he whom you sold, into Egypt.
And now, be not grieved; neyther let
there be anger, in your eyes, that ye
sold me hither: for God did send me
before you, for preservation-of-life.

6 For these two yeares hath the famine
been in midst of the land: and yet, (ther
are) five yeares; in which ther shalbe no
caring, or harvett. And God sent
me, before you; to put for you a rem-
nant, in the earth: and to preserve life
unto you, by a great escaping. And
now, not you send me hither, but
Go i: and he hath put me, for a father
to Pharaoh; & a lord, to all his house;
and a ruler, in all the land of Egypt.
9 Haste you, and goe up to my father;
and say unto him, thus layth thy son
Joseph; God hath put me for a lord
of all Egypt: come-downe unto me,
stand not still. And thou shalt dwell
in the land of Gohen, and thou shalt
be neer unto me; thou, & thy sons,
and thy soons soons: and thy flocks
and thy herds, and all that thou hast.
11 And I will nourish thee, therefor; yet
(there are) five years of famine: left
thou bee impoverished, thou and
thy house, & all that thou hast. And
behold, your eyes see; and the eyes of
my brother Benjamin: that it is my
mouth, that speakest unto you. And
you shal tel my father of all my glory,
in Egypt; and of all that ye have seen:
and ye shal haue, and bring down my
father, hither. And he fell upon his
brother Benjamins neck, and wept:
and Bejamin, wept upon his neck.
15 And he kisst all his brethren, & wept
upon them: and afterward, his bre-
thren spake with him. And the voyce
was heard, in Pharaohs house, saying;
Josephs brethren, are come: and it
was good in the eyes of Pharaoh: &
in the eyes of his servants. And Pha-
raoh sayd, unto Joseph; say unto thy
brethren, this doe ye: lade your beasts,
and

& goe get ye, to the land of Canaan.
18 And take our father, & your houses,
and come unto me: & I will give you,
the good of the land of Egypt; and ye
shall eat, the fat of the land. And
19 thou art commanded, this doe ye:
take unto you out of the land of E-
gypt, wagons, for your little ones, &
for your wives; and take-up your fa-
ther, and come. And your eye, let it
not spare your stuff: so the good of
21 all the land of Egypt, is yours. And the
sons of Israel, did so; and Joseph
gave them wagons, according to the
mouth of Pharaoh: and gave them
provision, for the way. To all of them
he gave, to ecb man changes of gar-
ments: & to Benjamin he gave, three
hundred (shekels) of silver; and five
changes of garments. And to his fa-
ther, he sent after this manner, ten hec-
tares, carying of the good things of E-
gypt; and ten she-afes, carying corn
and bread, and viualts for his father,
by the way. And he sent-away his
brethren, and they dearted: and he
sayd unto them, be not styrred (one ag-
ainst another) by the way. And they
went-up, out of Egypt: and came, to
the land of Canaan: unto Iacob their
father. And they told him, saying;
Joseph is yet alive; and that he is ruler
over all the land of Egypt: & his hart
fainted, for he beleeved them not.
27 And they spake unto him, all the
words of Joseph, which he had spo-
ken unto them; and he saw the wa-
gons, which Joseph had sent, to carry
him: and the spirit of Iacob their fa-
ther revived. And Israel layd; It is
yngough, Joseph my son is yet alive:
I will goe and see him, before I die.

Annotations.

1 **R**efreyne] or conteyn himself by force, from
crying out and manifesting himself,
as hitherto he had done, Gen. 43.31. This
word, the Prophet applyeth also unto
God, who having long refrayned himself in
the afflictions of his people; will in the
end for their deliverance, cri out like a
traveling woman &c. Esa 42. 14.

2 Ver. 2. gave forth his voice] that is, cried
aloud. And Hebrew manner of speaking often
used, as Num. 14.1. 2. Chron. 24.9. Psal.
46.7. & 68.34. & 77.18. So the Greek,
Hebent forth his voice with weeping.

3 Ver. 3. suddenly-troubled] or appalled, with
fear, and hasty troubled thoughts. Occasioned
by the conscience of their former
wickednes, and the beholding of Josephs
present glorie. So when the sum of grace
shalbe powred upon the Israelites, they
shall see Iesu whom they have perced, and
shall mourn for him, &c. Zach. 12.10. Rev. 1.7.

4 Ver. 4. he whom] Hebr. me: which word
either may be omitted, (as that obser-
ved on Gen. 5.29.) or expressed in English,
& to affite his brethren, that he was Joseph.

5 Ver. 5. anger] or displeasure, grief, as Gen.
4. 5. that is, be not angry (or displeased) with
your selves. He would have them mode-
rate the forow for their syn, with confi-
deration of Gods providence, that turned
it unto good. The Greek translateth,
let it not feare hard unto you. Here Joseph is
farre from revenge, or insulting against his
troubled brethren: so Christ prayed for his
crucifiers, Luk. 23. 34. & by his Apostles
comforted them with hope of the blot-
ting out of their synns, when the times of re-
freshing shal come from the presence of the
Lord, Act. 3.14.15. 17.18. 19.

6 Ver. 6. caring] that is, ploughing, or tillage
of the land: the Chaldee lay, sowing.
This seemeth to be for lack of corn,
which therfore in the last yere, Joseph
supplied: Gen. 47.23.

7 Ver. 7. to put for you & remenant] that is,

to preserve for (or unto) you, a remaynder, that you and yours might remayne alive. The contrary wherof is in 2.Sa.14.7. The Greek translatheth, that ther might be left unto you a remant, to preserve life unto you] that is, to keep you and yours alive. Or, to preserve alive unto you: as the Greek translateth it, to nowish up of you a great remant, by a great escaping] or, evasian, that is, by a great deuise; or (according to the Greek interpretation) by a great multitude that escape: having respect to the great multiplication of them in Egypt according to God's promise, Gen.15.13.14. The Hebrew escaping or Evasion, is used for a company or remant that escape danger, 2. Chron.30.6. Eze.10.20. (as captiue, is a company of captiues, Num.21.1. Deut.21.10.) and so the Greek here translatheth it a remant.

Ver.8. but God] whose wisdom and providence ruleth all, and his goodness turneth the evill adiions of men, oftentimes to good events: therfore is this ascribed to God rather then to them, Gen.50.20. Psal.105.17. So Herod & Pontius Pilate, with the Gentiles and the people of Israel, did against Iesu, whatsoever Gods hand & his counsele determined before to be done, Act.4.17.28. put me forlor, as the Greek explyneth it, made me a father; so acknowledging God to be his exalter, as he had been his afflicter. A father, is used for any teacher, guide, counseller &c. Judg.17.10.11.

Ver.10. Gobben] in Greek Gesem; a province in the land of Egypt, fat and fertile, good for to feed cattell, lying next to the land of Canaan: see Gen.46.28.29. & 47. 1. 6. 27.

Ver.11. emperisched] Gr. worn-out: that is, perish with poverty. thy house] that is, howbold : in Greek, thy sonns.

Ver.12. my mouth] and not an interpreter, as did before, Gen.45.23. for an interpres is an other man's mouth, Exod.4.16. The Chaldee sayth; in your tongue I speak with you.

Ver.14. wept] through joyfull passion of mind. See Gen.29.41.

15 Ver.15. spake] being refreshed by his words, fro their amazed tear, which keepeth men from speaking, Psal.77.5. By spaking may also be implied the confession of their syn, and fear for the same. So Moses spake, Ex.19.19. that is, acknowledged his tear and infirmy, Heb.12.21.

16 Ver.16. the voice] that is, the same, or a mowr of this thing. good in the syn] that is, pleasing; they liked well of it. See Gen.16.6. The Greek here translatheth, Pharaoh was glad.

18 Ver.18. Your houses] that is, your households, as v.11. The Chaldee sayth, the men of your houses; the Greek, your goods, the good] that is, the good things: the Greek addith, of all the good things. Soalter in v.20. & 23. the fai] the Chaldee translatheth, the good; the Greek, the marrow: that is, the best fruits: see Gen.27.13.

19 Ver.19. thou art commanded] I thou (Ioseph) haile authoritie from me & ful power. The Greek expresseth it thus: & thou command, thou est tis things, that they take wagons, &c. As Pharaoh here sheweth himself bountifull & gracious to Iakobs house, for Iosephs sake: so God had promised Iesu Iake, to make King: the nourising fathers of Israel, Eze.49.1.-23.

20 Ver.20. let it not spare] that is, not regard your stuff (or vesels): or, let it not be grieved, to leave your stuff behind you. The eye sparing (or ptyting) is a common phrase, see Deut.7.16. & 19.13.21. Ezech.7.4.9. & 16.5. & 20.17. &c.

21 V.21. the mouth] that is, the commandments, v.19. or words, as the Greek explyneth it. So in Job.39.30. Ezech.3.2. See Gen.14.17. provision] or food, as the Greek hath.

22 Ver.22. changes of garments] robes or upper garments, which they used in those countreyes often to shitt, putting off and on: as we doe shokes, or gownes. The Chaldee translatheth them stoles (or robes:) and the Greek here double stoles: & after to Benjamin changeable stoles. Such were wont to be given for honour, or reward, Judg.14.12. 19. So in Rev.16.11. white robes (or robes) are given to the souls under the altar.

tar. Also Rev.7.9.14. shekels] or shilling: this word the Chaldee also addeth: see Gen.20.16.

23 Ver.23. after this manner] as many robes and shekels, as he gave Benjamin: so the Greek translatheth, according to the same things. Or, as this that foloweth: viz. i. i. after &c.

24 Ver.24. be not styrred] or, make no stirr; hat is, as the Greek translatheth, be not angry: the Chaldee content not; or, fall not out by the way. The word signifieth stirring with anger, & rage, as Prov.29.9. & King.19.2. or with grief, as 2.Sam.18.33. This he sp.ks, because some perwaded, & the rest (ave Rubens) contented to the selling of him into Egypt: Gen.37.that now, they should make no stirr about these and the like things; and Rubens former words, in Gen.42.22. occasioned this charge.

26 Ver.25. and that he] or, leaving out the word that, as superfluous, as the Greek translatheth, and he ruleth all Egypt. For in the Hebrew, words sometime are redundant as is observed in Gen.7.17. & 17.4. faint] or was weakened, with unabief; that is, doubted of that they sayd; yet daunted with the newes they brought. So the Chaldee interprets it doubting, or wavering; and the Greek, aforsight: For unbelief & doubting, weakneth the hart, Rom.4.19. & 14.11.31. See also Gen.15.6.

27 Ver.27. revived] the Greek expresseth it by a word (anepsestic), which signifieth the reviving or stirring up of syre that is buried under alis'; which word Paul useth in 1.Tim.1.5. for stirring up the gift of God. The Chaldee also here translatheth, the holy spirit rested upon Iakob b.

28 Ver.28. young] or much. The Greek translatheth, it is a great thing to me, if my sonnes & I sepe yet live: and the Chaldee sayth, it is a great thing unto me.

CHAP. XLVI.

1. Iakob sacrificing at Beersheba, is comforted of God, concerning his journey. 5. Thence he with his company, goeth into Egypt. 8. The

number of his family that went into Egypt. 28. Iudah is sent to Joseph, who cometh to meet Ifrae his father. 31. He instructeth his brethren how to answere to Pharaoh.

1 And Israel journeyed, and all that he had; and came to Beersheba: and sacrificed sacrifices unto the God of his father Isaac. And God sayd to Israel, in visions of the night; and sayd, Iakob Iakob: and he sayd, loe here I am. And he sayd; I am God, the God of thy father: fear not, to goe down into Egypt; for I will make of thee there, a great nation. I, will goe down with thee, into Egypt; and I, will also bringing bring thee up: and Iosiphi, shall put his hand upon thine eyes. And Iakob rose up, from Beersheba: and the sonns of Israel, caried Iakob their father, and their little-ones, and their wives, in the waggons, which Pharaoh had sent to carry him. And they took their cattell; and their substance, which they had gathered in the land of Canaan; and came into Egypt: Iakob, and all his seed with him. His sonns, and his sonns sonns with him; his daughters, and his sonns daughters, and all his seed; brought he with him, into Egypt.

7 And these are the names, of the sonns of Israel, which came into Egypt, Iakob and his sonns: the first-born of Iakob, Reuben. And the sonns of Reuben: Enoch and Phallu, and H. zron and Carmi. And the sonns of Simeon; Iemuel, and Iamin, and Ohad, & Iachin, & Zohar: and Saul, the son of a Canaanite. And the sonns of Levi; Gerthon, Kohath, and Merari. And the sonns of Iudah; Er, and Onan, & Selah, & Pharez &

13 Zarah; and Er and Onan dyed, in the land of Canaan and the sons of Pharez, were Hezron and Hamul. And the sons of Issachar, Thola, & Phuvah, and Iob and Simron. And the sons of Zabulon, Sred, and Elon, & Iahleel. These, were the sons of Leah; which she bare unto Iakob, in Padan-Aram; and Dinah his daughter: all the soules, his sons and his daughters, were thirtie and three. And the sons of Gad, Ziphion, and Haggi, Suni, & Ezbon; Eri, and Arodi, and Areli. And the sons of Aser; Iimna & Iisvah, and Iisvi, and Beriah; and Serah their sister: and the sons of Beriah; Checher, and Malchiel. These, were the sons of Zilpah; whom Laban gave, to Leah his daughter: and she bare these unto Iakob, sixtein soules. The sons of Rachel, Iakobs wife; Ioseph, & Benjamin. And there was born to Ioseph, in the land of Egypt; whom Azenath daughter of Potipherah priest of On, bare unto him; Manasseh, & Ephraim. And the sons of Benjamin; Belah, & Becher, and Ashbel; Gera, and Naaman, & Echi, and Rosh; Muppim and Huppim, and Ard. These are the sons of Rachel, which were born to Iakob: all the soules, fourteen. And the sons of Dan, Chuishim. And the sons of Naphtali; Iachzeel, and Guni, and Iezer, and Sillem. These, are the sons of Bilhah; whom Laban gave, to Rachel his daughter: and she bare these unto Iakob, all the soules, were seven. All the soules that came with Iakob into Egypt, which came out of his thigh, besides the wives of Iakobs sons: all the soules, were sixtie and six. And the sons of Ioseph,

which were born to him in Egypt, were two soules: all the soules of the house of Iakob, that came into Egypt, were seventie. And he sent Iudah before him, unto Ioseph; to signify before him, to Goshen: & they came into the land of Goshen. And Ioseph bound his charret; and went up, to meet Israel his father, to Goshen: and he presented himself unto him; and he fell on his neck, and wept on his neck, still. And Israel said unto Ioseph, now let me dye: since I have seen thy face, because thou art yet alive. And Ioseph said unto his brethren, and unto his fathers house; I will goe up, and shew Pharaoh; and will say unto him; my brethren, and my fathers house, which were in the land of Canaan, are come unto me. And the men, are sheep-herds; for they are, men that feed cattell: & they have brought their flocks and their herds, and all that they have. And it shall be, when Pharaoh shall call you, and shall say, what are your works? Then ye shall say; thy servants have been men that fed cattell, from our youth even until now; both we, and also our fathers: that, ye may dwell, in the land of Goshen; because every sheep-herd, is an abomination to the Egyptians.

Annotations.

Berseba] in Greek, The well of the east see Gen. 21. 14 31. & 26. 33. this was the way frō Chebron in Canaan, towards Egypt: & a place where he and his fathers had received mercies from God. Gen. 21. 31. 33. & 26. 33. [sacrificed] that is, killed beasts for sacrifice: so both giving thanks for the tidings of Ioseph, & consulting

confulting with God about his going into Egypt; whither in former time, Iaſak his father was forbidden to goe, in time of famine, Gen. 26. 1. 2. 3. and whereof he now made some doubt, vers. 3. For he knew the orake, that his seed shoulde be afflieted in Egypt, Gen. 15. 13. 14. & now he and his fathers had beene pilgrims 215. yeates, from the time that God had promisid the inheritance of Canaan unto Abraham, Gen. 12. and he saw little hope of the fulfilling of that promise, being now to goe but with 70. soules into an other barbarous countrey. Only, as by faith they had sojourned in the land of promise, as in a strange countrey, Heb. 11. 9. so now also by faith he would goe to sojourn in Egypt, if God shoulde so command him. Among the Gentiles they used also to offer sacrifice, when they took a journey in hand; *Festus lib. 14.*

V. 2. *visions*] in Greek, a vision, or Sight. See Gen. 15. 1.
V. 3. *God*] Hebr. *Elohim*; this is the *Mighty*; see Gen. 14. 18. *make of thee*] Hebr. *put thee there unto a great nation*. So Gen. 21. 13. This God had promised him in times before, Gen. 28. 14. & 35. 11.

V. 4. *bring up bring up*] that is, *surely bring thee up*: Gr. *wil bring thee up unto the end*. This promise was like that which God gave him when he went to Mesopotamia, Gen. 13. 15. And Iakob himselfe was brought again into Canaan, dead, Gen. 46. 1. 3. his posterite were: brought alive, a mighty army, 16. 3. &c. And from hence, the Hebrew D. stors gather a generall rule, that wheresoever *Isla* leare in captivity, or affliction, the presence of God is with them. R. Menachem on Gen. 46. upon thine eyes] that is, shall close up thine eyes when thou dyest; and so burie thee. An ancient and honourable custome, used of them, and all nations. The custome (afterwards) in Iſrael, about the dead, and their buriall, was this; they closed up the eyes of the dead; and if his mouth were open, they tyed up his jaws; and stoppid the holes of his body, after that they had wafhed him: and anointed him with oint-

ment made of divers sorts of spices: and shaved off his haire, and wrapped him in white linnen clothes, that were not of deare price: and they used to cover the face of the dead with a napkin of a *azur*, (that is, a quarter of a shekel) price, that the poore might be able alio to buy it, &c. And it was unlawfull to bury them in shrouds of sike, or cloth of gold, or broiderie, though he were a Prince in Israel; for this was grets pride of spirit, and the corrupt work of infidels. And they carried the dead upon their shoulders unto the grave. *Maimony in Misn. tom. 4. treat. of Mourning. ch. 4. S. 1. 2.*

V. 6. into Egypt] to sojourn there, in the land of C. am, *Esd. 15. 23.* This journey of his is sundry times mentioned, *Ios. 24. 4. Esa. 52. 4. Eze. 7. 13. Nam. 20. 15. Dent. 10. 22.* This was in the 130. year of Iakobs life, *Gen. 47. 9.* after the promise made to Abraham 215. yeates, Gen. 12. 4. in the yecate of the world 2298. *seed*] that is, children, or posterity. See Gen. 3. 15. & 13. 55. So the Chaldee translateth it forms.

V. 7. daughters] one daughter, *Dinah*, vers. 15. so in v. 23. forms for one son.

V. 9. *Carmi*] in Greek *Chamees*. These fourre, were heads of their fathers house, and of them are named the families of the tribe of Reuben: *Ex. 6. 14. Num. 26. 5. 6. 1. Chron. 5. 3.* So of the rest that follow.

V. 10. *Imuel*] *cail* d also *Nemuel*, in *Num. 26. 12. 1 Cor. 10. 4. 24. Oad*] in Greek *Sod*. This man is not mentioned in the families of Simeon, *Num. 26. 12. 1. Chron. 4. 24.* it seemeth hee and his were then perisched. *Zachin* called also *Iacob*. *1. Chron. 4. 24.* of him was a family called *Iacobines* *Num. 26. 12.*

Z. h. r.] in Greek *Sas*: by transposition of letters he is also called *Zerah*, and his familie *Zabibus*, *Num. 26. 13. 1. Chron. 4. 24.*

Casamites] or *Canaanites*: w^man; the cursed stock, with which Israels sons ordinarily might not marry, *Gen. 28. 1. v. 11. Gen. 13. 16. Kobi*] or *Kehab*, in Greek *Krib*. This man was grand-father

ther to Aaron and Moses, & Marie: Exod. 6.18. 20. Of this familie came the Preifts of Israel, 1.Chron.6.3. 4. &c. and the Kohathites had the principal place in the service of the fanctuarie, Num.3.31. & they are reckoned before the Gersonites, Num. 4.34. &c.

12 Ver. 12. dyed] by untimely death, at Gods hand, for their syn, Gen.38.7.-10.

13 Herzon] in Greek Afron; but the Apostle writh him in Greek, Efrom Mat.1.3. by interpretation, the middle of exultation.

Ver. 13. Iffachar] why his familie is first before other his elder brethren, is shewed on Gen.35.23. *Trold* he had a rare blessing, in multitude of children: for of this *Trold* were 22605, valiant men of war, in Davids dayes, 1.Chron.7.2. Ther was also a Judge of this name, and tribe, Judg.10.1.

Phuvah called also *Phiuh*, 1.Chron.7.1. and so the Greek here writes him, *Phoua*. *Iob* called also *Jubub*, Num.26.24. 1.Chron.7.1. and so the Greek writh him here, *Ioub*. *Simron* or *Shimmon* in Greek, *Zambran*.

14 Ver. 14. *Blon*] in Greek, *Allon*. *Iabiel*] in Greek *Aiel*.

15 Ver. 15. *Padan* or *Mesopotamia*; see G. n. 25.30. There Leahs sonns were born; but the families of her sonns here reckord, were born after they came thence into Canaan. *alibi*: souls] that is persons, Gen. 12.5. Heb. *soul*, which the Greek translateth, *souls*: so after, *and three* counting Iacob himself for one, as v. 8. & excluding Esr & Onan, which were dead; as Leah herself also was.

16 Ver. 16. *Ziphion*] called also *Zephon*, Num. 26.15. and here in Greek *Sapion*. *Saxi*] in Greek *Sauu*. *Ezron*] called also *Oxu*, Num. 26.16. in Greek here *Tzafion*. *Eru*] in Greek *Aetus*. *Arod*] called *Arod*, Num. 26.17. in Gr. *Aresius*.

17 Ver. 17. *Isha's*] in Greek *Iefousa*. This mans name and familie is wanting in N. 25.44. *Beriah*] in Greek *Boris*, and *Sara* their sister.

Ver. 19. *wife*] so called rather then the

rest, because Iacob purposed to marie her on: ly, & loved her best; see Gen.29.18.30. Ver. 20. *preif* or prince: see Gen.41.45. The Greek layth, *Preif of Heliopolis*.

Ephraim] Here the Greek translation addeth these words: *And the sons of Mansse, whom his concubine Syra bare unto him, were Machir, And Machir begat Galaad. And the sons of Ephraim, Mansses brother, were Sulaam and Tam, & the sons of Sulaam, Edom.* This is not in the Hebrew of Moles, but was translated by the Greek interpreters; from 1. Chron. 7. 14. 20. unto this place, by reason of that speech in Gen. 50. 23. that Joseph saw his children to the third generation. And having added these five sonns and nepheves, they doe sum up all in v.17. to be 75. soules, where the Hebrew hath but 70. and the new testament also allegeth that number, 75, in Act.7.14. folowing the Greek, as it dooth elsewhere for Cainan, in Luk.3. as is observed on Gen. 11.12.

Ver. 21. *Belah*] in Greek *Bala*; he was the eldest of his sonns, 1.Chron.8.1. *Bether*] in Greek *Chobor*: he was not the second, but seemeth to be the fourth son, called *Nashab*, 1.Chron.8.2. neyther is his name or family reckond, in Num.26.38. but in 1.Chron.7.8. ther is mention of his children. *Ajbel*] in Greek *Aphel*: he was the second son by birth, 1.Chron.8.1. called also *Iedael*, 1.Chron.7.6. and is named as second in Num.25.38. *Gera*] the Greek translation addeth, and the sons of *Bala* were *Gera* &c. which seemeth to be taken from 1.Chron.8.3. where one *Gera* is made son of *Belah*. But how Benjamin being himself so young, (hogd now have a sonns son, is hard to comprehend. Moreover in Num. 26.38. ther is no mention of *Gera*: neyther was he Benjamins third son, but *Achrah*, 1.Chron.8.1, called here *Ezbi*.

Namim] in Greek *Noemus*: in 1.Chron. 8.4 one of this name is son to *Belah*; as the Greek translation maketh this here: see also Num.26.40. *A*] in Greek *Eigichim*: call dalso *Achiram*. Num.26.38. & *Achrah*, the third son of Benjamin, 1.Ch. 8.1. *Raph*]

Rosb] of this man, there is no mention in Num.26.38. but in 1.Chron.8.2. he seemeth to be named *Rosba*, the fift son; who was father to *Palti*, one of the spies sent to view the land of Canaan, Num. 13.10. who for his flanderous report, dyed with the rest, of a plague before the Lord, Num.14.36. 37. and so it may be, none of his family was left, to be reckoned in Nu. 26. Mappim] in Greek *Mamph* in: called also *Shupham*, Num.26.39. & *Shippm*, 1.Chron.7.12. *Hippim*] called *Hupham*, Num.26.39. in Greek *Opheimim*. *Ard*] The Greek sayth, and *Gera* begate *Arad*. In Num.26.40. *Ard* seemeth to be the son of *Belah*.

Ver. 22. *were born* Hebr. *was born*: so in Gen.35.26. *fourteen*] the Greek sayth eighteen: by reason of that addition forementioned in v. 20. yet here sayleth one in the summ. The Chaldee agreeeth with the Hebrew.

Ver. 23. *sonn*] that is, one Son; which was all that *Dan* had. So in v. 7. *daughters* for one daughter. Change of number is often in the Hebrew. As tribes of Benjamin, 1.Sam.9.2.1. *Sepulchret*, 2.Chron.16.14. sonns for son, Gen.21.7. Num.26.42. 2.Chr. 24.25. *theives*, for one of them, Math. 27.44. *Luk*, 23. 39. 40. *affs.* Zach. 9. 9. for an aff, Math.21.5. and he sat upon them, Mat.21.7. for which in Mat.21.7. is written, *be sat upon him*. *Chushim*] called also *Shuhim*, Num.26.42. In Greek, Aom.

Ver. 24. *Achziel* &c.] in Greek, *Ael*, & *Gouni*, & *Iffachar*. *Sillem*] or *Shilem*: called also *Sallum*, 1.Chron.7.13. in Greek, *Salem*.

Ver. 25. *hi thig*] that is, *his body*; or *joynes*: of his feedz, a modest manner of speech: so Exod.1.5. [sixte and six] so also the Greek here is. This number, is beside Iacob himself, with whom they came.

Ver. 27. *two soules*] these words the Greek translation dooth omitt: having added more, in v.20. [came] understand, with Joseph & his sons who were there before.

Raph]

shep in the summ. The Greek translatheth, *seven* five; & so Stephen allegeth the number, *Aet.7.14.* the caule is before touched in v.20. The like is in *Exo.1.5.* But in *Deut. 1.22.* the Lxx j. Greek interpreters, as wel as the Hebrews, have but 70 soules. Which manifesteth the Hebrew text here to be exact; and the five to be added by the translators. The Hebrew doctors say, that things beneath do mystically signifie things above, and these 70. soules signified the 70. Angels that are about (Gods) glorious throne, the Presidents over the (seventy) nations. R. Me Nachem on Gen.46. See also the notes on Deut. 32.8. In that Abraham feed in v. 15. years, were but 70. soules: it the weth the slow and small increase of the church at the beginning. But in v.15. years more, they were multiplied to six hundred thousand men, besides women and children, Exod.12.37. Numb.1.46. Hereupon Moses sayd; *Thy fathers went down into Egypt, with 70. soules: and now, Jehovah thy God hath made thee, as the stars of heaven for multitude:* Deut. 10. 22.

Ver. 28. *to informe*] or, *to teach*; that is, that he might informe (or teach) him. And it may be understood, both that Iudas might inform Ioseph of his fathers coming; and especially that Ioseph might informe and teach where Iacob should abide at Gosen, when there he came; and so as the Chaldee translatheth it, *to prepare before him*. Likewise Thargum levylamy expoundeth it, *to prepare a place for him, wherein to dwell in Gosen*, before him] that is, before himself came to Gosen: so the phrase sometime meaneth, as Gen.30.30 or, *to his face*, that is, *to meet him*; so the Greek translatheth, *he sent Iudas before him unto Ioseph, to meet him at Hieropolis in the land of RameSES*.

Ver. 29. *bound*] that is, *ordred and made ready*, (as the Chaldee expounds it) tying and coupling the horses in it. So Exo. 14.6. 1.Kings.18.44. The Grek translatheth, *presented himself* or, *was seen, appeared*; this was no honour histoher. The same word is used in the law, for mens appearing (or presenting themselves) unto

H h

unto the Lord. Exod. 23. 17. *full* or
get, that is, a god while; and as the Greek
translateth, with much weeping.

Ver. 30. *let me dye*] that is, I am willing
to dye. The Chaldee transl. with now though
I should dye; yet am I comforted, since I see thy
face. So Simeon, when he saw Christ,
Luk. 2. 29. 30.

Ver. 32. *sheep-herds*] or feeders of sheep: so
v. 34. men that feed cat. Also the Greek
will explaineth the Hebrew phrase men of cattle, that is, which feed our oxen with them:
graffers. The Chaldee say: h. Lords (or pos-
sessor) of flocks. So man of his ground, for an
husbandman. Gen. 9. 10. Joseph was not ashamed
of his kindred, and their bale trade,
before K. Pharaoh: though he knew their
occupation was abominable in Egypt:
ver. 33.

Ver. 32. *works*] in Greek, work; that is,
your occupation, or trade. So in Gen. 47. 3.
as abomination) therfore the Egyptians
would not so much as eat with them: see
Gen. 43. 32. This is the condition of Gods
church on earth; they are made as the fifth
of the world, the offspring of all things; 1 Cor.
4. 13. Even Christ himself (the shepherd
of our souls, 1 Pet. 2. 25.) was the reproach
of men, and despised of the people, Psal. 22. 7-8. 14.
33. 3.

CHAP. XLVII.

1. Joseph presenteth five of his brethren,
7. & his father before Pharaoh. 11. He giveth
them habitation and maintenance. 13. The fa-
mire increasing, Joseph for corn getteth all the E-
gyptians money, i.e. their cattle, 18. their lands,
to Pharaoh. 22. The priests land was not bought.
23. He letteth the land to the Egyptians for a
six part. 28. Iakob's age, 29. He sweareth Jo-
seph, to bury him with his fathers.

1. And Joseph came, and told Pha-
raoh: and sayd, my father & my
brethren; and their flocks and their
herdes; & all that they have; are come,
out of the land of Canaan: & behold,

2. they are in the land of Goshen. And
he took some of his brethren; his
men: & presented them, before Pha-
raoh. And Pharaoh sayd, unto his
brethren, what are your works? And
they say unto Pharaoh, thy servants
are shepherds; both we, & also our
fathers. And they say unto Pha-
raoh; for to sojourn in the land, are
we come: for there is no pasture, for the
flocks, which thy servants have; for
the famine is heavy, in the land of Ca-
naan: and now, we pray thee, let thy
servants dwel, in the land of Goshen.
And Pharaoh sayd, unto Joseph, say-
ing: thy father and thy brethren, are
come unto thee. The land of Egypt,
it is before thee; in the best of the land,
make thou thy self her & thy brethren
to dwell; let them dwell, in the land of
Goshen: & if thou knowest, that there
bee among them, men of activiti: then
appoint thou them rulers of cat-
tell, over those which I have. And Jo-
seph brought-in, Iakob his father; &
made him stand, before Pharaoh: &
Iakob, blessed Pharaoh. And Pha-
raoh sayd, unto Iakob: how many
the dayes, of the yeres of thy life? And
Iakob sayd, unto Pharaoh: the dayes
of the yeres of my pilgrimages; were an
hundred, and thirtie yeres: few and
evil, have been the dayes, of the yeres
of my life; & they have not attayned,
unto the dayes of the yeres of the life
of my fathers; in the dayes, of their
pilgrimages. And Iakob, blessed
Pharaoh: and went out, from before
Pharaoh. And Joseph placed, his fa-
ther and his brethren; and gave them
a possession, in the land of Egypt; in
the best of the land, in the land of E-
gypt.

Ramesses: as Pharaoh had comanded.
12. And Joseph nourished his father and
his brethren; and all his fathers house:
with bread, according to the little-
ones. And there was no bread, in all
the land; for the famine was very hea-
vy: and the land of Egypt, & the land
of Canaan, Faynted; by reason of the
famine. And Joseph gathered-up all
the money that was found in the land
of Egypt, and in the land of Canaan;
for the corn which they bought: and
Joseph brought the money into Pha-
raohs house. And the money was
spent out of the land of Egypt, and
out of the land of Canaan: and all the
Egyptians came unto Joseph saying,
give us bread; & why should we dye,
in thy presence: because money Fay-
neth. And Joseph sayd, give your cat-
tel; and I will give you, for your cat-
tel; if money fail. And they brought
their catel, unto Joseph; and Joseph
gave them bread, for horses, and for
catel of the flock, and for catel of
the herd, and for asses: & he led them
with bread, for all their catel; in that
yere. And that yere, was ended; and
they came unto him, in the second
yere, and sayd unto him, we will not
hide it from my lord; how that mo-
ney is spent, and the possession of
beasts, (*u come*) unto my lord: ther is
no left, before my lord; ought save
our bodies, and our land. Where-
fore shall wee dye before thine eyes;
both we and our land? buy us & our
land, for bread: and we wilbe, we and
our land, servants to Pharaoh; and
give thou seed, that we may live and
not die, that the land be not desolate.
20. And Joseph bought all the land of E-
gypt, for Pharaoh; for the Egyptians
fold, every man his field; because the
famine prevailed over them: and the
land became Pharaohs. And the
people, he removed them to cities:
from one end of the border of Egypt,
even to the other end thereof. Only
the land of the priests bought he not:
for the priests had an allowance from
Pharaoh; & they did eat their allow-
ance, which Pharaoh gave them; there-
fore, they sold not their land. And
Joseph sayd unto the people; behold,
I have bought you this day, and your
land, for Pharaoh: loe here is feed for
you, and ye shall sow the land. And
it shalbe, in the revenue; that you shall
give the fift part unto Pharaoh: and
four parts shall be for you; for seed of
the field, and for your meat, and for
them that are in your houses, and for
meat for your little-ones. And they
sayd, thou hast preserved us alive: let
us find grace in the eyes of my lord;
and we wil be servants to Pharaoh.
And Joseph put it for a statute, unto
this day, over the land of Egypt, for
the fift part unto Pharaoh: only the
land of the priests, of them alone, was
not Pharaohs. And Israel dwelt, in
the land of Egypt, in the land of Go-
shen: and they held possession therin,
& were fruitful and multiplied ex-
ceedingly.

AND IAKOB LIVED,
in the land of Egypt seventeen yeres:
and the dayes of Iakob, the yeres of
his life, were an hundred and fourtie
yeres, and seven yeres. And the dayes
of Israel drew nigh, to dye: and he
called his son Joseph, and sayd unto
him,

him; if now I have found grace in thine eyes; put I pray thee thy hand under my thigh: and thou shalt doe with me, mercie and trueth; bury me not I pray thee, in Egypt. But I will lye wite my farters: and thou shalt carry me, out of Egypt; and bury me, in their burying place: and he fayd, I will doe according to thy word. And hee fayd, swere unto me; and he sware unto him: and Israel bowed himselfe, upon the beds head.

Annotations.

Some] or part: the Greek sayth onely, of his brethren. v. 3. your works] that is, your occupation. So Gen. 46.33. sheep herds] Hebr. a feeder of sheep, the singular being put for all, as Gen. 3.21 or understand, every of them is a shepherd. v. 6. before thee] exposed unto, and free for thee. So Gen. 13.9 & 20.15. & 34.10. of activity] or, of ability, power, prouesse. It implieth as well fitnes of minde, as of body: and so prudence, diligence, valour, Exod. 18.21. rulers] or maisters: princes those which I have] meaning either those castell; as the Greek translateth, rulers of my castell: or those rulers, (those shepherds) which I have already. v. 7. blessed] that is, saluted him, with prayer for his welfare, and thanks for his bountie. So blessing is used for saluting. 2. King. 4.29. for praying, Num. 6.23.24. for thanksgiving, Mat. 26.16. with Luk. 22.19. Again Iakob blessed Pharaoh when he went out, v.10. that is, took his leave, commanding him to God. v. 9. pilgrimages] or, sojournings: so hee calleth it, rather then life, both for his many removings from place to place, on earth, and for that we have here no abiding citie, Heb. 13.14. & 11.9. 13. See before, in Gen. 23.4. are 130. years] his being in the third yere of the famine, Ge.

41.6 Joseph being 30. years old, 7. years before the famine, Gen. 41.46. sheweth that Joseph was born when his father Ia-
Rob was 91. years old: which was the fourteenth year of his service to Laban, Gen. 30.25. & 31.41. and so Iakob was 77. year old, when he was sent from his parents from the face of Elau, and to get a wife in Mesopotamia, Gen. 28.1.2.10. of my fathers] for Abraham lived 175. years, Gen. 25.7. Iaakob 180. years, Gen. 35.28.

v. 11. placed] or seated, made to dwell, R. (moses) a citie in the land of Goshen in Egypt: mentioned after Exod. 12.37.

v. 12. nourished] or, susteyned, fostered with all things needfull: as hee had promised, Gen. 45.11. & after in Gen. 50.21. Hereupon he is called the feeder and ston of Israell, Gen. 49.24. The Greek translateth it sutori, that is, he gave them their measure of corn (or portion of meat). A like word Sutori is used for a portion of meat in Luk. 12.42. which seemeth to have reference unto this place. according to the little ones] that is, according to the number that was in their families, as well small as great. In this sense the Greek translateth, according to the bodies, that is, the number of their persons. See Gen. 50.21. The Hebrew may also be Englished, to the mouth of a little one; meaning, as meat is put into a childs mouth, lovingly, tenderly, carefully.

v. 13. the land] the Chaldee expoundeth it, the people of the land, fainted, (or were wearied.) So the Greek also translateth it, fainted: other, raged; as Prov. 26.18.

v. 15. and why] or for why? but and, is oft used in troubled and passionate speeches; see Gen. 27.28.

v. 16. give you] to weet bread, as the Greek explaineth, and the next verfe confirmeth; meaning in exchange for their castell.

v. 17. led them] that is, fed and nourished, as the Greek interpreteth it.

v. 18. the yere] namely after their castell were sold: which was the first year of the famine. possession of beasts] that is, flocks and herds and other beasts.

49. V. 19. and our land] to weet dye, that is, be desolate and barren: as the Greek explaineth it thus, that therefore we dye not before shee, and our land be desolate, buy us, &c.

V. 20. of Egypt] or, of the Egyptians; as the Greek translateth.

V. 21. removed] or made them passe, which was to change their right, and translite the proprietie of their land to Pharaoh, therfore the Gr. interpreteth, he brought them into bondage unto him for servautes. Therghu Ierusalem giveth an other reason hereof, that the Egyptians shoud not contynue the losse of Iakob that were strangers among them. Here was an extraordinary punishment of God, upon others of Chams posterity, brought into bondage. See Gen. 9.25.

V. 22. the priest] or Princes: the originall word signifieth both; as is obserued on Gen. 41.45. & 14.18. But both Greek and Chaldee here translatife it priests.

an allowance] or confiustion, flauate: that is, a confiusted portion of food, (their daily bread) alledged and allowed them. The Greek translateth it, a gift; the Chaldee a portion. See also Prov. 30.8.

V. 24. in the revenue, that is, the increase, when it bring forth fruit: as the Chaldee explymeth. parts] Hebr. bands: in Chaldee parts: see Gen. 43.34.

V. 25. let us finde grace] vouchsafe to dealle in this busines for us with Pharaoh. See this phrasie Gen. 33.15.

V. 27. exceedingly] or, vehemently, very mightily: so God fulfilled his promise, Gen. 46.3.

¶ Here beginneth the twelfth Section of the law, (and last of Genesis) called And (Iakob) lived. See Gen. 6.9. This section hath but one letter to distinguish it, whereas the other have three. Hereupon some reckon but 53. Sections in the whole law, joyning this with the former. But one R. Abraham, in Zeros hammer, speakeing of this one letter, S, which standeth for Sethimab, that is close, thinketh this to be a closed section, because (sayth he) it is the key, and seale of this book, yea of the whole

law, and of all the Prophete, unto the dayes of Christ. For in Iakobs blessing (Genef. 45.) are shewed all the captivitie of Israell, and the deliverances, until the Teacher of Justice come, as it is written, until Shiloh come. And because the time of Christis comming was unknowne, and none could or shoud understand it: therfore this Section is continued with the former, without any great distinction: &c.

V. 28. 17. yere] so long Joseph nourished his father in Egypt, as Iakob had nourished Joseph 17. yere, at home: Gen. 37.2.

V. 29. to dye] that is, that he must dye. See Gen. 23.8. my thigh] to swewe: with this rite, Abraham tooke an oath of his servant: see Gen. 24.2. to wih me mercy] or, deal mercifully (kindly) wih me. See Gen. 24.42.

V. 30. But I will lyde] or, when I shall lyedown (that is, sleep) wih my fathers, then I on shal carry me, &c. buying-place] or, grave. This Iakob required, in faith, (as the Apostle obserueth of Ioseph, Heb. 11.22,) believeng the promises made of God, for his seed to return and inherit that land, wch was a figure of their heavily inheritance. Gen. 50.24.25. Heb. 11.2.10.14.16. The Hebrew Doctors note of Iakob, that his whole body was buried in Canaan: of Ioseph, that his bones only were buried there, (Gen. 50.25.) & of Moses, that neither his body nor his bones were there buried, yet was he advanced above them all, in that he was buried of God, no man knowing of his sepulchre, Deut. 34.6. R. Menachem, and the Zohar on Gen. 47.

V. 31. bowed himselfe] namely unto God, with thankfulnesse, who had after other blessings, given him now this affuarice by Iosephs promist: & oth, that he should be carried into Canaan, the figure of the kingdome of heaven. Therfore this particularis related by Paul, as a testimony of Iakobs faith, Heb. 11.21. the beds head] wheron he lay in his age & weaknes, and on the head (or bolster) wherof, he rested himselfe, worshipping God. The like is sayd of David in his old age, that he bowed himselfe

himself upon the bed, when he blessed God. 1. King. 1. 47. 48. The Hebrew *Masabed*, a bed; the Lxxij. Greek interpreters, having a copy without vowels, (*Mab*) did read it *Maboth*, which signifieth a staff; & so translated it: whom the Apostle followeth, laying, *on the top of his staffe*, Heb. 11. 21. which might also well be, that he helped himself, by leaning on his staff, and resting on the boughs of the bed. Howbeit the two Chaldee Paraphrasts, & other Greek versions (save that of the Lxxij.) translate according to the vowelless Hebrew, bed.

CHAP. XLVIII.

1. Joseph with his sons, visiteth his sick father. 2. Jakob strengtheneth himself to blesse them. 3. He repeateth the promise. 4. He adopteth Ephraim and Manasseh Josephs sons, as his own. 7. He setteth him by his mothers grave. 9. He blesseth Ephraim and Manasseh. 17. He preferreth the younger before the elder, though it displeased Joseph. 21. He prophesieth the Israelites return to Canaan, and giveth Joseph his portion therin.

1 And it was, after these things; that one layd unto Ioseph; Behold thy father is sick: and he took his two sons, with him; Manasseh, and Ephraim. And one told Jakob; & sayd, behold thy son Joseph, cometh unto thee: and Israel strengthened himself; and sate upon the bed. And Jakob sayd unto Joseph; God almighty, appeared unto me in Luz, in the land of Canaan: and blessed mee. And sayd unto me; behold I will make thee fruitful, and multiply thee; and give thee to be an assembly of peoples; and will give this land, to thy seed after thee, for an eternall possession. And now, thy two sons, which were born unto thee in the land of Egypt; before I came unto thee, into Egypt, they

are mine: Ephraim and Manasseh, as Reuben and Simeon, shall be mine. 6 And thy begotten yssue, which thou shalt beget after them, shal be thine; by the name of their brethren, shall they be called, in their inheritance. 7 And I, when I came from Padan-Rachel dyed by me, in the land of Canaan, in the way; when yet there was a little-pece of ground, to come to Ephrath: and I buried her there, in the way of Ephrath; that is Bethlehem. And Israel saw, the sons of Joseph: and sayd, who are these? And Joseph sayd unto his father; they are my sons; whom God hath given to me, in this place: and he sayd, take them I pray thee unto me, and I will blesse them. 10 And the eyes of Israel were heavy for old-age; he could not see: and he brought them neer unto him; and he kissed them, and embraced them. And Israel sayd unto Joseph; I had not thought to see thy face: & loe, God hath made me to see, thy seed also. And Joseph brought them out; from between his knees: and he bowed-himself on his face, to the earth. And Joseph took them both; Ephraim in his right hand, toward Israels left-hand; and Manasseh in his left-hand, toward Israels right-hand: and brought them neer, unto him. And Israel stretched out his right-hand, & put it upon Ephraims head, and he was the younger; and his left-hand, upon Manases head: he prudently-guided his hands; for Manasseh, was the first born. And he blessed Joseph, and sayd: the God, before whom my fathers, Abraham & Ishaak, did walk; the God which fed me, since

Ephraim set before Manasseh. GENESIS. XLVIII.

16 I was, unto this day. The Angel which redeemed me, from all evil; blesst the lads: and let my name, be called on them; and the name of my fathers, Abraham and Ishaak: and let them increase like fish into a multitude, in the midst of the land. And Joseph sayd, that his father put his right-hand, upon Ephraims head, and it was evill in his eyes: and he held up his fathers hand, to remove it from on Ephraims head, unto Manassehs head. And Joseph sayd, unto his father, not so my father: for this is the firstborn; put thy right-hand, upon his head. And his father refuled; & sayd, I know this son, I know it; he also shal become a people, and he also shalbe great: but truly, his younger brother shalbe greater then he; & his seed, shalbe a plentie of nations. And he blessed them in that day, saying; In thee, shal Israel bles, saying; God put thee, as Ephraim, and as Manasseh: and he put Ephraim, before Manasseh. And Israel sayd, unto Joseph; Behold I dye: and God wilbs with you; and will return you, unto the land of your fathers. And I, doe give unto thee one portion, above thy brethren: which I have taken, out of the hand of the Amorite; with my sword, and with my bow.

Annotations.

1 **T**hing] Hebr. words, one[sayd] or it was sayd: to v. 2. Ver. 3. in Luz[called also Bethel: see Gen. 28.17, 19. & 31. 6.]

4 Ver. 4. give thee to] that is, make of thee an assembly, that is, a multitude: see Gen. 5. 11. The Greek expounds it a synagogue (or as-

27. 4.) Ver. 10. **b**avy] that is, dimm, in Greek, heavy sighted; the same word is used for ears, that are heavy or deaf; Eja. 6. 10. & 59. 1. Compare Gen. 17. 1.

11 Ver. 11. thought] or judged. The Greek expounds it, *Loy* I am not deprived of thy face, and ioe, God hath shewed me thy seed also, v. 12. between]

famili) of nations; the Chaldees, of tribes.

Ver. 5. And now] or, as the Greek translateth. Now therefore. From the former promis, he groundeth his blessings to Iosephs children, as authorized of God hereunto; and putteth them in mind of returning to the promised land. before,] or, until I came: which the Greek translateth before: so in Exod. 12. 16.

mine] as my next children, and not my cilds children: so these two, are made chyres by adoption with Iacobsons, and Ioseph hath a double portion the firstbirth being taken from Reuben, and given unto him, Gen. 49. 3. 4. 1. Chro. 5. 1. 2. & of Ioseph are reckoned two tribes, both in the Prophets & Evangelists, Num. 1. 32. 34. Rev. 7. 6. 8.

Ver. 6. name of their brethren] of Ephraim and Manasseh; counted of their stock and tribe, as if they were their sons, not their brethren. For children are usually called by their fathers name, not by their brethrens. See after, ver. 16. So Ephraim & Manasseh are adopted into Iosephs place, as fathers of tribes: that if Joseph had ever begotten moe children, they should have been reckoned as born to Ephraim and Manasseh, his sons.

Ver. 7. Padan] or, as the Greek hath it, Mesopotamia of Syria: see Gen. 25. 20. This mention of Rachels death, is to shew how by right the firstbirthright came to Ioseph her firstborn, the being indeed Iacob's first and most lawfull wife, Gen. 29. 18. &c. a little pece of ground] a little way: see Gen. 35. 16.

Ver. 9. take] and bring them, as the Greek translateth. See Gen. 15. 9. and I will or, (as the Greek) that I may bles: viz, in the name and authority of God: see Gen.

27. 4.) Ver. 10. **b**avy] that is, dimm, in Greek, heavy sighted; the same word is used for ears, that are heavy or deaf; Eja. 6. 10. & 59. 1. Compare Gen. 17. 1.

11 Ver. 11. thought] or judged. The Greek expounds it, *Loy* I am not deprived of thy face, and ioe, God hath shewed me thy seed also, v. 12. between]

12. Ver.12. *between*]Hebr. from with his knees; the Greek translathet, from his knees: the Chaldee, from before him. he bowed] in reverence & thankfulness, for the former's adoption, and further blessing to be received. The Greek saith, they bowed, implying his children also.

13. Ver.14. *prudently guided*]so also the Chaldee [ayth, he wisely guided]: the Greek translathet, changing hands. This figure of imposing hands on the head, is after used in blessings and designations to holy functions, Num. 8.10. & 17.18. 10. Deut. 34. 9. Act. 6. 6. 1.Tom. 4. 14. And as the right hand is naturally more strong and honourable than the left, (to which the scripture hath reference in speech also of God, Exod. 15. 6. Psal. 118. 16. & 110.1.) so Iakob (whose blessing was stronger than his parents, Gen. 49.46.) giveth the strongest & most honourable blessing to Ephraim, by this sign of the right hand put upon him.

14. Ver.15. *Ioseph*]to weet, in his children, as the words following manifest: therefore the Greek translathet, *be blessed them*: So on the contrary, Cham, was cursed in his youngest son Canaan: Gen. 9. 25. And in 1.Chron. 4. 31. whilst David reigned: that is, Davids sons did walk did please by faith, in their conversation and administration; so the Greek translathet, pleased: the Chaldee, served. See the notes on Gen. 5.22. & 17.1. fed me or, hath been my pastor: so David celebrateth God by this grace, Psal. 23.1. & 80.2.

since I was] that is, as the Greek exply/ neth it, from my youth.

15. Ver.16. *Angel*] Christ, the Angel of the covenant, Mat. 3. 1. the Angel in whom Gods name is, Exod. 23.10. 21. called here Iakobs Redeemer, or Deliverer, which is the title of God, Psal. 19. 15. Esa. 43. 14. & 47. 4. The Rabbines acknowledge this Angel to be God, saying, he mentioneth also Gods - may his [Shechinah] when he saith, the Angel that redeemed me. R. Menachem on Gen. 48. See also Gen. 31. 13. called] that is, named on them, let them be called by my

name; as my adopted children, ver.5. So Gods name is laid to be called on us, Deut. 28. 10. 2. Chron. 7. 14. Iera. 14. 9. that is, we are called the sons of God, 1. John. 3. 1. and the husbands name is called upon the wife, Esa. 4. 1. and the Lords name, upon the city Jerusalem, Dan. 9. 19. and upon the Temple, 1. King. 8. 43. Ier. 7. 10. 11. on them] or in them. But the Hebrew is, is often used for upon: as Neh. 5.12. Num. 13. 23. and bammeh] in 2. Chron. 7. 21. is the same that gnal-meh, in 1.King.9.8. increase like fish] which multiply abundantly: therefore the Greek translathet it, multiply: but the Chaldee addeth especially, like the fishes of the sea; implied in one Hebrew word. According to this blessing there were of Ioseph by thele his two sons, 83. thousand & 200. men of war in Moles time: a greater number then was of any other son of Iakob, Num. 26. 28. 34. 37. And the like blessing was confirmed upon them by Moses Deut. 33. 17. & Iosua acknowledged them to be a great people, Ios. 17. 17.

16. Ver.17. *civil in his eyes*] that is, it displeased him (as Gen. 28. 8.) that the younger should be preferred above the firstborn: which notwithstanding was often done by the counsel of God; as Sem had the honour above Iaphet, Gen. 13. 8. & 9. 6. Abraham above Haran, Gen. 11. 27. Iakob above Ilmael, Gen. 17. 18. - 21. and Iakob himself above Esau his elder, Gen. 15. 23. Also in Iakobs house, Iudah and Ioseph, had pre-eminence above Ruben, Simeon, Levi, Gen. 49. 1. Chron. 5. 1. 2. And even from the beginning, Cain the firstborn of Adam, was reprobate, Gen. 4. to teach that mans dignite is not by works, or nature; but by Gods grace and election, Rom. 9. 7. 11. 15. And this action of blessing Iosephs sons, Iakob performed by fauth, Heb. 11.21.

Ver. 19. *shall become*] Hebr. [baibe to a people] meaning, a father to a multitude. [shabe great] in Greek, shabe exalted, greater]. Therefore when the Israelites were first numbered in the wilderness, Ephraim was reckoned before, & had 8300. men,

men, more then Manasse, Num. 1.32.33.35. Also in camping about the Tabernacle of the Lord, Ephraim had the standerd, and was set before Manasse's, Numb. 2.18.20. Howbeit in the second muttering, (38. years after) it was otherwise for the number, Num. 26. 18. &c. Yet after that again, Ephraim had his preeminence, Deut. 33. 17. Of him came Iosua the conquerour of Canaan, Num. 13. 9. 17. and Ieroboam King of Israel: wherupon Ephraim is used for the name of that kingdom, Esa. 7.2.9. 17. & 11.13. & 28.1. 7.15. Ez. 37. 16. Hos. 1.12. 13. & 9. 3. 11. [a plenty] or fulnes; that is, as the Greek translathet, a multitude: so called for filling up a number or place. So, a plenty of sheepards, Esa. 31. 4. that is, a multitude: and this phrase Paul useth in Rom. 11. 25. the plenty of the Gentiles, that is, the full multitude, and number of them. The Chaldee here translathet, his sons shall be rulers among the peoples. Though Ephraim had thus the preminence, & a chiet blessing above the sons of Israel: yet it pleased God to afflict him, before all his brethren; in that civil battell his house, & some of his sons were slain by the men of Gath (the Philistines) for whom Ephraim mourned many dayes, 1. Chro. 7.20. - 23.

20. V. 20. *In thee*] or, By thee, that is, taking thee for an example: as the words following shew. So Rachel & Leah are propounded for examples in blessing, Ruth. 4. 11. Zecharias & Abrah, in cursing, Ier. 23. 22. Ifrael] that is, my posterity the Israelfites: see Gen. 10. 37. & 34.7.

21. V. 21. *God wilbe*] the Chaldee expounds it, the Word of the Lord wilbe your help, the land] of Canaan, where Abraham, Iakob, and Iakob dwelt, the figure of their heavenly inheritance, Gen. 12. 5. & 26. 3. & 37. 1. whereof Iakob parteth them in mind, & prophesieth their return thither.

22. V. 22. *do give*] be queathing as by will and testament; that portion of the lan to thee, that is, to thy posterity: above thy brethren: for the first born was to have a double portion, Deut. 21. 17. and now the

first birth-right became Iosephs, 1. Chron. 5.2. and in the figurative description of Christs Church, Iospe hath two portions, Ex. k. 47. 13. portion] the Hebrew Sechem signifieth proper y a shoulder, (C. 25. 23.) it was also the name of a citie (& the prince thereof,) where Iakob bought a piece of ground, Gen. 33.18.19. Here it is used (but with reference to the name of the place,) for a portion of ground, and so the Chaldee plainly expounds it, our chiese portion. And that place of Sechem, was the inheritance of Iosephs sons the Ephramites, Ios. 16.1. &c. & 20.2. Iob. 4. 5. and thither were Iosephs bones carried out of Egypt, and buried, Ios. 24.1.2.1.32. have taken] that is, shall take; but (spoken prophetically, and in faith) as unto us a child is born, Esa. 9.6. which was a prophete of Christ.) Thus Iakob dispech of things to come, as already possessed: whereupon on his faith in this action is commended, Heb. 1. 2.1. the Amorite] that is, as the Greek translathet, Amorites; which one name is used generally for all the heathens that possessed the land: Ios. 14. 8. Amos 2. 9. my sword] that is, the sword of my children; the Ephramites; which helped to conquer the land, and were a mighty people in Iosuahs time: see Ios. 1.7. 14. - 18. So my armster, Ez. k. 13. 18. that is, the armes of my people; also my womb, Job. 3.10. that is, my mothers womb. The Chaldee understood this sword and bow figuratively; translating, by my prayer, and by my supplication.

1. Iakob calleth his sons to bless them. 3. The blessing of Ruben, 5. of Simeon and Levi, 8. of Iudah, 13. of Zabulon, 14. of Issacher, 16. of Dan, 19. of Gad, 20. of Aser, 21. of Naphtali, 22. of Iospeh, 27. of Benjamin. 29. Iakob chargeth them about his burial in Canaan. 33. His death.

A Nd Iakob called, unto his sons: & sayd; Gather your selves together,

gather, that I may shew you, that which shall befall you, in the latter dayes.
 2 Assemble your selves together & hear, ye sonns of Iakob : and hearken unto Israel your father. Reuben, thou art my firstborn; my might, and the beginning of my valour: the excellencye of hys dignitie, and the excellencye of strength. Valable as waters, excell: not thou; because thou wentest up, to thy fathers beds: then thou defiledst, thy conch he went up unto.
 5 Simeon & Levi, brethren: instruments of violent wrong, in their sojourning-habitations. My soule, come not thou into their secret; my glory, be not thou united unto their assembly: for in their anger, they kylled a man; and in their seif-will, they houghed the oxe. Cursed be their anger, for it was strong; and their exceeding wrath, for it was hard: I will divide them in Iakob; & scatter them abroad, in Israel.
 8 Iudah: thou, thy brethren shal confess thee; thy hand, shall be in the neck of thy enemies: the sonns of thy father, shal bow down themselves unto thee. Iudah, a renting-lions whelp; from the prey, my son thou art gone up: he stouped down, he couched, as a renting-lion, and as a courageous lion, who shall rouse him up? The scepter shal not depart from Iudah; & the law-giver, from between his feet: until Shiloh come; and unto him, shall the obedience of peoples be. Binding his a's-colt unto the vine; & the foal of his asse, unto the choyce-vine: he waltheh his rayment, in wine; and his cov'ring, in the blood of grapes. His eyes shall be red, with wine: and his

teeth white, with milk.
 13 Zabulon, he shall dwell, at the haven of the seas: and he shalbe for an haven of ships; and his side shalbe unto Sidon.
 14 Issachar, is a strong boned asse: couching, between two bounds. And he saw rest, that was good; and the land, that was pleasant: & bowed his shoulder, to bear; and was, a servant unto tribute.
 15 Dan, he shall judge his people: as one, of the tribes of Israel. Dan shall be, a serpent by the way; an adder, by the path: that biteth the horse heels, and his rider falleth backward. For thy salvation, I earnestly expect Iehovah.
 16 Gad, a troupe shall with-troupe overcome him: & he shal with-troupe overcome at the last.
 17 Concerning Aser, his bread shall fat: and he shall give dainties of a king.
 18 Naphtali, is a hind let loose: that giveth, goodly sayings.
 19 Joseph, son of a fruitfull vine, son of a fruitfull vine, by a well: the daughters, ecb runneth over the wall. And the archers, grieved him bitterly; and shot, and hated him. But his bow, abode in strength; & the arms of his hands, were made firm: by the hands of the Mighty-one of Iakob: from thence the Feeder, the Store of Israel. By the God of thy father, who shall help thee; and the Almighty, who shall bless thee; with blessings of heavens, from above; blessings of the deep, that lyeth under: blessings of the breasts, and of the womb. The blessings of thy father, doe prevale, above

above the blessings of my progenitors; unto the utmost bound, of the eternal hills: they shalbe, on the head of Ioseph; and on the crown-of-the-head, of the separated among his brethren.

2 Benjamin, he shall ravin as a wolf; in the morning, he shall eat the prey: & at evening, he shall divide the spoil. 28 All these, are the twelve tribes, of Israel: and this is it, that their father spake unto them, and blessed them every man, even according to his blessing, he blessed them. And he commanded them, and said unto them; I am to be gathered unto my people; bury me, with my fathers, in the cave, that is in the feild of Ephron the Chethite. In the cave, that is in the feild of Ma-phah, which is before Mamre, in the land of Canaan: which Abraham bought, with the feild of Ephron the Chethite, for a possession of a burying place. There they buried Abraham, and Sarah his wife; there they buried Isaac, and Rebekah his wife: and there I buried Leah. In the purchase of the feild, and of the cave that is therin, from the sonns of Cheth. And Iakob made-an-end, of commanding his sonns; and gathered-up his feet, into the bed: and he yielded up the ghost, and was gathered unto his peoples.

Annotations.

1 **T**he latter dayes] that is, the dayes following, or the hereafter: Hebr. *ha-pottemet of dayes*: which phrase is often used for time to come: as Num 24. 14. Deut. 4. 30 & 31. 29. Dats. 2. 28. & 10. 14. Prov 31. 5

So that which is sayd in Act 2. 16. it shall be in the last dayes, is in Joel 3. 1. *ui shalbe hereafter*. The Chaldee translateth it, *the end of dayes*: the Greek, *the last dayes*: often it meaneth the dayes after Christs coming Eps. 2. Heb. 1. 1.

Ver. 2 hearken] the Chaldee sayth, receive in instruction.

3 **Mighty**] or **able-strength**: his word (Coach) signifieth that *he* very great, and native measure, *wi*; *creb* men are strong and lusty. Ps. 42. 15. Ios. 4. 11. as the next word **valour**, (Hebr. *On*), meaneth the streyning of the body forcibly to *off* *a* thing d. fired.

of my valour.] or, *of my manhood;* *of my painful strength:* the first effect of the strenght of my body. All the first born are thus called. D. w. 21. 17. E. 1. 28. 31. the Greek translateth it, *the beginning of my chyldren;* that is, *my first chyld*. Such had natural right to a double portion of all their fathers goods. Deu. 21. 17.

excellencye] hat is, most excellent in dignitie (or preffection). Wh. why the dignitie of the preifblood, seemeth to be meant: as by *strength following*, is meant the government or kingdom. And so the Chaldee paraphrast explynneth it, *shou shold receive three portions, the first birthright, the preifblood & the kingdom.* The Ierusalem Thargum sayth the same: adding this versiall, *and for the syn of my son Reuben, the first birthright is given to Ioseph, the kingdom to Iudah and the priesthood to the wife of Levi.* And that the first born were Pr. 10. 13. & g. vernoyns. c. Gen. 25. 31. *of strength or excellent strong.*

This word *valour* prop. sigifieth *bold* or *firm strength*, is often applyed to kings & kingdoms, which for the most part are gotten and mainayned by strength; and the kings *freu*, *h*, is an horurable title of his mynietie; see E. l. 1. 99. 4. and 110. 2.

4 **Ver. 4. Vifat**] or *Ley* *hi* *for* *moved*: this is alwayes in the v. l. part. Iude. 9. 4. Zeph. 3. 4. Jer. 3. 32. & implyeth both his fury d. light aff. & stirs, which exalted him to evill; and his haughty downfall from his dignitie. *exact not* that is, *thou shalt not exel*, but *I make thine honour*.

11 2 So

GENESIS. XLIX.

So the Chaldees explayneth it, thou shalt not have profis, nor receive the excellent portion, he went up unto J^e the Greek changeth the person, and translathet, on which thou wentest up; also the Chaldees expoundeth it, when thou wentest up to my bed. Iakob as with indignation of the fact, turneth his speech from Reuben to his brethren. Such changes are often in the holy text, as Deut. 5. 10. that love me, and keep my commandments; for which in Exod. 20. 6. is my commandments; And in D^an. 9. 4. and thou keepest covenant towards them that love him; for that love thee. So Ma^k 11. 32. they feared the people; for which in Mat. 21. 16. is written, we fear. Otherweise we may read it thus, thou defilst my couch, it is gone up; that is, it is vanilshed away; meaning the excellency which he should have had. For by defiling Bilah his fathers concubine, he lost his birthright, Gen. 35. 22. 1. Chron. 5. 1. 2. To goe up, is sometime used for vanishing away: Exod. 14. 16. 1st. 48. 15.

V. 5. brethen] specially confociate in that evill deed of killing the Simeonites, Gen. 34. 25. & so brethren, not in nature only, but in conditions. See Gen. 10. 21.

instruments] or weapons, to weet they were giving them selves and their members as weapons of unrighteousnes unto syn, (as Paul speacheth, Rom. 6. 13.) meaning of their cruel last tormentation, Gen. 34. 25. sojourning-habitations] is the land of their sojourning, as sayth the Chaldees paraphrast; where they being strangers, indangered the ruine of themselves and their fathers house, Gen. 34. 30. Or, their agreements, meaning the covenanted conditions made with the Simeonites, to consent unto them if they would be circumcised, which was with deceyt, Gen. 34. 13. 15. &c. Thus alio the Greek may be underflood, hairesis being sometime used for a conditional covenant. Or, their wordz: but the word is not so found elsewhere.

Ver. 6. secret] that is, as the Greek translathet it, and Thargum Ierusalem, their council: their assembly. So David sayth, the secret of evil doers, P^{sal}. 54. 3. and Jeremie, the

secret of mockers, Iere. 15. 17. that is, the assembly. Iakob here meaneth that neyther shouldest any, neyther would he, approve of their perfide. ^{glorie or honor,} hereby may be meant the tongue which is the glorie of man by speech, being good, and the contrary if it be evill. Jam. 3. 1. &c. So my glorie, P^{sal}. 16. 9. is by the Apostle cited, my tongue, Act. 2. 26. Otherweile it is a repetition of the former, my glorie, that is, my soul. ^{am I} Hemes the King, and Syhem his son, with the men of the citie: Gen. 34. 25. 26. Therefore the Greek translathet it men: and Thargum Ierusalem, kings and rulers. And the singular is often put for many, as the men of Israel, 1. Chron. 10. 1. that is, the men of Israel, 1. Sam. 3. 1. See also Gen. 3. 2. boughed the Oxe] ^{self-will or pleasure.} boughed the Oxe] the Greek also translathet it: meaning that they took away and destroyed the oxen & other beasts of the Simeonites, Gen. 34. 28. Oxe is for Oxen, as Gen. 34. 5. Some (as the Chaldees) translathet, they pulled down the wall; but Shor, (the word here used) is properly an oxe or bull; and Shor, a wall: neyther was there mentioned any pulling down of walls in Gen. 34. Therefore the Ierusalem Thargum expounds it of their selling of Ioseph, who is known to an ox. Deut. 33. 17. But that seemeth not to be intended here.

7 Ver. 7. I will divide] that is, I prophesie their division; to Ez. kiel sayth, when I came to destroy the citie, Ezek. 43. 3. Which was his foretelling the destruction. See also Hos. 6. 5. ^{them in Iacob} that is, their posterite among the children of Iacob: see Gen. 19. 37. This was accomplished, when Symeon had his inheritance in the midds of the inheritance of Iudah, Jos. 19. 1. and was fayn to seek a larger possestio, 1. Chron. 4. 39. 40 & Levi had his cities of habita^{to}, among the other tribes, Jos. 21. 2. 3. &c. Howbeit, afterwards Levi, for their zeale against idolatres, (Exod. 32. 26. 28. 29.) had this their dispersion turned to a further blessing, while they were consecrated to teach Iacob Gods judgments and Israel his law, &c.

&c. Deut. 33. 9. 10. and so had the prelithood in their tribe. This the Ierusalem Thargum also mentioneth, & sayth like-weise of the Simeonites, that they were teachers of the law in the synagogues of Iacob; and the L^e vites, in the schools of the sons of Iseel.

Ver. 8. thou to weet, art so by name, and shalte be so in deed: for Iudah signifieth Confession or Praif; and to his name he hath reference Praif, thou art called, & prase thee shall thy brethen. Thargum Ierusalem sayth, Iudah, to thee shall all thy brethren confess by thy name: shall all the lewes be called. See the notes on Gen. 29. 35.

confess] or (as the Greek translathet) praise thee: meaning that his brethren should acknowledge the dignitie of the firstborn, in respect of the government, to be given unto him, and that Christ the King should come of him, 1. Chron. 2. 1. Heb. 7. 14. And when the rest of the house of Israel compassed the Lord with lies and deceyt, Iudah is prayed, for yet ruling with God, and being faulthull with the faintest, Hos. 11. 12. In Christ, this prophesie is cheifly fulfilled, as the particulae following shew: to him the Hebrew doctors also doe apply it, as in Breffish ketannah (or their less) Commentary upon this place, it is fayd, Iudah was born the fourth among the tribes, and in the fourth day were the lights created: and it is written of the M^{ess}ies, His throne, as the sun before me: as the Moon, it shalbe established for ever. (P^{sal}. 89. 37. 38.) in the neck] that is, thou shalt beat down & put to flight thy enemies; as the Chaldees explayneth it, thus, thy hand shall prevail against thy enemies, thy foes shall be feareid, they shall be turned backward before thee: and Thargum Ierusalem sayth, thy, and shall avenge thee on thy enemies. The performance of this promise, David the first king of Iudah celebrath, saying, thou hast given me the neck of my enemies, P^{sal}. 18. 41. And after Iosuhs death, Iudah was the first that w^t up to fight for Irael against the Cananites, and got the victory, Judg. 1. 1. 2. 4. 8. &c.

legding the dignitie of this tribe above the rest. For this tribe was the foremost of all in their marching through the wildernes, Num. 10. 14. and the Prince of this tribe was the first that offered at the dedication of the altar, Num. 7. 11. 12. and forsoome in battell agaist their rebellious brethren, Judg. 2. 1. 2. the first ludge that saved Israel, was of this house, Judg. 3. 9. and God chose this tribe, and David out of it, to settle the kingdom of Israel in his stock for ever, P^{sal}. 78. 65. 70. 71. C^o 89. 10. 21. 28. 30. 36. 37. & to our Lord Jesu, who came of Iudah, all knees doe bow, Philip. 2. 10.

Ver. 9. resting lions whelp] As ther are sundry sorts of Lions, so they have sundry names, Job 4. 10. 11. and above other, the lion is a kingly beast, strong, Prov. 30. 30. bold, Prov. 28. 1. stout, harted, 2. Sam. 17. 10. and of a terrible countenance, 1. Chron. 12. 8. Such are fit to kings armes, and 12. such were steyles for the stepps of K. Solomons throne, 2. Chron. 9. 18. 19. This kind here mentioned, is greedy to tear his prey, and therof hath his name, P^{sal}. 17. 12. being a prophecie of the valiant worthies that should come of Iudah, and make a prey of their enimies: as O. honest, Judg. 3. 9. 10. David, 2. Sam. 5. and especially Christ, called the Lion of the tribe of Iudah, Rev. 5. 5. cunched] lay down to rest, after he hath taken the prey: this was fulfilled when afte Davidis conquests, all Irael had rest un^r Solomon, 1. King. 4. 21. and after Christs victorie, he went upon hys, & set him down at the right hand of God, P^{sal}. 48. 19. Mark. 16. 19. 1. Cor. 15. 25. Balaam used such similes, speaking of the valiant acts of Israel, Num. 23. 24. courageous] or harty lion, named Labi, of lab, an harte. By these three is signified the growth of the kingdom of Iudah, from Princes to Kings, and from David to Christ, in whom all glory resteth. The Chaldees paraphrath thus, He shall have dominion in the beginning, and in the end, the kingd^m of the house of Iudah shall be magnified: for from the judgment of death, shal

baffled thy soul; my son: he shall rest or dwell in affliction, as a lion, and as a courageous lion, and ther shalbe no kingdom that shal: styr him.

Ver. 10. *The scepter* or, *The tribe*. The Hebrew *scepter*, (whence the Greek word *septor*, and English *scepter* is derived,) signifies a staff or rod, and is by Moses applied to the tribes of Israel, (what so ever see the 16. & 18. verses following;) and so the Greek interpreters, do often translate *Scepter for Shebet*, twice, 1. S. m. 10. 19. 20. 21. 1. King. 11. 32. 35. 36. &c. The prophecie is of Judah's tribe to continue distinct, until Christ's coming; whereas the other ten tribes were scattered and confounded by their cap. invasions. 2. King. 17. out of which they returned not, as the tribe of Judah with Benjamin, did from Babylon. Exr. 1. 1. It may also imply the power of government which should be in this tribe; for *Shebet a scepter*, sometime to measure, Pfd. 45. 7. And so the Greek here translateth it, *A Prince*; and the Chaldee, *as that hath dominion*; and Thirgum Jerusalem, *Kings shall not cease from the house of Juda*. And elsewhere the scripture layth, *[u]lab cam: the Gouvernour 1 Chron. 5. 2. la-giver* or, *law-maker*, writer of decrees; a title of government, given temporitely to God himself, Efa. 33. 12. sometime to the goverraous let of God, Num. 2. 1. 8. So the Greek here translateth it *Gouvernor*; and in reference to this prophetic, God sayth, *Judah my law-giver*, Pfd. 60. 9. *but see*; [that is born of, and brought up by him; for to this phrase meaneth, Deut. 18. 57. & 33. 3. the sea being sometime used for the whale's leg or thigh, which word was used before, Gen. 46. 16. and so the Greek here translateth, out of his thighs].

S. u-hi by interpretation The professe the *S. fe-maker*: or, *He son*; (*o weet, o virgin*) that is Christ, who was to spring out of Judah, Heb. 7. 14. This the Chaldee paraphrast coherme h laying, *He that hat dominion shall not be taken away from Juda, nor a Scribe from his children children, until the Christ come whose the kingdom, & whom shall the peoples obey*. The Ierusalemy Thargum

gum also layth, *Kings shall not cease, from the house of Judah; nor Doctors that teach the law, from his children children; until the time that the King Christ doe come, whose the kingdom is, and all kings of the earth shall be subject unto him.* Likewise in *Brebib Rabba*, upon the word *Sruoh* it is sayd, *this is the Christ*; and R.D. *Komish* (in the root *Shil*) expoundeth it *hu son, and sayth it is a prophete of David, or, of the Christ.* The Hebrew had an unusual, manner of writing, implying *hu son, and her son;* as a prophecie that he should be of Mary the virgin, of the lineage of Judah. *obedience* or gathering of peoples, that is, the peoples (Levites and Gentiles) shall gather unto, and obey Christ. This the Chaldee paraphrast both confirm: the Greek also to like effect, *he shalbe the expectation of nations*. Compare Efa. 1. 1. 10. Rom. 15. 12. Efa. 42. 4. Ma. 4. 12. 21.

Ver. 11. ass colts or, *yong ass*: great men used to ride upon such, Iudg. 10. 4 & 12. 14. & 5. 10. to bind fuch to the vine, seemeth to mean, great store of vines, which shal be in the land of Judah, (as was in Engeddi, and other places, Song. 1. 13. 3. of 15. 62.) that men shoulde tye their asses to them, as to other common trees that grow in every field. The Chaldee paraphrast by this vine, understandeth figuratively *Ierusalem*, & by the ass colts the people of *Isr-el*, and causeth expoundeth it, *that shall dwel round about hu citie, the peoples shall bind hu temple, and the justmen shall be round about it, and the doers of the law in the doctrine thereof.* This also may be referred to Christ, the King, who being just and meek, came riding into Ierusalem upon an ass colt, Zech. 9. 9. Job. 12. 14. 15. Mat. 21. 25. 7. a figure of the people of the Gétes, brought unto Christ for him to ride upon. And by this prophetic of Isr-el, were to be fitted unto him and his Church, (compared unto the vine, Job. 15. 1. Efa. 5. 7.) where they shoulde be fill'd with the gospel of his love, and gifts of his spirit better than vine, Song. 1. 3. Ephes. 5. 18. And so the Ierusalem Thargum applicateth this to Christ, laying,

*How sayre is the king Christ, that shall bring up of the house of Judah! 1 He shall gird his loys, and shall go forth to war against his enemies, &c. Like isle in Brebib Rabba, speaking of this place, it is sayd, he sheweth us that when the Christ shall come to save Israel, he shal make ready his ass, and ride upon him, and come unto Israel with poverty, & sayd] Hebr. the son of his ass, that is, his young ass; see the notes in Gen. 18. 7. washers his reign] an other figurative promise of wine to be plentiful as water, that he may wash his clothes in it: or, of a glorious victory that Judah and Christ shoulde get over his enemies, as in Efa. 63. 1. 2. 3. His quest is let forth by such a parable. And in Revl. 19. 13, he is clothed with a garment dipp'd in blood; and in Rev. 14. 20. his judgment on the enemies, is the trea-sing, i. a winepress. And so the Ierusalemy Thargum doth explain it saying, *He shall kill kings and princes, making the rivers red with blood of their slain, & the hills white, with the fat of their mighty men: his garments shall be imbrewed in blood, and hee like to one pressing clusters of grapes, blood] that is juice of grapes, which for the red colour is called blood: so Deut. 32. 14.**

12. red with wine another signe of plenty of fruits; for the drinking of much wine maketh red eyes, Proverb. 23. 29. 30. hereby also the plenty of spirituall blessings in Christ is signified: Pro. 9. 1. 2. Efa. 23. 6. & ss. 1. So Thargum Ierusalem applymeth it, saying, *How beautiful are the eyes of King Christ to look up on; move then fine wine, that he beholde h not with them unchaste copulations, or murders of innocents. His teeth are exercisid in the law, that he eateth not with them iniquities and robberies. His mountayns shall be red with vineyards & winesses: his hills shall be white with bore of wheat, and flockes of sheep.* Other of the Lew Doctors, reckon Judah for the seventh Patriarch, thus, 1. Abraham, 2. Isaac, 3. Iacob, 4. Reuben, 5. Symeon, 6. Levi, 7. Judah: and they compare him with the seventh (that is, the Sabbath) day. At Judahs birth it is sayd of his mother, *she stroyed from bearing*, Gen. 29. 35. at

the Sabbath day, it is sayd of God he refled *C* was refled, Exod. 31. 17. of Judah it is sayd, *Judah, thou, thy brethren shall confess thee, Gen. 49. 8. &c.* this time I will contel the Lord, Gen. 29. 35. 1. and of the Sabbath, it is good to confess us to the Lord. Pfd. 92. 2. Of Judah it is sayd, from the prey, my sin, they are gone up, Gen. 49. 9. the prey is nigh his food; as if he should say, they are gone up from doing even the work for the life, as of the Sabbath is sayd, in it there shal not doe any work. Exod. 20. 10. Of Judah it is sayd, he stouped down, he crouched as a Lyon, &c. Gen. 49. 9. and of the Sabbath, abide ye every man in his place. Exod. 16. 20. Of Jud. h it is sayd, binding his ass colt unto the vine. Gen. 49. 11. as if he shoulde lay, binding him from his work: of the Sabbath it is sayd, that thin exz and thine off may rest. Exo. 23. 12. Of Judah it is sayd, he washeth his raiment in wine, Genes. 49. 11. which signifieth the washing of the day, which is with wine, signifying the property of judgement, and therefore the Scepter was given him, as the Scepter shall not depart from Judah, &c. And as Judah was the fourth of the tribes (of Israel); so the Sabbath is the fourth of the commandments, Exod. 20. 9. Menachem, on Gen. 49.

13. Zabulon hee though hee was younger then Issachar, Gen. 30. 18. 20. yet Iacob gives him the blessing before him: so also doth Moles, Deut. 33. 18. & his lot betell him in his land, before Issachars: 10. 19. 10. 17. *near* his borders were both to the main sea westward, and to the sea of Galilee Eastward: see his portion of 19. 10. &c. Efa. 9. 1. The Chaldee paraphrast expoundeth it, *he shall subdue provinces with ships, and shall eat the good things of the sea* &c. Moyses giveth him a blessing, to rejoyce in his going out, or, trading, Deut. 33. 18.

14. strong boned Hebr. *ass of bone*, that is, *bonny, bold, strong*, two bounds or set limits, borders: so the Chaldee paraphrast also expoundeth it, and Thargum Ierusalem more plainly thus, *Issachar shall be a strong tribe, and his border shall be in the midst between two borders.* So also the Greek translateth, *amiddes the inheritances.* Others

Others expounded it, between two burdens; such as are laid on asses backs.

V. 15. ref.:] this may bee a note of their floutchfainesse; in respect wherof others are blinde'd, for sitting still betwene the two burdens. [Or? burdens] Judg. 5. 16.

Howbeit Moses biddeth them rejoice in their tents, Deut. 33. 18. And the Ierusalem Thargum expoundeth it, be seeth the house of the sanctuary, that it proclamest ref., therefore it is good; &c. gathering this sense (as I suppose) from Moses words, they shall call the people unto the (Lords) mountain, &c. Deut. 33. 19. Thus it is their praise, for loving to be quiet, and being contented with their portion. Compare with this, the time when Thola of Isachar judged Israel, in whose time Israel had rest. Judg. 10.

V. 16. judge] an allusion to Dan's name, Dan Iada; the judger shall judge: see Gen. 30. 6. This prophetic was fulfilled in Samson, one of his posterite, who judged Israel, Judg. 15. 20. So the Chaldee paraphraaph explaineth it, Of the house of Dan shall a man be chosen & rise up: in whose dayes his people shall be delivered, &c. But the Ierusalem Thargum nameth him, saying, this is Samson son of Manoah, the tribes]

This name Tribe is borrowed from the Latin word Tribus, used for a flock or kinred that descend from one father. For Romulus the founder of Rome, divided the multitude of his subjects into three parts, which he named threof Tribes, (as Neweth Pompon. Lett. de Rom. Magistrat.) But in the Hebrew a tribe is here called Shebet, that is, a staff, rod, or scepter, (as is before touched, v. 10.) & elsewhere Adath, which is also a rod or staff: cyther because they grew as rods & branches out of one root Israel, as is particularly mentioned of Joseph v. 21. or because their names were written upon twelve rods, Num. 17. 2. &c. And this judging as one of the tribes, is so spoken, because each flock or tribe, had one chieffhead & prince, ruler of the same. Numb. 1. 4. 16. and God raised up Judges, and defenders of Israel, out of many severall tribes, as the book of Judges shew-

eth. Wherfore the Scripture (taking occasion also by likenesse of name) putteth one of these for another, as 2. Sam. 7. 7, make a word with any of the tribes (or scatters Shibtei) of Israel, whom I commanded to sed my people: for which in 1. Chron. 17. 6. it written, to any of the Judges (Shephites) of Israel. See also after, in v. 18.

V. 17. an adder] or arrow-snake: this name (in Hebrew Shephiphon) is not elsewhere found in scripture. It is a prophecie of a sudden and unexpected victorie, which this tribe shoulde get over their enemies, overthrowing them by subtiltie, (as serpents naturally are prudent, Gen. 3. 1.) Fulfilled in Samsons dealings against the Philistines, Judg. 15. & 16. and when the tribe of Dan got Leshem (or Laish) for their possession: Judg. 18. But Moses compareth Dan, to a Lions whelp, Deut. 33. 22. The Chaldee paraphraapheth thus, There shall be a man that shall be chosen and spring up out of the house of Dan; the fear of him shall fall upon the peoples, and he shall valiantly smite the Philistines, as a serpent, as an adder he shall lie in wait by the path, he shall slay the mighty men in the cap of the Philistines, &c. the horse heels that is the house pillars, on whose roof 3000. persons were: see Judg. 16. 26. 27. 29. &c.

V. 18. thy salvation] speaking to the Lord, and desiring his salvation in Christ, signified by Samson, of whom the Angel said, he shall begin to save Israel, Judg. 13. 5. Mat. 2. 21. The two Chaldee paraphrases explain it thus. Our father Iacob said, I expect not the salvation (or redemption) of Gedon son of Joab, which is a temporal salvation, nor the salvation of Samson son of Manoah, which is a transitorie salvation: but the salvation of Ch is the son of David, who shall come to bring unto himself the sons of Israel, whose salvation my soul desireth. Thus Simeon also calleth Christ, Gods salvation, Luk. 2. 30. Or Iacob might speak this to his son, I expect Iehovah, to be thy salvation. O Dan: for this tribe generally, and Samson in particular, was for opprested, by the enemies, and their own infirmities: Judg. 1. 34. & 18. 1. 30. & 16. 16. 17. 21. &c.

19 Ver. 19. a troupe] or band, armie: in Hebrew Gedud, which hath allusion to Gads name, that signifieth a troupe, Gen. 30. 11. He propheteith of this tribes troubles by enemies that bordered upon them; and of their victorie at last. For they dwelling on the out side of Jordan, 10. 13. 8. were molested by the Ammonites there, Judg. 10. 7. 8. and after that agayn, the king of Ammon & his people, possessed Gad, and dwelt in his cities, Jer. 49. 1. with troupe overcome: he still runneth upon Gads name, which was not for nought given him, but exalted his valour and victorie, though late. And Moyles enlargeth this blessing, comparing his dwelling to a Lions, that tearreth the parts of his prey, Deut. 33. 20. This was fulfilled, when Gad (with Reuben & Manasse, all noble warriours,) warred with the Hagarmis and other heathens; and crying unto God in the battell, were holpen, and did overcome, getting great spoiles and possessions, 1. Chron. 5. 18. 19. 20. 21. 22. The Chaldee paraphrase refer this, to Gads going armed over Iarden, before his brethren, & returning to his land with great riches, Judg. 12. 13. & 21. 1. 2. 8.

Ver. 20. Concerning Aser] or Out of Aser, who had his name of bliss and felicitie: to him heret is promised a blessed and fruitfull portion in the holy land: described in 10. 19. 24. &c. bread] that is food: bread is used for all meats. See Gen. 3. 19. & 21. 14. and fat, is used for the best and most excellent of any thing, Gen. 4. 4. & 27. 28. The Chaldee sayth, Aser's land shalbe very good, and he shalbe nourished with kings daynes. Moyles also inclining this blessing, sayd, Aser shall dip his foot in oil: Deut. 33. 24.

Ver. 21. let loose] and so light footed, both to pursue enemies, & escape danger. Thus David signifying his deliverance, sayd, God had made his feet like hinders, Psal. 18. 34. This may specially be referred to Barak a man of Naphtali, who with his people went up on his feet, against Silebrates yron charrotes; put them to flight, pur-

fued, and destroyed them all: Judg. 4. 6. 10. 15. 16. Moyles giveth Naphtali the fulnes of Gods blessing, and pointeth out his inheritance in the land, Deut. 33. 23. To that the Chaldee referreth it here, saying, Naphtali let shal fal in a good land, and his possession shalbe fruitfull. He had the sixt lot, described in 10. 19. 32. 33. goodly sayings] Hebr. sayings of goodnes, or of sayres, that is sayr & pleasing words. Which in Baraks time was fulfilled, when his proeviles caused that pleasant song, which Deborah and he sang unto God for the victorie, Judg. 5. The Chaldee (as before) refers it to the prayses and blessings that they shoulde utter, for the good fruits of their land.

Ver. 22. son] that is, a boough, or branch; which springeth out of the tree, as a son from the father: the Greek sayth, a growing son; so alio the Chaldee paraphrase, Ioseph a growing son, for which shal be blessed as a vine that is planted by a well of waters. Whatsoeuer cometh of or from an other, is in Hebrew called the son or daughter of the same, as the yong of beasts, birds &c. Gen. 18. 7. arrows are called sons of the bow, & of the quiver, Job 41. 28. Lam. 3. 13. [arks, are sons of the burning coal, Job 5. 7. and the like.] And here the son or branch, is twise named for Ioseph, and of him came two tribes; see Gen. 4. 8. 5. 6. Wherefore Moyles nameth his two sons in Iosephs blessing, Deut. 33. 17. vine] this word understood in the Hebrew (as often in the like are, Gen. 4. 20. & 25. 8.) is expressed in the Chaldee; & Tharg. Ierusal, sayth, I liken Ioseph my son, to a vine planted by a well of waters, that sendeth out her roots to the deeps. The scripture elsewhere signifieth increase of children, by this similitud: Psal. 118. 3. by a well] by the waters wherof, the vine is made fruitfull, as Ezek. 19. 10. daughters] that is, the yong small and tender branches: as the greater, are before called sons. The Chaldee expounds this also of Iosephs sons, saying, two tribes shall come forth of his sons, and they shall receive their part and inheritance. See Gen. 48. 5. &c.

over it; wall under which the vine groweth. This signifieth the abundant increase of Isophs sons, Job 17. 17.

V. 23. archer] Hebr. arrow master, whereby also seemeth to be meant skillfull archers: as the Chaldee calleth them, strong men. See Gen. 37. 19. These were Isophs brethren, that hated and sold him into Egypt, Gen. 37. 4. 8. 11. 28., his masters that tempted and falsely accused; and his Master, tht: imprisoned him &c. Gen. 39. 7. 17. 20. Wherein the funeral, Thargum addeth, the ruckers and wifes of Egypt, that shake evil before Poraob.

V. 24. by bow] his faith, arm'd his vertues, wildeome, chalitie, patience &c. by whiche he refuted all enemies; Compare Psal. 18. 33. 35. The Chaldee paraphrath, and the proph. sic was fulfilled in them, for that he observed the law in secret, and set his hope contrast: made firm strong & solid, like fine gold; for of the Hebrew Phoz, (heruled) fine solid gold is called Phaz, Psal. 19. 11. And this similitude the Chaldee explayneth, saying; therfore gold was put upon his arms; he strengthened and confirmed his kingdom, which was given him &c.

Mighty-one] meaning God: as Psal. 13. 2. Esa. 49. 26. & 60. 16. [from whence] or whence was she the feeder, or pastr. From God, Joseph was advanced to be the feeder of Israel, as before is shewed, Gen. 45. 5. 7. 11. & 47. 11. The Chaldee sayth, who by his word fed the fathers and the sons of the tribes of Israel. [the flower] the stay & strength of Israel. This may be referred also to Joseph, (as Christ whom Joseph figured,) is called a stone, Esa. 2. 8. 16.) or unto God, forespoken of, vvi. is the stone and rock of his church, by whom Joseph was advanced.

V. 25. who shall help] Hebr. and be shall help; but the meaning of the phrase is, who shall help: as in Mat. 3. 1. and be shall prepare, is translated by the holy Ghost, which shall prepare, Mark. 1. 2. so in the sentence following. The Chaldee interpreteth, The word of the God of thy father shall be thy help. of heaven] that is; the verse,

rain and dew, that shall make thy land fruitful: Deut. 33. 13. called in Eze. 34. 26. the rain of blessing. the deep spring of waters out of the earth: see Gen. 7. 11. Deut. 33. 13. the brachis or teav, to nourish children, as the womb to bear them: that is, many & wel nourished children: ten thousand of Ephraim, and thousands of Manasseh, Deut. 33. 17. Contrary to this blessing, is that curse in Hos. 9. 14. give them a miscarrying womb, and dry breasts.

Ver. 26. of thy father] that is, which I thy father doth blash thee & thy brethren with. [doo pres. y] or, are stronger than the blessings of my parents; that is, as the Chaldee sayth, with which my fathers blessed me. Thus Isak (specketh), because he more particularly explayned the blessings, and applied them to his sons severally. & they were sooner to be fulfilled, and more largely communicated with all his posterite, and Joseph had a double portion. So Iohn Baptiste is sayd to be more then a prophet, and no man greater than he, because he came immediately before Christ, preparing his way, & pointing him out, as with the finger. Mat. 11. 9. 10. 11. Iob. 1. 15. 29. 36. [of my progenitors] or parents, Isaac, Abraham &c. The Greek sayth, of the mountians: for horai, reading (with other vovvells) harsi, and respecting (it may be) Moyles blessing, vwhich hath bavere, moraynes, Deut. 33. 15. unto the umis bound] that is, these my blessings extend, to the bound (or end) of the hills; that is, all the world over, & so long as it endureth. For they contein besides earthly, heavenly blessings also in Christ; vwhom Joseph and Iudah figured, in the first birthright & government. Hills & mounts, are used to signify durance of things, as Esa. 54. 10. The word bound [in Hebrew] Teaveth, may also be Englished the desire; & so the Chaldee understandeth it, saying which blessings the great men which were of old, desired for themselves. By hills understanding his ancient forefathers. But in this sense it may be a continuing of the blessings in the former

verse,

verse, unto the desire, (that is, the desire fruits of the lafting bili;) according to Moles blessing Deut. 33. 15. the separated] or, the Nazarite of his brethren. For Nazarite hath his name of Separatio, Num. 6. 2. meaning here a choise & chief man, separated of God unto excellency above his brethren; as the Greek also translatheth it, he governed them. And herupon Nizer, is used for a crown put upon kings & priests, see Isa. 62. 4. & 13. 18.

Ver. 27. ravin] or leav his prey: a prophetic of the valour of this tribe, against their enemies, under the name of a Wolf, as before Iudas was likened to a Lion. Neither need it be thought any dishonour to Benjamin, that he is likened to a Wolf: for even God likenneth himself to a Leopard & a Bear, in his dealings against his enemies. Ho. 13. 7. 8. [in the morning] the first times: for Ehud of Benjamin, was the second Judge that saved the Israelites from the hand of the Moabites, Judg. 3. 15. &c. Saul of Benjamin was the first King of Israel, he and his son were great warriours, making a prey of many enemies; see 1. Sam. 11. 6. 7. 11. & 14. 13. 15. 47. 48. See also Benjamins war against his brethren, Judg. 20. 21. 25. [at evening] in the last times: for Mordecai & Esther of Benjamin, delivered the Iewes frō a great destruction, in their dispersion, and they slew their enemies. See Ebb. 8. 7. 9. 11. & 9. 1. 15. 15. Of this tribe also was Paul the Apostle, Phi. 3. 5. who spiritually fought the battles of the Lord against his enemies. Cor. 10. 3. 4. &c. The Chaldee paraphrath understandeth this prophetic, (according to Moyles blessing, Deut. 33. 12.) of the temple and sacrifices which were to be in Ierusalem, saying, Benjamin, in his land shall the divine Majestie dwell; and in his possession shall the sanctuary be builded: at morning & at evening the priests shall offer oblations, and at even tide they shall divide the remainder of their portions, of the things left which are sanctified. The Ierusalem Thargum also giveth the same exposition.

Ver. 28. the twelve tribes] that is, heads & authors of the twelve tribes (or kindreds)

that came of Israel; wherof see also Gen. 35. 22 & 49. 16. Therefore the Greek sayth the twelve sons of Iacob. Even according to Eze. 1, that is, with such a blessing as was meet for every one, as Gods promise did al-

lot. Ver. 29. my people] to my holy fathers, by death, as the 33. v. & the weeping; see also the notes on Gen. 25. 8. [of Ephron] bought it of him, as he next verre the weth. See Gen. 23. 9. 10. & C. & 47. 30.

Ver. 31. buried Leah] of her death and bur all, ther was no mention before; neither of Rebekah. Then five, and Iacob himself the sixt, buried in one grave, the first letters of all their names, are conteyned in that one name of J S R A E L.

Ver. 32. In the purchase] or understand. The purchase was bought. But the Greek addeth the word, In.

Ver. 33. he feit] this seemeth to denote his quiet bearing of himself to his rest; his former gesture, might be for reverence to the word of God, which in these blessings he uttered; as before he is noted to have bowed himself, Gen. 47. 31.

1. Joseph weepeth fur, and imbalmed his father. 4. He gerte his leafe of Pharaoh, so go to bury him. 7. The funeral so enrouzed by the Elders of Egypt; and by Ioseph avia his brether. 13. Iacob is buried in Machpelah. 15. Isophs brethren ask him for vngess. 19. He comforteth them. 22. His age 13. He seith the third generation of his sons. 24. He prophesith unto his brethren, of their return into Canaan. 25. He taketh an oath of them; to carry his bones. 26. He dieth, is imbalmed, and chekced in Egypt.

1. And Ioseph fell upon his fathers face: and wept upon him, and kissed him. And Ioseph commanded his servants, the Physicians; to imbalm his father: and the Physicians imbalmed Israel. And fourtie dayes, were fulfilled for him; for so, are ful-

K K 2 filled,

4 filled, the dayes of the imbalmed: & the Egyptians wept for him, seventeen dayes. And the dayes of his weeping, were palf; and Ioseph spake unto the house of Pharaoh, saying: If now, I have found grace, in your eyes; speak I pray you, in the ears of Pharaoh, saying. My father, made me swear saying; Loe I, dye: in my grave, which I have digged for me, in the land of Canaan: there, shalt thou bury me: And now, let me goe up I pray thee, and bury my father, and I will come agayn. And Pharaoh sayd: Goe up, and bury thy father, as he made the swear. And Ioseph went up, to bury his father: and with him, went up all the servants of Pharaoh, the elders of his house: & all the elders, of the land of Egypt. And all the house of Ioseph; and his brethren, & his fathers house: only their little-ones, and their flocks and their herdes, they left in the land of Goshen. And there went up with him, both charrets and horfmen: & it was, a very great company. And they came, unto the threshing - floor of Atad; which was beyond Jordan: & they wayled there, with a very great and heavy wayling: and he made a mourning, for his father seven dayes. And the inhabitants of the land, the Canaanites, saw the mourning, in the threshing - floor of Atad; and they sayd, this is a heavy mourning, to the Egyptians: there fore the name of it was called, The mourning of the Egyptians; which is beyond Jordan. And his sonns, did unto him; so, as he had commanded them. And his sonns carried him, into the land of Canaan; and buried

14 him, in the caws of the feild of Macpelah: which Abraham bought, with the feild, for a possession of a burying-place, of Ephron the Chethite, before Manree. And Ioseph returned into Egypt, he and his brethren; and all that went up with him, to bury his father: after, he had buried his father. And Iosephs brethren saw, that their father was dead; and they sayd; Ioseph wil peradventure hate us: and rendring will render, unto us all the evil, which we have rewarded him. 15 And they commanded (some,) unto Ioseph, saying: thy father did command, before he dyed, saying. Thus shall ye say unto Ioseph; I pray thee forgive now, the trespasses of thy brethren and their syn, for they rewarded thee evill; and now, we pray thee forgive; the trespasses of the servants, of the God of thy father: and Ioseph wept, when they spake unto him. And his brethren also went, and seldown before him: and sayd; Behold we be to thee, for servants. And Ioseph sayd unto them, fear not: for am I in the place of God? And you, ye meant against me evill: God meant it unto good: for to doe, as it is this day, to save-alive much people. And now, fear ye not; I will nourish you, & your little ones: and he comforted them; and spake, unto their hart. And Ioseph dwelt, in Egypt; he, and his fathers house: and Ioseph lived, an hundred and ten yeres. And Ioseph saw, unto Ephraim; sonns, of the third generation: also the sonns of Machir, son of Manasses; were born, upon Iosephs knees. And Ioseph sayd, unto his brethren; I dye: and

God

25 God, visitng will visit you, and will make you goe up out of this land unto the land, which he swore to Abraham, to Iasa, and to Iakob. And Ioseph, made the sonns of Israel swear, saying; God, visitng will visit you; & ye shall carry up my bones, frō hence. And Ioseph dyed; an hundred and ten yeres old: and they imbalmed him, and he was put in an ark, in Egypt.

30 sellers, as Ezek.7.26. joyned therfore with princes, Psal.105.22.

Ver. 9. very great] Hebr. vehemently heavy, or weighty; which the Greek translateth a great camp, (or company.) So a weighty people, Kng.3.9. is by the Hebrue text elwiche expounded, a great people, 2. Chron.1.10.

Ver.10. Atad] by interpretation a bramble, Psal.58.10. It seemeth this floor was beset with brambles, and therof had the name. beyond] in the inside of Jordan, for Moyses vhen he vroote these things, was on the outside, in the wildernes, Deut.1.1. & 3.25. seven dayes] follog they were by the law of God unclean by the dea^t, whosoever touched the same; Nu.19.11. so long also the Iewes custome after was to mourn, as Maimony sheweth in Misra. Tom 4. treat. of Mourning, chap.1. & Ben Syach sayth, Seven dayes doe men mourn for him that is dead, Eccle.22.12. There was also a lesser degree of mourning, vvhich durst thirtie dayes; that the Hebrue doctors gathered from Deut.21.13. She shall bewail her father & her mother a moneth of dayes: thole 30. dayes, they might not trim the haire of their head or beard; nor wear white new garments, not marrie; & the like. Adimony ibidem c. 6.

Ver.11. inhabitants] Hebr. inhabitant: & Cananite. See Gen.10.16. heavy] in Greek, great, as before in v.9. was called] Hebr. he'that is every one called: see the notes on Gen.16.14. The mourning] Hebr. Abel Mizraim.

Ver.15. peradventure] or, it may be. The guilty conscience causeth fear. Lev.26.35. rewarded him] that is, done of our own accord unto him.

Ver.16. commanded] that is, sent some on their message to Ioseph: and after, went themself, ver.2.13. The word command, is effectually to procure a thing to be done: as God commandeth his blessings & mercies, by eff. quall fending them; Psal.42.9. and Levit.25. 21. Deut.28.8. where the Greek translateth fend. Here, the Greek expoundeth it, they came unto Ioseph, and sayd.

KK. 3 7.17.

Annotations.

2 **P**hysicians] in Greek imbalme: s. imbalm which was, with myrrh, alnes & other spices, that the dead bodies might not stink or putrify, Job.19.39.40. so laying them as in a bed of sweet odours, 2. Chron.16.14. and this with the solemnities of his burial, was doe Iakob honour at his death, as 2. Chron.32.33. and to keep his body sweet, for buriall in Canaan: besides further mysterie of the resurrection with incorruption in Christ, who was also imbalmed himself, Mark.14.8. Job.11.7. & 19.40. Of the Egyptian manner of imbalming and burying in ages following it is sayd by historiographers, that they took out the bowels of the dead, cleaved them, and washed them with wine of dates, and after that agayn with odours: then filled they the bowels with pure myrrh beaten, & Cassis & other odours (except frankincense;) & sewed them up. After this they seafond the corps hidden in nire, seventeen dayes, not longer. After 70 dayes, th̄ y washed the corps, & wrapt it in fine linnen & oib gummed, which gum the Egyptians often used in steed of glew, &c. The Nire consumeth the flesh, and leaveth on ly the skin and bones of the dead person. Herodot. in Euterpe.

Ver.5. I dye] or, I am dying: see Gen.47.29.30.31. digged] or, bought, as the word sometime signifieth, Deut.2.6.

V.7. all the servas] that is, a great multitude of them: so Mat.3.5. all Iudea; that is, very many from all parts. elders] or Senators; that is, governors, officers, coun-

el

17. Ver. 17. of the God] by this speech, they seem, both to insinuate their repentance, and tauch to obtain mercy at Gods hand; and like a reason to obtain the like at Iosephs. For if we forgive men their trespasses, our heavenly Father will also forgive us, otherwise not. Mat. 6. 12. 14. 15. Wherefore it is said, forgive one another, even as God for Christ sake forgave you, Ephes. 4. 32. But the Hebrew doctors observe a difference between damage to our neighbour in his goods, and hurts or injuries to his person, (which here was Iosephs cause.) They say; he that doeth his neighbour damage in his goods, when he hath paid that which he ought to pay; atonement is made for him. But he that hurteth his neighbour, although he gave unto him (for satisfaction) the first things; (namely, 1. the damage itself, as when eye must be given for eye; tooth for tooth, 2. for the smart, 3. for his healing,) for his resting from his labour, 4. for his shame or dishonour, 5. of which see the notes on Exod. 21. 19. Yet atonement is not made for him: yea though he should sacrifice to God all the Ramms of Nebaoth, (Esa. 5. 7.) yet atonement is not made for him, nor by man's offering; until he request it of him that was hurt, & he doe forgive him. Memory in Abish, Tom. 4. treat. of Hurt and damage, chap. 5. 9.

21. Ver. 21. unto their hurt] that is, friendly, comfortably and which pleased them: 22. that which came into Salomon's hurt, 2. Chron. 7. 13. is expounded, that which he was pleased to do, 1. Kings. 9. 1. See also the notes on Gen. 34. 3. Here Ioseph is an example of lenity, and readiness to forgive; and to doe good for evill, as Christ teacheth all: Mat. 5. 44. So the Hebrew canons say, It is unlawful for him that is hurt, to be cruel, & not to forgive; his is not the way of the seed of Israel. But when he that did the hurt, doer request it, and ask grace of him, once or twice, and he knoweth that he turns from his sin, and repenteth of his evill; he shall forgive him. Memory in his leyd treat. of Hurt and damage, c. 6. S. 10.

23. Ver. 23. third generation] or third sonns,

24. so was his blessing begun to be accomplished, Gen. 49. 24. & 48. 19. ^{born} that is, brought up. At Muchusice N. 22. 33. Ver. 24. visiting &c.] that is, will surely visit, meaning in mercie: see Gen. 21. 1. This was a ratification of his faith in Gods promises; as is written, by Ioseph at his endings, made mention of the departure of the sons of Israel, and gave commandment concerning his bones, Heb. 11. 22. The land of Canaan, was a sign of their heavenly inheritance, as before is shewed, on Gen. 12. 5. & 17. 8. Heb. 11. 13. 14. 15. & there Christ rising from the dead, should be the firstfruits of them that slept, by whom the resurrection of the dead (which Ioseph expected) was to come. 1. Cor. 15. 20. 21. 22. And there many bodies of the Saints which slept arose, and came out of the graves, after Christs resurrection: Mat. 27. 52. 53.

Ver. 25. from hence] or, from this place: the Greek addeth with you. This charge was fulfilled, when at their going out of Egypt, Moses took the bones of Ioseph with him, Exod. 13. 19. which afterward were buried in Sechem, Jakobs purchase, and Iosephs sonns heritage, Jos. 24. 32. Stephen sheweth that the other patriarchs (the sons of Jakob,) were buried also in Sechem in the land of Canaan, Act. 7. 16.

Ver. 26. eid] Hebr. son of 110. years. See Gen. 5. 32. The same was the age of Ielus (or Iothab,) when he dyed; the conquerour of Canaan, and one of Iosephs seed: Jos. 24. 29. ^{an ark]} or chife, coffin: to the ready, at their removall out of Egypt. This death of Ioseph, (whereat the first book of Moses endeth,) was after the creation of the world, 2369: years.



ANNOTATIONS
Vpon the second Booke of
M o s e s , Called
E X O D U S.

VVherein, by conferring the holy Scriptures,
comparing the Chaldee and Greeke versions, and other
Records of the Hebrewes; Moses his words, lawes,
and ordinances are explained.

By H. A.

PSAL. 103. 7.
The Lord made knowne his wayes unto Moses: his acts; unto the sons of Israel.

ACT. 7. 38.
*This is that Moses, which was in the Church in the wilderness with the Angel,
which shooke to him in the mount Sinai, and with our fathers: who received the
lively Oracles, to give unto us.*

IOH. 1. 17.
The Law was given by Moses: but grace and truth came by Jesus Christ.



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Talbot in Pater Noster Row. 1622.

The summe of Exodus.

THIS second booke of Moses, sheweth the increase and oppression of Israel in Egypt: the sending of Moses to deliver them: the ten plagues of God upon Egypt: the bringing out of Israel with strong hand: the leading of them thorow the sea, where Pharaoh was overthrown: the safe conducting of them in the wilderness: the Covenant betwene God and them at Mount Sinai, where he gave them Lawes, and Judgements, and Statutes: ordaining a priesthood for his service, and erected a Tabernacle for to dwell therein among them.

More particularly.

Israel increase, are oppressed in Egypt, and their sonnes drowned.

Moses his birth, education, pietie, and persecution.

Moses keeping sheep, seeth a vision, and is sent to deliver Israel.

He is confirmed by signes, is sent with Aaron to Pharaoh and Israel.

Pharaoh refuseth, and vexeth Israel: they cry out of Moses, and give him in.

God incourageth Moses, and sends him againe to Pharaoh and Pharaoh.

Moses worketh miracles, and is refuted by Pharaohs sorcerers.

Egypt is plagued, with Frogs, Lice, and Flies: Pharaoh is hardened.

Mose plagues of Murraine, Boyle, and Hail: yet Pharaoh refuseth.

Plagues of Locusts, and Darkness: Pharaoh is more hardened.

Egyptis appointed to the spoile : all their first-borne threatened to die.

The Pasover is kept : the first borne of Egypt slain : Israel departeth.

Their first-borne are sanctified to God : he conducteth Israel, with a pillar.

Pharaoh pursueth Israel : they passe thorow the sea, where Pharaoh is drowned.

Israel singeth Gods praise : They murmure for water, and have it sweetned.

Israel singeth Gods praise : They murmure for bread : God feeds them with Quailes, and Manna.

They murmure for water, and have it from the Rocks. They overcome Amalek.

Iethro meeteth Moses. Officers are set over Israel.

Israel is sanctified to receive Gods fiery Law at Sinai mount.

God giveth the morall Law, with terror : all Israel is afraid.

Judicall lawes, concerning the bodies and lives of men.

Laws concerning goods and chattels.

Mose lawes concerning justicie, and religious dutie.

The covenant of the Law is approved and confirmed with sacrifice.

God commandeth to make an Ark, a Table, and a Candlestick.

To make a Tabernacle wherein they should be placed.

To make a brazen Altar : and Court of the Tabernacle.

To make priestly garments for Aaron and his sonnes.

To consecrate the Priests, and Altar : to sacrifice daily.

To make the golden Altar; the brazen Laver ; anointing Oile ; and perfume.

The workmen of the Tabernacle : the Sabbath : and Tables of stone.

Israels Idolatry : for which God would have destroyed them.

They are brought to repentance. Moses would see Gods glory.

The covenant is renewed : Moses face shineth, and is veiled.

The people bring gifts, for the making of the Tabernacle.

Bezaleel and Ahdab, make the Tabernacle it selfe.

The Ark, Table, Candlestick, golden Altar, Oile, and perfume are made.

The brazen Altar, Laver, and Court. The summe of the offerings.

The Priests garments are made. All the worke is approved.

The Tabernacle is set up, and anointed : and filled with Gods glorie.

Israel multiplieth.

E X O D U S.

Pharaoh oppresseth them.



THE SECOND BOOKE OF MOSES, CALLED E X O D U S.

CHAPTER I.

1. The number of the sonnes of Israel that went into Egypt. 7. Their great increase after Josephs death. 8. Their oppression by a new King. 12. Their multiplication notwithstanding their bitter service. 15. The King commandeth the men children to be killed at the birth : 17. but the midwives fearing God, doe save them alive. 20. and are blessed of God for it. 22. Pharaoh commandeth all the men children to be cast into the river.



OW these are the names of the sons of Israel, which came into Egypt : every man and his house came with Iakob. Reuben, Simeon, Levi, and Iudah. Issachar, Zabulon, and Benjamin. Dan, and Naphtali, Gad, and Aser. And all the soules that came out of the thigh of Iakob, were seuenie soules : and Joseph was

6
7
8
9
10
11
12
and

and so they increased: and they were
irked, because of the sons of Israel.
And the Egyptians made the sonnes
of Israel to serve, with rigour. And
they made their lives bitter, with
hard service, in morter and in bricks,
and in all service in the field; all their
service wherein they made them
serve, was with rigour. And the
King of Egypt said to the midwives
of the Hebrew-women, of which the
name of one was Shiphrah, and the
name of the other Puah. And he
said, when ye doe the midwives of
fice to the Hebrew-women, and see
them upon the stooles, if it be a son,
then ye shall kill him; and if it be a
daughter, hen she shall live. But the
midwives feared God, and did not as
the King of Egypt spake unto them;
but saved alive the men children.
And the King of Egypt called for
the midwives, and said unto them;
Why have ye done this thing, and
have saved alive the men-children?
And the midwives said unto Pharaoh,
Because the Hebrew-women are
not as the Egyptian-women: for they
are lively, and doe bring forth ere
the midwife come in unto them.
And God dealt well with the mid-
wives: and the people multiplied,
and waxed very mighty. And it
was, because the midwives feared
God, that he made them houses.
And Pharaoh commanded all his
people, saying, Every sonne that is
borne, yee shall cast him into the ri-
ver; and every daughter yee shall
save alive.

Annotations.

Booke of Moses] So our Lord Christ cal-
leth it, in *Mark* 12.26. See the first an-
notations on *Genesis*. *Exodus* a
Greek word, signifying Departing, be-
cause the first chiefe thing here handled, is of
the Departing or Out-going of Israel from
Egypt, *Exod* 12.41. This Greek word is
used in *Heb*. 11.22. *Luk*. 9.31. *Exod*. 19.1. In
Hebrew the booke is named of the fift words,
Elle shemoth, that is, These are the
names. And here beginneth the 13. section,
or lecture of the Law: See *Gen*. 6.9.

Verl. 1. *Now these*] Heb. *And these*. This
booke is a continuall of the former historie
of *Gentiles*, therefore it beginneth with
And, as coupled therewith: so likewise doth
Moses his two next bookes. Sometime *And*
is used in the beginning of a storie, as *Ebb*.
1. 1. where it may in translating be omitted;
as is noted on *Gen*. 36.24. and to the Greekke
omitteth it here. *Egypt*] Heb. *Mitsraim*:
that is, the land of Mitsraim, the son of Cham:
See *Gen*. 10.6. and 12.10. *House*: that is,
household; as the Chaldee saith, *the men of his
house*.

Verl. 3. *Ifshah*] He is named in the fift
place, because he was the fift of the same
mother Leah; though Iacob had other sons
before him: See *Gen*. 35.22. *Eschym*] He,
though youngest, is set before the fo're
children of the bondwoman. In the wall of
the heavenly Jerusalem, the *Iasper* on which
his name was grav'd, is the fift foundation,
Rev. 21.19. *Exod*. 28.20. And in *Deut*. 33.
Moses giveth Benjamin a blessing, before his
elder brother *Isoph*.

Verl. 5. *foules*] that is, persons: and in He-
breu *foule*, pte for *foules*: See *Gen*. 1.12. 5.
thigloynes, or feed: See *Gen*. 46.16. *secays*]
The Greekke addicth 75. and to the Holy
Ghost in *Act*. 7.14. the reaon whereof is
noted on *Gen*. 46.20.27. And this small number
when they ca're in, commandeth Gods
blessing in multiplying them so greatly when
they went out, *Exod*. 12.37. *Deut*. 10.22.

and

Exodus, Chap. I.

and *Isoph*] that is, with *Isoph* who was in
Egypt ready, as the Chaldee explaineth it:
wherefore the Greekke version putteth this
claus before the former, to shew Isoph
to be of the number, he and his children: as
Gen. 16.20.27.

Verl. 6. *brother*] who were carried out of
Egypt, and dwelt in Sycem, in the land of
Canaan, *Act*. 7.16. generation] that is, the
men of that generation: both Israelites
and Egyptianes: See *Gen*. 6.9.

Verl. 7. *increased*] or, *bred filys*, as the
fifties or creeping things of the earth, which
of this word have their name: See *Gen*. 1.20.
And this was, when the time of the promise drew
nigh, which God had promise to Abram, *Act*. 7.
17. whereas see *Gen*. 12.2. and 15.5. &c.
most exceedingly. *Heb*. *tehemicom*, *tehe-*
mome: as *Gen*. 7.19. and 30.43. They be-
came a natiue, great, mighty, and populous,
Deut. 26.5.

Verl. 8. *now another Kippur*] the Greekke
version, which Stephen tolleth, *Act*. 7.18.
knew not] this word is, and both for know-
ledge and understanding with the minde,
and for a knowledging and regard with the
affections: both which might be in this
King, *Ecclesi*. 1.19. *Psl*. 1.8. *Hof*. 2.8. The
Chaldee expoundeth it thus, *which confirmed
not the decree of Isoph*.

Verl. 10. *with them* or *aginst them*, (as
the Greekke word, which allo Stephen saith
in *Act*. 7.19. implieth) that is, *wifly* *jeze-*
clation under. At this time, the sonnes of Israel
began to corrupt their religion, and to com-
mit whordome with the Iudees of Egypt, for
which God was angry with them, *Exod*. 23.8.
and 20.5. 7.8. *Isop*. 24.14. And he turned the
heart of the Egyptians to hate his people, to de-
crafte and his seruitus, *Tsl*. 105.25. *ware*]
or underhand *eccl. 6.6 of ware*: the Greekke
saith, when woe will us i.e. *gave* to wit,
into Canaan. Thus Satan sought to hinder
the fulfilling of Gods promise, *Gen*. 46.3.4.

Verl. 11. *task-masters*] Heb. *Princes of*
tak (or, *of tributes*) that is, communitiess to
exact of Israel, tasks, and servile works; as
the Greekke translateth, *master over workys*: So
the Chaldee calleth them *riders* *cildas*. So

because Israel served not the Lord their God
with gladnesse of heart, he made them serve
their enemies with much affliction, and put
a yoke of iron upon their necke, as he
threatened againe after this, *Deut*. 28.47.48.
And thus the oracl: was fulfilled, *Gen*. 15.13.
treasure cities or, *cities of store*, wherein to lay
up both the fruits of the earth, as *2 Chron*. 32.
28. and other provision of armorie and war-
like furniture: wherefore the Greekke trans-
late, *fortified cities*. *Raamse*] this differeth in writing from *Ramnes* spoken of in
Gen. 47.11. and *Exod*. 12.37. the Ierusalem
Thargum calleth *Philistin*, (otherwise na-
med *Pelusium*) and the former *Pithom*, he
callmeth *Tenis* (or *Tanis*.)

Verl. 12. *as they*] that is, *the more they afflic-*
ted them, the more they multiplied. These is
no wisdom, prudence, or counsell against
the Lord, *Prov*. 21.30. *increased* or *increas-*
ed abroad: Heb. *brake forth* with sudden increas-
e: See *Gen*. 30.30.43. and 28.14. The Greekke
and Chaldee translate it, *mixed strong*. This
mercy of God David celebrateth, saying,
And be increased his people mighty, and made
them stronger than their neffers, *Psl*. 105.24.

Verl. 13. *rigour*] or *fiercenesse*, (which En-
glis word commeth of the Hebrew *phera*;) the
Greekke translataleth it *force*; the Chaldee
hardnesse. The Israelites were forbidden
to rule after this manner one over another,
Lcov. 25.43.46. Hereupon Egypt is called,
the hard of seruants, (or *borderes*.) *Exod*. 20.2.
and for the hardnesse of the seruitude, *an iron*
for race, *Deut*. 4.22. and because King Pha-
raoh caused this bondage, it is called the
booke of Pharaoh, *1 Sam*. 2.27.

Verl. 14. *bitter*] in Greekke *sorrowsfull*.
Verl. 15. *Shiphrah*] in Greekke *Sephora*:
and the other, *Phoua*. These seeme to be the
chiefe of the midwives. The Thargum Ieru-
salem maked them to be Hebrew women
of Levi, *Iacobed*, and *Miriam*.

Verl. 16. *hous*] a peculiare round seat for
women in travell; the Hebrew word is not
uled elsewhere, but in 1er. 18.3. for a *whelle*
or *frame* which poures werke upon. The
Greekke translataleth, *master over workys*: So
the Chaldee calleth them *riders* *cildas*. So

A

3

14

15

16

17

[kill him] This hath always beene Satans subtelite, to labour the death of the *men chidden*, the strongest and valiantest of Gods people. So the great red Dragon (of the Roman Empire) stood ready to devoure the manchilde, which *she woman* (the Church of Christ) was about to bring forth, *Revel. 12. 3, 4, 5.* as her Pharao king of Egypt, like unto a great Dragon, lying in the *midst* of his rivers, *Ezek. 29. 3.* would have devoured the males of Israel.

Ver. 19. *Pharao*] This was a name of honour, common to all the Kings of Egypt; as is noted on *Gen. 12. 15.* *in that* Thargum Jerusaleny expounds it thus, *ere the midwife comes at them, they poy to the Father which is in heaven, and lie a swiftness them, and they doe bring forth,*

Ver. 21. *that h. J. Hebr. and he. them* the Hebrew *lason*, is properly *then men*, and so may be understood of the Israicitcs, who being spared by the midwives, lived to have families. Or it is put for *lason* *then women*: the courageous midwives, to whom God made houses, that is, gave them children and families. So the Prophets sometimes vary the gender, as in *1 Kings 22. 17. lason*; for which in *2 Chron. 18. 16.* is written *lason*. Also in *1 Chron. 10. 7. lason*: whi. h in *1 Sam. 31. 7.* is written *baben*, and to the Greek here, and Thargum Jerusaleny refresh it to the women, saying, *because the midwives feared before the Lord, therefore they got them a good name in a strange nation, and made them houses; the house of the Levites, and the house of the Highpriests.* See the like after in *Exod. 2. 17.* also in *Iudg. 21. 22.* and before, noted on *Gen. 4. 7.*

Ver. 22. *all his people]* so from secret oppression, proceeding to open tyranny; evill intreating o. r fathers, *making their babes to be cast out, that they might not be saved alive,* *Act. 7. 19.* which though Israels sinne did deserve, *Ez. 4. 20. 5. 7, 8.* yet God after repayed to the Egyptians, in turning the waters of their river into blood, and delyving all their fl. borne, *Exod. 7. 26. 21. & 12. 29. 32.* that is born] namely to the Hebrewes (or Israel) as the Greek and Childeas doe expellie.

CHAPTER II.

1. *Moses borne, and hidde three moneths:*
2. *Then in an ark, he is cast into the flags. 5. He is found, and brought up by Pharaohs daughter, as her owne sonne.* 11. *He looketh on his brethren wrongs, and slayeth an Egyptian.* 13. *He reporteth an Hebrew that wronged his neighbour.*
15. *He fleeth for sake of his life, into Midian.* 17. *Relieft the Priestis daughters from the violence of the shepherds.* 21. *He comdeith with the Priest, and marrieth Zipporah his daughter;* 22. *of whom he begetten Gershom.* 23. *God refelleth Israel etc.*

AND there went a man of the house of Levi: and he tooke the daughter of Levi. And the woman conceived, and bare a sonne: and the saw him, that he was a goodly childe; and she hid him three moneths. And she could no longer hide him; and she tooke for him an arke of bulrushes, and daubed it with slime, and with pitch: and she put the childe therein, and put it in the flags, by the rivers brinke. And his sister stood afarre off, to know what should be done to him. And the daughter of Pharaoh came downe, to wash at the river; and her maidens walked by the rivers side: and she saw the arke, amioing the flags; and sent her hand-maid, and tooke it. And she opened it, and saw the childe; and behold, the babe wepte: and she had compassion on him, and said; This is one of the Hebrewes childe. And his sister said to Pharaohs daughter; Shall I goe and call to thee a woman a nurse of the Hebrew-women, that she may

nurse

Moses is persecuted: Exodus, Chap. 2. is a stranger in Midian.

8 | nurse the childe for thee? And Pharaohs daughter said to her, Goe: and the maid went, and called the childe mother. And Pharaohs daughter said to her, Take this childe away, and nurse it for me, and I will give thee thy wages: and she took the childe, and nursed it. And the childe grew great, and she brought him unto Pharaohs daughter; and she wasto her for a sonne: and she called his name Moses; and she said, because I drew him out of the water. And it was in those dayes, when Moses was grown great, that he went out unto his brethren, and saw their burdens, and he saw an Egyptian man smiting an Hebrew man, one of his brethren. And he looked this way and that way, and saw that there was no man: and he smote the Egyptian, and hid him in the land. And he went out in the second day, and behold, two Hebrew men strove together; and he said to the wicked one, wherefore smitest thou thy neighbour? And he said, Who made thee a man a prince and a judge over us? sayest thou this to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely the thing is known. And Pharaoh heard this thing, and he sought to kill Moses: and Moses fled from the face of Pharaoh, and dwelt in the land of Midian, and he sate downe by a well. And the Priest of Midian had seven daughters, and they came and drew water, and filled the troughes to water their

Annotations.

A *Man*] named Amram, the sonne of Kohath, the sonne of Levi; *Exod. 6. 16.* 18. 20. To this religious family, rather than any other, God now appeared: which never y is remembered in *1 Sam. 2. 27.* took] to wife. *Exod. 6. 20.* the daughter named Iacobus, after unto Kohath, and next

Exodus, Chap. 2.

next daughter to Levi : Aunt unto Amram her husband, Exod. 6. 20, Numb. 26. 59. So Thargum Ierusalem faith, he took Ioseph his aunt, to him to wife. Such marriages with their neere kinred, were afterwards forbidden, when the tribes and families were multiplied : Leviticus 18. 12. *[son]* this was not their first childe, for Marie a daughter, and Aaron a sonne, were both borne before him : Ver. 4. Num. 26. 59 Exod. 7. 7.

Verf. 2. *a goodly childe* or faire, proper childe, so the Apostle (following the Greek version) translateth it, in Hebr. 11. 23. the Hebrew being good, meaning in forme and beauty; as Gen. 24. 16, and Stephen addeth goodly (or faire) to God ; Act. 7. 20. that is, exceeding faire, or having divine beauty and godlinesse : and there be of the Iew Doctors which write to the like effect, that he had the forme of an Angel of God : Pirké R. Eliezer, chap. 48. And heathen writers make mention also of his beautifull personage, Iustin, bish. 36. This Moles was, by the father, the seventh generation from Abraham; (as Enoch was the seventh from Adam; and Abraham the Hebrew, was the seventh from Heber;) and confidering his miracles upon Egypt, and his lawes unto Israel; he may be likened to that marshall, who was to rule all nations with a rod of iron : Rev. 12. 5. *she hid him* with his father: therefore the Greek translateth they hid. And Paul saith, By faith Moles was hid of his parents three moneths, because they saw he was a goodly childe ; and they were not afraid of the kings commandement, Heb. 11. 23. This hidings was in his owne fathers house, Act. 7. 20, in the year from the creation of the world, 2433.

Verf. 3. *longer*, or any more: by reasoun they dwelt with the Egyptians, Exod. 2. 22. and the kings commandement was strait, and dangerous to transgresse, Exod. 1. 22. Hebr. 11. 3. *wake* or watch, whereof see Gen. 6. 14. Thus Moles as Noe, was saved in an ark from drowning: what that figured, see Gen. 6. 15. &c. *in bushes*: a thing there growing, of which the Egyptians used to make leight boats and vefels, to goe up on the waters, Isa. 18. 2. *flags* or, sea-

weeds, or *fedge*: such as grew by that river, and in the red sea, and other seas; Jon. 2. 5. Hereof the Red sea had the name, see Exod. 10. 19. *bring*] Hebr. litp.

Verf. 4. *his sister*] named Marie, or Miriam, of whom see Exod. 15. 20. Numb. 26. 59. *food* or, *let her selfe* to stand and iooke; or offred (as the Greek translateth it) to *learn* what shoulde be falle in.

Verf. 5. *for the childe* or, *saw him* (namely) *the childe*. *had compasyon* or, *mercifully shewed him*: see this word, in Gen. 19. 16. Hebrews 1. so the Israelites were called *Hebrei*; see Gen. 14. 13. and 39. 14. The Chaldee translateth it *lawes*: so after verse 7. 11. 13. &c.

Verf. 7. *a woman a nurse*] an Hebrew phrase, the word *man* may in English be omitted; at the word *man*, in ver. 11. 14. See Gen. 13. 8. and 38. 1.

Verf. 10. *for a sonne* adopted to be as her owne childe, and trained up in all the *wisdom of the Egyptian*: Acts 7. 21. 22. Moles] in Hebrew *mosheh*; but the Greek of the new Testamente writeth him *Moses* and *Moschis*, Matt. 19. 8. Act. 7. 20. 35. 37. his name signifieth *drawen-out*: what name his parents had given him before, is not recorded.

I *drew*] Hebr. *mahbi*: of this childe had his name: and it is not used againe in Scripture, but in Davids case, who faith of God, he drew me out of many waters, Psal. 18. 17. waters, signifying troubles.

Verf. 11. *growing* *g* both in yeeres, and in authority, being *full forty* yeeres old, and mighty in words and in deuis: Act. 7. 23. 22. Therefore *In those daies*, may be read, *Afro* these daies: as in verf. 23. *went out*: it came into his heart to visit his brethren the sonnes of Israel, Act. 7. 23. and he after this, renounced his honours and pleasures in Pharaohs court, and also laid himselfe to Gods afflited people: for *by faith*, he refused to be called the son of Pharaohs daughter; choosing rather to suffer affliction with the people of God, than to enioy the pleasures of forme for a fleson; effecting the reproach of Christ, greater riches than the treasures in Egypt, for he had respect unto the recompence of the crownd, Hebr. 11. 24. 25. 26. *say* that.

Exodus, Chap. 2.

their burdens] the Greek translateth, *confidered their labour*: in Chaldee their servitude. Verf. 12. *smote*] that is, killed him, (as is shewed on Gen. 14. 17,) so defending and accouting his oppressed brother; *supposing that his brethren would have understand*, how that God by his hand would deliver them: but they understand not. Act. 7. 24. 25. And because his calling was not yet manifeſted, he did this action secretly, and hid the Egyptian in the land.

From this action of Moles, the Iew Doctors did gather a law, that if an heathen *note* on *Him*, he was to die. Maimony in Misneth, tom. 4. treat. of *Hurt and damage*, chap. 5. 3. Verf. 13. *the second day*] the day next after the former, Act. 7. 26. so prosecuting diligently the work which God had secretly called him unto, *to the wicked one* that is, *to him that did the wrong*, as the Greek translateth it; and Stephen approveth the same, saying, *The next day he shewed himselfe unto them as they strove*, and earnestly exhorted them unto peace, saying, *Sirs, ye are brethren, why doe ye wrong to one another?* Act. 7. 26.

Verf. 14. *he*] that did his neighbour wrong, he thrust Moles away; Act. 7. 27. *a man a prince* or, *constituted the a prince*; omitting the word *man*, as Stephen (following the Greek version) doth. See also Gen. 17. 8. This refutal of Moles, by one, is imputed to the rest of the Israelites, Act. 7. 33. And God for their unthankfulness, withdrew Moles from them 40. yeeres, before he sent him againe to deliver them: ver. 23. *sift thou* to wit, in thy heart; (as Gen. 27. 41.) that is, *interdict thou*, *sift thou*; or *wilt thou kill me*? as the Greek translateth it; and so Stephen alledged it, Act. 7. 28. And other Kriptures have the like phrase, 2 Sam. 21. 16. *the Egyptian*] the Greek addeth, yesterday, and so it is in Acts 7. 28. *the thing* Hebr. the word: *Or, this word*: So in the verse following.

Verf. 15. *fled*] at this saying, Act. 7. 29. Of this first departure, as well as of the second, some doe understand that speech of the Apostle; *By faith Moles left Egypt, not fearing the wrath of the king*; for he endured, as seeing him who is invisible, Hebr. 11. 27. *dwell*] or *fe-*

ted, namely as a stranger, Act. 7. 29. and so here in ver. 22, and Exod. 12. 40. *Midian*] *Midian*, as the Greek calleth it, or *Midian*, as in Act. 7. 29, a people that came of *Midian* the sonne of Abraham, Gen. 25. 2.

Verf. 16. *Priest*] or Prince, as the Chaldee translateth it; but the Greek faith *priest*: See Gen. 41. 45. *father*] the Greek addeth his name *Father*, that is *Iethro*, as Exod. 3. 1.

Verf. 17. *them*] the daughters, as the Greek verion plainly sheweth: but the Hebrew here and after is masculine, as it were *them men*, which some understand to be the shepherds that looked to the flocke, under these women; but the Hebrew putteth sometime one gender for another: See the notes on Exod. 1. 21. *sacred*] in Greece delivered them daughters. Compare this fact of Moles, with Jakobs, Gen. 29. 9. 10.

Verf. 18. *Raguel*] in Greek, Ragouel: he was a Midianite, father to Hobab or Iethro the next father of these daughters: Numb. 10. 29. All grandfathers and ancestors, are called *fathers*: King. 14. 3. & 16. 2. & 18. 3. come *soome*] Hebr. *befestened to come*.

Verf. 19. *drawing down*] that is, drew ready and enough; the Greek faith, and drew for us.

Verf. 20. *now*] or, *at this time*; it being so late. The Greek translateth it, *thus*.

Verf. 21. *was content*] or began; as the word is Englished, Deut. 1. 5. The Greek omitteth it, saying, *And Moles dwelt with the man*; and the Holy Ghost often omitteth the like, as some Evangelists say of Iesu, *he began to say*, Luke 12. 1. *Marke* 13. 5. another wrieth, *Iesus said*, Matt. 16. 6. and 24. 5. *so he began to cast out*, Mar. 11. 15. that is, *he cast out*, Mar. 21. 12. *he began to cry*, Mar. 10. 47. that is, *he cried*, Luk. 18. 38. *they began to be feareful*, Mar. 5. 17. that is, *they besought him*, Matt. 8. 34. and sundry the like, *gave Zipporah* to wife, as the Greek addeth; and calleth her *Zemphora*, as the letter *z*, is often put in such Greek names; as *Abihuk* the Prophet, is *ambakoun* in Greek, ab. 1. 1. so *Chiam*, *Anos*, 5. 26. is *Rimplaq*, Act. 7. 43. the interpreters mistaking *R.* for *b C.* and interposing *M.* And in the Hebrew, *Bordach*, 2 King. 20. 12. is

is called also *Meroadah*, *Esa. 39.1.* that such change of letters, should not seem strange unto us. Concerning this wife of Moses, his sister and brother afterwards spake against him, *Numb. 12.1.* where she is called a *Cushite*.

Ver. 22. *Ge. 12.10.* by interpretation, A defolate stranger; the reason whereof followeth. Here the Greek addeth, And if he co-ceived againe, and bare a second sonne; and he called his name *Elezir*, saying, for the God of my father is my helper, and hath delivered me from the hand of Pharaoh. This addition is borrowed from *Exod. 13.4.*

Ver. 23. after these many daies] that is, as Stephen openeth it, when forty yeeres were ex-pied, *Act. 7.30.* *Exod. 7.7.* So the Hebrew Doctors also reckon the time: they say *Moses was Iethro's shepherd 40. years;* and the wild beasts feasted not his streepes, but they were fruitfull and multiplied greatly. *Pirket R. Eleazar. c. 40.* Thus Moses had lived 40. yeeres in Pharaoh's court; was 40. yeeres a stranger and shepherd in Midian; and after this, he led Gods people Israel 40. yeeres, *Act. 7.36.* *Deut. 32. and 34. 7.* Here the Hebrew c. 1n, is rightly translated in Greece. After, as it elsewhere also plainly signifieth, *Numb. 28.26.* So in the new Testament, *Mark 13. 24.* in those daies, that is, after them, as is explained *Mat. 24. 29.* after the tribulation of those daies. So in *Dan. 2.44.* In (that is, After) the daies of these kings, was dead, both the king, and all other that fought Moses life, *Exod. 4.19.* servitude, or bondage: in Greek works: which as appears, continued though the king was dead. The Chaldee addeth, *Servitude which was hard upon them, came up,* or ascended up to heaven. This their misery, and Gods mercy in releasing them, is often mentioned; and was by the Israelites remembred in their land, every yeere, *Deut. 26. 6, 7, 8. Numb. 20.16.*

Ver. 24. covenant] whereof see *Gen. 15.14.* and 26.13, and 46.4, which God is said to remember, (after the manner of men) when he wewth care of performance: See *Gen. 8.1.*

Ver. 25. know] namely their sorrows, as is expressed in *Exod. 3.7.* or, knew them, in their sorrows, that is, cared for them; as

knowing often signifieth, *Psal. 31.8. and 1.6. Prov. 12. 20.* The Greek translateth, he was knowne unto them; The Chaldee, he said by his word, that he would deliver them.

CHAPTER III.

1. Moses keepeth Iethro's flocke. 2. God appeareth to him in a burning bush. 3. He sendeth him to deliver Israel. 4. The Name of God is declared. 5. His message to Israel. 6. And to the king of Egypt. 7. The king's resistance, Egypt's plagues, and Israel's departure with rich flocks, are foretold.

AND Moses was feeding the flocke of Iethro his father in law, the Priest of Midian: and he led the flocke behinde the wildernes; and came to the mountaine of God, to Horeb. And the Angel of Iehovah appeared unto him, in a flame of fire, out of the midst of a bramble-bush: and he saw, and behold the bramble-bush burned with fire, and the bramble-bush was not confumed. And Moses said, I will turne aside now, and see this great sight, why the bramble-bush is not burnt. And Iehovah saw that he turned aside to see; and God called unto him out of the midst of the bramble-bush, and said, Moses, Moses; and he said, Loe here I am. And he said, Draw not nigh hither; put thy shooes from off thy feet, for the place the which thou standest upon is holy ground. And he said, I am the God of thy father, the God of Abraham, the God of Isaak, and the God of Iacob: and Moses hid his face, for he feared to looke upon God. And Iehovah

unto you. And God said moreover unto Moses, Thus shalt thou say unto the sonnes of Israel; Iehovah the God of your fathers, the God of Abraham, the God of Isaak, and the God of Iacob, hath sent me unto you: this is my name for ever, and this is my memoriall to generation and generation. Goe and gather together the Elders of Israel, and say unto them, Iehovah, the God of your fathers, hath appeared unto me, the God of Abraham, of Isaak and of Iacob, saying, Visiting I have visited you, and that which is done to you in Egypt. And I have said, I will bring you up, out of the affliction of Egypt, unto the land of the Canaanite, and the Chechite, and the Amorre, and the Pherizzite, and the Evite, and the Iebuite. And now, behold, the out cry of the sonnes of Israel is come unto me, and I have also seene the oppression wherwith the Egyptians opprise them. And now come, and I will send thee unto Pharaoh; and bring thou forth my people the sonnes of Israel out of Egypt. And Moses said unto God, Who am I, that I should goe unto Pharaoh, and that I should bring forth the sonnes of Israel out of Egypt? And he said, Certainly I will be with thee, and this shall be unto thee a signe that I have sent thee; when thou haft brought forth the people out of Egypt, yee shall serve God at this mountaine. And Moses said unto God, Behold, when I come unto the sonnes of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I am, that I am: and he said, Thus shalt thou say unto the sonnes of Israel; I am, hath sent me

when you goe, ye shall not go empty.
But every woman shall aske of her
neighbour, and of her that sojour-
neth in her house, jewels of silver,
and jewels of gold, and garments;
and ye shall put them upon your
sonnes, and upon your daughters,
and ye shall spoile the Egyptians.

Annotations.

Ethwo [in Greek *Iathor*] : he was also named *Hobab*, and was the sonne of *Ragnel* fore-mentioned, Exod. 2. 18. Num. 10. 29. Iudg. 4. 11. He is called also *Iathor*, Exod. 4. 18. Now God taketh Mofes (as afterward hee did David) from the folds of the sheep, to feede Iakob his people, and Irael had his pollution, Psl. 78.70,71. and 77.21. **priſt** [in the Chaldee, *prince*: See Exod. 2.16. The sonne succeeded in his fathers office, for it is likely that *Ragnel* was now dead, this being 40. yeeres after Moses his comming thither, Exod. 2.21. *Aſt. 7.30.* **beſide** [to the backe ſide, the Grecke faith, under the wilderneſſe; the Chaldee, to a place of good paſture in the wildeſſe. A wildeſſe (so named of going wild, that is, afayre thereon) as is shewed on Gen. 21.14. was a place where cattle uſed to be fed, as here, and Luk. 15.4. I Sam. 17.23. **mount** of *God* [so called, becauile it was great and high, as Psl. 36.7. and was sanctified of God, by his appearing there now, ver. 5. and after when God came downe upon it, to give his law, Exod. 18.5. and 19.3.17.28. So in 1 King. 8.18. The Chaldee calleth it, *the mount where the glory of the Lord is uer revealed*. **Horeb** [or *Church*: which signifieth *Draſſe* (for this wildeſſe was waterleſſe, Deut. 8.15.) it was called also *mount Sinaï*, Alt. 7.30. Exod. 19.1. 18. of the Bramble-buſhes there growing or of this vifion there appearing.

2 Vers. 2. *Angell*] This was Christ, who in
vers. 6. calleth himselfe the God of Abraham;
named an *Angell*; as before in Gen. 48:16.

therefore Moses blessing Israel, mentioned the goodwill of this dweller in the bush, Deut. 33. 16, where the Chaldean paraphrast addeth, *him whose habitation is in heaven*, meaning God. And other Rabbines acknowledged as much; R. Menachem upon Exod. 3. faith; this Angel, in the opinion of some of our Rabbines, was Michael; and therefore he saith, *the Angel of the Lord, and saith not the Angel of God, signifying the condition of mercies.* See also the notes on Gen. 2. 14, where Michael is shewed to be Christ. Again, R. Menachem there alledgedeth, this Angel is that Angel the Redemer whom God said to Jacob, I am the God of Bethel: this is he (of whom it is said) & the Angel of his presence, saith them, Gen. 48. 16, and 31. 11, 13, Esa. 65. 9, [bramble-bush] In Hebrew *Sinach*, whereupon the mount, and wilderness is called *Sina*, of the storie of brambles that grew there; or of this bush and vine. So in Perki K. Elzevir, c. 4. it is said, *from the beginning of the world, this mount was called Horeb; and when God appeared unto Moses, out of the midst of the bramble-bush, of the name of the bramble (Scab) it was called Sina;* confirmed by Hebrew *etupan*, in Greek, *burnt up*; fire is usually laid to eat, that is to consume, Lev. 6. 10. The flame is said to burn up the mountains, trees, &c. Psl. 85. 15. Ioh. 1. 19, and is therefore used to signify great afflictions from the hand of God, I. f. i. 30. 30. Lam. 2. 3. But here God (who is called a consuming fire, Deut. 4. 24.) consumeth not the bush, (a figure of the Church of Israel, afflicted in Egypt) but dwelleth with good will therein, as Moses mentioned the goodwill of him that dwelt in the bush, Deut. 33. 16. And so God promised to Israel, *when thou walkest through the fire, thou shall not be burnt, neither shall the flame kindle upon thee:* Esa. 43. 2. This God himself opened to Moses, in v. 7. 8. and it agreeth with that vision shewed to Abraham, in Gen. 15. 13. 17. And the Hebrew Doctors do understand this vision, saying, God dwelt in the bramble-bush: and the bramble-bush was affliction and anguish, and all thorns and briars. And so it is in the midst of affliction and anguish; but because he saw Israel in great affliction, he also dwelt with them in the midst of affliction, to confirm that which is said in Esa. 65. 9. — 1.

In all their affliction, he was afflicted. Pirkei R.
Eliezer, c. 40. S. 147 or 151; whereat

Ver. 3. great sight] or, vision : whereat
Moles wondered, and drew neare to consider it,
Act. 7.34. not burnt :] the Jerusalem Thar-
sum addeth, is glycene and not burnt.

Ver. 4. unto him] and what God said unto him, the same he hath spoken unto us; as our Lord himself saith in this place, Haste ye not read, that which was spoken unto you by God? Mat. 22. 33-32. And although God spake thus to Moses, yet he writing these things for the Church, it is said, that Moses spake them, and he called the Lord, the God of Abraham: Luke 20. 37.

Vers. 5. thy *shoes*:] the putting off of shoes, was used for a sign of giving up ones right unto another, *Deut.* 25. 9. *Ruth* 4. 7, also for a sign of mourning and humiliation, *Ezek.* 24. 17. 23. 2 *Sam.* 15. 30. *Ezr.* 2. 20. 2. 4, and consequently of sanctification before God; putting off uncleanliness, as the change and washing of other garments also signified, *Gen.* 33. 2. *Exod.* 19. 10. *Ecdcl.* 4. 17. *Psal.* 119. 101. *Ephes.* 6. 15. All which may be implied in this precept, that Moses in all humilitie and holinesse, should now resign up himself unto God, and service of him. The like was commanded Iosua, *Ios.* 5. 15. By Stephens translation, God had manifested himselfe by the words following in the next verle, before he comande this thing: see *Ath.* 7. 32. 3. From this precept, saith Moses, the leues gathered a general rule, that no man should enter the presence of God, without first purifying himselfe, *Exod.* 19. 10. *Levit.* 16. 21. *Exod.* 29. 7. *Hebre.* 9. 14.

agenient of me, and I must goe
in place, must putt off my shooes: Lxx ver R. Eliezer
c. 40. So from that precept in Lev. 19. 30. yee
shall reverence my faythulnes, they conclude, that
this belongeth to the reverenc e of it, that no
man come in there, with his shooes on his feet.
Homer in Tebas Labdacus (or Temple) c. 7.
S. 1. 2. is holy ground.] Hebr. it is ground
of holynesse: sanctified by the presence and ap-
pearance of God, who maketh the heavens,
earth, and places where his glory is revea-
led, to be holy; and reverently to be repre-
sented of his people, Psal. 20. 7. and 48. 2. 10. 5. 15.
Gen. 28. 16. 17. 2 Chron. 8. 11. So the mount
wheron Christ was transfigured, is called the
holy mount, 2 Pet. 1. 18. Therefore death was

threatened to all that came into the holy place of the tabernacle, where God appeared; except such, and so sanctified, as the law did appoint, *Lev. 16.2,3, &c.*

Ver. 6. I am] The word **am**, is added by the Holy Ghost, in Matt. 22. 32, though for brevity sake, it is omitted here in the Hebrew, and also in the Greek, *Mar. 11. 26.* and often thorough the Scriptures. *thy father* the Holy Ghost expoundeth this, *thy fathers*: *Act. 7. 32.* and the words following confirm it. *See Gen. 2. 16.* God of Abraham, to whom the land of Canaan was first promised, *Gen. 12. 1-7.* the affliction of his seed in Egypt, prophesied; and the deliverance from the same, now to be performed: *Gen. 15. 1-16. Exod. 3. 8.* And because God is not the God of the dead but of the living, our Saviour from this speech prooveth, that Abram and others dead to the world, yet liveth among them and their bodies should be raised againe from the dead, *Mat. 22. 31-32. Luke 20. 37-38.*

the dead, Mat. 22. 32; 2 Cor. 5. 8. *hid*] in Greek, *tunred away*: this hiding was in conscience of his owne infirmitie, and of Gods majestie, so that *Moses trembled and durst not behold*, Act. 7. 32. Elias covered his face with his mantle, King. 19. 13, and the Seraphims covered theirs with their wings, Eze. 1. 6, 2. See also Job 13. 20. Luke 5. 8. Esa. 6. 5. *to looke*] so the Greek also translateth it, referring it to the last word feared. It may also be Englished, from *looking on*, that he might *looke*: referring it to the former, he bid his face. For God, the Chaldee translateth, the glorie of the Lord.

of the Lo-a.
Ver. 7. *feeling I have seen*] that is, I have
surely seen : the like phrase is in Gen. 2. 17.
Gods' *feeling* and *hearing*, implied a merciful
regard and pitying of their misery : *P*salms
106.44.45. Gen. 29.32. therefore the people,
when they understood this, gave thanks to
God, Exod. 4.31. Some of the Hebrews (as
the Zohar upon this place,) expound it thus
Seeing, for the good of Israel ; I have seen, for
vengeance upon those that oppress them. In this
sentence Zacharie laid at his death, The Lord se-
teth, and require it : 2 Chronicles 24.22. *their*
taskmasters or, *his taskmasters*, speaking of
the people as of one man : see the notes on

*Gen. 22.17. Taskmasters, here properly are Exactors; and is generally used for such as require and exact, either money, as in 2 Kings 23.35. or any debt, Deut. 15. 2. or otherwise doe opprele any, Eze. 5.7. Here the Greek translateth it *taskmastes*; the Chaldee, *yulrys*. They figured spirituall tyrants also, from whom God will deliver his people; Eze. 9.4. and 14.2. and 60.17.*

*Ver. 8. am come downe] to wit, in this vision: as the Chaldee translateth, *I doe appear*, (or, *am revealed*). See Gen. 11.5. them] Hebr. *bim*: that is the people. The Greek translateth it *them*: so doth the Holy Ghost, in Acts 7.34. the hand] that is, the power and dominion: as Gen. 16.6. and 12.11. So Christ came to deliver us *out of the hands of our enemies*, Luk. 1.74. whereof this now was a type. *milk and honey*] under which, all other blessings are comprehended; there was no lacke of any thing, Deut. 8.7,8,9. Of this country, see the notes on Gen. 12. 5. and as the land figured out a heavenly country; *so milk and honey* signified spiritual blessings in Christ, Song. 4.11. Psa. 19.11. Eze. 55.5. 1 Pet. 2.2. This praise of the land, is often mentioned by this phrase, as in Exod. 13.5. and 33.3. Lev. 20.24. Deut. 6.3. and 11.9. 19.5.6. 1 Chr. 11.5. Eze. 20.6. And the Israchites upon the first view, acknowledged it so to be, Num. 13.28. and yeerely professed the same, by Gods commandement, Deut. 26.9.15. Yet the rebellious despised it, and called Egypt, a *land that floweth with milk and honey*; Numb. 16.13.14. *Canaanite*] that is, as the Greek & Chaldee translate, *Canaanites*, *Cethites*, &c. See Gen. 10.16. and 15.20. So after, ver. 17.*

*Ver. 10. send thee] The secret inspiration which Moses had before from God, (Exod. 2.11. Atts 7.25.) is here become an open calling and full commission; and hee whom the Israchites had refused, *saying*, who made thee a ruler and a judge? the same did God send to be a ruler and deliverer, by the hand of the Angel, which appeared to him in the bramble-bush: Atts. 7.35. This sending of Moses, is also mentioned as a mercie of God, Psa. 105.26. Mich. 6.4. Hos. 12.13. unto Pharaoh] the Greek addeth, *king of Egypt*: in Atts 7.34, it is, *I will send thee* and the performing of all his words, to be now and for ever*

that into Egypt, bring thou I in Grecce, thou shal's bring. See the notes on Gen. 20.7.

Ver. 12. Certainly] or, Because I will be: the Chaldee faith, because my word shall be thing help, thus] the present apparition of my glory in the bush, whi. thou feest: or, thus, that followeth, ye shall serve God at this mount. The first was a signe to strengthen Moles in his businesse with Pharaoh, Exod. 5.22,23, the latter, to confirme him agaist the many rebellions of Isracl, mentioned in Num. 11.1,2. 11.14,15. Deut. 9.22,23,24. at thus] or, by this mount. This was fulfilled when at mount Sinai, the law being given, the tabernacle was made, and sacrifice and other service performed unto God, Exod. 19. and 25. &c. which being a mount in the wildernes, in Arabia; the worshippers and children thereof were in bondage; as was Agar, and figured the old Testament and those under the lame, by Moses law; Gal. 4. 24, 25. Now wee by Christ are not come thither, but unto mount Zion, where all the house of Isracl, and all in the land are to serve the Lord; Hebr. 12.18.22. Ezek. 20. 40. Rev. 14.1.

*Ver. 13. what is his name?] This may imply, after what manner, and to what end, God had now appeared; whether for mercy, or judgement. For God by names manifesteth his works, as after appeareth in Exod. 6.3. So the Hebrewes teach (in *Eile shemath rabba* upon this place) that when God *judgeth* his creatures, he is called *Elohim* (*God*); when he warreth against the wicked, he is called *Sabaoth* (*Lord of hostis*); when he doth mercie unto the world, he is called *Iehowah*; as in Exod. 34.6. *Jehovah, Jehovah, God mercifull and gracious*.*

*Ver. 14. I am that I am] The Hebrew, *Eibeh afer eibeh*, properly signifieth *I will be* that I will be: the Greek translateth, *I am he that is*. And God is called, *He that is, that was, and that will be*, Rev. 16.5. where this name *Eibeh*, is opened, as also the name *I horus*, whereof see Gen. 2.4. Exod. 6.3. It implieth Gods eternall and unchangeable Being in himselfe (before whom, all things are as nothing, Eze. 40.17.), and the constante performing of all his words, to be now and for ever*

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that which he was before, to Abraham, Isaak and Iacob: ver. 15. So, *Iesus Christ yesterday, and to day, the same, and for ever*: Heb. 13.8. The Rabbines doe thus also expalne this name, in *Eile shemath rabba*, upon this text: *The blessed God said unto Moſe, say unto them, I that have beene, and I the same now, and I the same for time to come, &c.* I am] or I will be hath sent &c. The Chaldee paraphrase called *Ionathans*, giveth both expositons: I he that was, and hereafter will be, hath sent mee unto you.

*Ver. 15. my memoriall] or, the memoriall of me: that whereby I will be remembred and mentioned alwaies. To this the Prophets referre us, as in Hof. 12.5. *Iehovah God of hosts, Iehovah is his memoriall*: and *Iehovah thy name is for ever*: *Iehovah thy memoriall*, is to generation and generation, Psa. 135.13. and 102.13. and generation] or of generation; that is, all generations (or ages). The Chaldee supplieth the word and: (as the Hebrew elsewhere doth in Psa. 135.13.) saying, *to every generation and generation*.*

*Ver. 16. Elders] or *Senatours*: in Greek the *sebastoi*: such were not only aged men, but teachers and governors of the people, as among other nations: See Gen. 50.7. By the *Elders*, things were orderly communicated with the multitude, as Exod. 12.3,21. and 19.3.7. *visiting* the Greek translateth, *publishtion*; that is, surely or carefully expounded, and that in mercy; Gen. 21.1. After, from the word twise repeated, some of the Hebrewes gather a *visitacion in mercy concerning Israel*; and a *visitacion in judgement concerning the Egyptians*; for their affliction of Israel, (as was promised in Gen. 15.14.) R. MacCochrie, on Exod. 3.*

*Ver. 17. Egypt] or, the *Egyptians*; as ver. 8. and as the Greek translateth here. *Canaanite*] that is, *Canaanites*, *Cethites*, &c. See ver. 8.*

Ver. 18. met with me] that is, appeared unto me, and so called and commanded us to offer him sacrifice. Men are laid to meet with God, by prayer; and he to meet them, by appearing and speaking unto them; as in Numb. 23.34. 15.16. where the Greek translateth

it appearre. Here the Greek version is, *he hath called us, three daies journey*] Hebr. *three daies way*. This was, to mount Horeb, where they should *sacrifice* God, ver. 12. which it seemeth was but three daies journey from Egypt, had they gone the direct way: but because of troubles and feares, they were led about, Exod. 13.17,18. so that they came not thither till the third moneth, Exod. 19.1. Of the mysterie of this number, three, see the notes on Gen. 22.4. *wildernes*: the globe of the earth is of three parts, inhabited land, sea, and wildernes; which is a place of wild beasts, Mar. 1.13. without inhabitant, without way to goe in, without water; even the shadow of death it selfe, Iter. 2.6. Dent. 8.15. Psa. 107.4.5. into such a place must Isracl goe, because they might not sacrifice to God in Egypt, Exodus 8.25,26. Such was the place of Christs temptation 40 daies, Luke 4.1,2. and of Israels 40 yeeres, Deut. 3.2, where God fed and guided them, as he did also the *womans* that fled into the wildernes, *from the presence of the exiles*, Rev. 12.34.

*Ver. 19. no not] Hebr. *and not* meaning, though hee should bee smitten with many plagues, yet he would not let them goe willingly. Or *and not*, may be here for *if not*; that is, *but by strong hand*, as the Greek here translateth it: the Chaldee also saith, *but by strong force*. For ten plagues were sent on Pharaoh, before hee would let them goe; Exodus 11.1. So and, is put for if, in Exodus 4.23. Num. 12.14.*

Ver. 20. my hand] the Chaldee faith, the plague of my strength; that is, my strong plague.

*Ver. 21. grace] that is, favour: the Hebrew phrase is, *the grace of this people*; which the Greek translateth, *will give grace to this people*; that is, will cause them to be favoured. The Chaldee faith, *I will give this people to mercies*: (as in Pd. 106.4,6.) See the like in Gen. 39.21. Exod. 11.3.*

*Ver. 22. jewels] or, instruments, vessels. Thus the promise made to Abraham in Gen. 15.14. was now to bee fulfilled. (See p. 2) So Ezek. 39.10. they shall *break shose that prouidation*.*

CHAPTER IV.

1. Moses doubting that he should not be believed, is confirmed by miracles; of his rod turned to a serpent; &c. and his hand leprous. 9. Waters should also be turned to blood. 10. Moses maketh excuses that he might not be sent. 14. God is angry; and appointeth Aaron to assist him. 18. Moses getteth leave of Iethro to depart into Egypt. 21. The Lord receaveth his message to Pharaoh. 24. He meeteth Moses in the land, and felleth to kill him. 25. Zipporah circumcizeth her sonne, and he letteth him goe. 27. God commandeth Aaron to meet Moses. 29. Moses and Aaron doe their message unto Israel. 31. They believe, and are therewithall.

1 AND Moses answered, and said; 2 But behold, they will not believe mee, nor hearken unto my voice; for they will say, Iehovah hath not appeared unto thee. And Iehovah said unto him, What is that in thy hand? and he said, a rod. 3 And he said, Cast it on the ground; and he cast it on the ground, and it was (turned) to a serpent: and Moses fled from before it. And Iehovah said unto Moses, Put forth thy hand, and take it by the tale: and he put forth his hand and caught it, and it was (turned) to a rod in his hand. 5 That they may believe, that Iehovah the God of their fathers, the God of Abraham, the God of Isaak, and the God of Iacob, hath appeared unto thee. And Iehovah said furthermore unto him, Put now thy hand into thy bosome; and he put his hand into his bosome; and he tooke it out, and behold, his hand was leproous as snow. And he said, Returne thy hand into thy bosome; and he returned his hand into his bo-

some: and he tooke it out of his bosome, and behold, it was turned as his flesh. And it shall be, if they will not believe thee, nor hearken to the voice of the first signe, that they will believe the voice of the latter signe. And it shall be, if they will not believe also these two signes, nor hearken to thy voice, that thou shal: take of the waters of the river, and poure upon the drie land, and the waters shall be, which thou shalt take out of the river, even they shall be (turned) to bloud upon the drie land. And Moses said unto Iehovah; Oh my Lord, I am not a man of words, either from dayes heretofore, or since thou hast spoken unto thy servant; but I am of an heavy mouche, and of an heavy tongue. And Iehovah said unto him; Who hath made the mouche of man, or who maketh the dumbe, or the deaf, or the open-eyed, or the blinde? have not I Iehovah? And now goe, and I will be with thy mouth, and will teach thee what thou shalt speake. And he said; Oh my Lord, send I pray thee, by the hand thou shouldest send. And the anger of Iehovah was kindled against Moses; and he said, Is not Aaron the Levite thy brother? I know that speaking he can speake, and also behold he is comming forth to meet thee; and when he seeth thee, he will be glad in his heart. And thou shalt speake unto him, and shalt put the words in his mouth, and I will be with thy mouth, and with his mouth, and will teach

16 teach you what ye shall doe. And he shall speake for thee unto the people, and he shall be, even he shall be to thee for a mouth, and thou shalt be to him for a God. And this rod shal: thou take in thy hand, with the which thou shalt doe the signes. 18 And Moses went, and returned to Iether his father in law, and said unto him; Let me goe I pray thee, and returne unto my brethren which are in Egypt, and see whether they be yet alive: and Iethro said to Moses, Goe in peace. And Iehovah said unto Moses, in Midian; Goe, returne into Egypt, for all the men are dead that fought thy soule. And Moses tooke his wife and his sonnes, and made them ride upon an asse; and he returned to the land of Egypt; and Moses tooke the rod of God in his hand. And Iehovah said unto Moses; When thou goest to returne into Egypt, see, all the wonders which I have put in thy hand, that thou doe them before Pharaoh, and I will make strong his heart, and he shall not send away the people. And thou shalt say unto Pharaoh, Thus saith Iehovah, Israel is my sonne my first-borne. And I say unto thee, Send away my sonne, that he may serue me; and if thou refuse to send him away, behold, I will slay thy sonne, thy first-borne. And it was in the way, in the land, that Iehovah met him, and sought to kill him. And Zipporah tooke a sharpe stone, and cut off the superfluous foreskin of her sonne, and cast it at his feet,

and said, Surely a husband of blouds art thou to me. And he let him goe: then she said, a husband of blouds, for the circumcisions. And Iehovah said to Aaron; Goe to meet Moses, into the wildernes: and he went, and met him in the mountaine of God, and kissed him. And Moses told Aaron all the words of Iehovah, who had sent him, and all the signes which he had commanded him. And Moses went and Aaron, and they gathered together all the Elders of the sonnes of Israel. And Aaron spake all the words which Iehovah had spoken unto Moses: and he did the signes, in the eyes of the people. And the people believed; and they heard that Iehovah had visited the sonnes of Israel, and that he had scene their affliction: and they bended downe the head, and bowed themselves.

Annotations.

B *vt behold* [Hebr. and behold]: or, *and if*; as the Greek translateth it, adding this question, *what shall I say unto them?* So (hén) *behold*, is used for (im) *if*, in Ier. 3:1. Moses having experience of former refusall, Exod. 2:14. feareth the like againe; and maketh exceptions.

Ver. 2. *a rod* [or, *a staffe*; as in Gen. 38. 18. An instrument which the herds used, to guide their sheep with: Lev. 27:32. with it Moses now fed Iethro's flocke; but God sanctified it to worke miracles by, and to feed his people Israel. Therefore it is after called the *rod of God*, ver. 20. and many great things were effected by it. To that the Prophets at-

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ter, have reference; as, feed thy people with thy rod, &c. Mich. 7. 14.

Ver. 3. *was (turned) to* or, became a serpent: but the word turned, is expressed in Exodus 7. 15, and the Greek here addeth it in ver. 17. As the shining of Moses face, and veile put upon it, (Exod. 34. 30. 33.) signified the glory of his ministerie, and the hiding of the end thereof, from unbelieveing Israelites, 2 Cor. 3. 7. 13. 16. So his rod turned to a serpent, was here for a signe to such as would not otherwise believe him, ver. 5, 8, 9. signifying that his ministerie should become deadly, to all that by faith saw not the end of the same, to be the redemption of Abrahams seed, by Christ, Luke 1. 68. 74. Rom. 10. 4. Gal. 3. The feeding of Gods people with his rod, was a signe of life and grace, and comfort, Mich. 7. 14. 15. Psalme 23. 4. the rod turned to a serpent, was a signe of death, Gen. 2. Numb. 21. 6. Esa. 14. 29. Ierem. 8. 17. from before [or, from the face of] it: for fear, because all serpents are odious to man; and this was terrible, called a dragon, in Exod. 7. 10. do the woman fled from the face of her serpent, Reuel. 12. 14.

Ver. 4. by the tale] which was dangerous to doe, if he should be bitten thereby; nowbeit Moses obeying in faith, had no hurt; but the serpent was turned to a rod againe: so that ministracion of Moses which turneth to the unbelikevers unto death, is to the obedient become an instrument of guiding them as a flocke, unto life and salvation by Christ, Marke 16. 18. 2 Cor. 2. 15. 16. and 3. 6. 16. Gal. 3. 24. The Hebrew Doctors, basely apply it to the present case thus; as the serpent bitte, and killeth the sonnes of Adam, so Pharaoh and his people bite, and make Israel unclean. And when he made (his hand) cleane againe, he said unto him, thus shall Israel be cleansed from the uncleanness of the Egyptians. Pirke R. Eliezer, c. 40.

Ver. 5. they may] this sheweth the end of the former signe was to worke faith: and it is an imperfect speech; as if he tho. id say, Due this before them that they may believe. Such wants the holy Scripture often suppleteth, in the beginning or end of speeches: as in Mat. 14. 49. but that the scriptures might be

fulfilled: which another explaineth thus, but all this is done that the scriptures of the Prophets might be fulfilled; Mat. 26. 56. So in 2 Sam. 5. 8. their words are wanting, he shall be chise and Captaine: which are afterwards applied in 1 Chron. 11. 6. and sundry the like. See Exod. 13. 8. and 16. 8. and 18. 11. and 32. 32.

Ver. 6. leprosy as snow] that is, white as snow, as the Chaldee translateth. The leprosie was a sore contagious disease, and by man incurable: and God laid it sometime suddenly upon persons, for their great sinnes, as upon Manasse the father of Moyses, Num. 12. 10. upon Gehazi, 2 Kings. 5. 27. and leperes were that out of other mens company: See the law hereof, Levit. 13. And they that were thus leprosy as snow, were as dead, their flesh halfe consumed, Numb. 12. 10. 12.

Ver. 7. at his fibb] that is, wuddy and lively: the Greek translateth, into the countenance of his fibb. A thing done in the boosome, signifieth treacie, and effectualnesse, Psal. 2. 14. Psal. 79. 12. So by this plague of leprosie on Moyses hand in his boosome, and healing it againe; God seemeth to threaten unto Moyses himselfe if he refused, and to all that should disobey the word of the Lord by his ministerie, sudden, secret, and terrible judgement; but upon their returne unto him, to cure them for he wounded, and healeth, Deut. 32. 39. Compare Exodus 15. 26. Deut. 28. 27. 35. 59. 60. 61. And Moyses hand, signifieth his ministerie unto the sonnes of Israel, Psalme 77. 21. The Hebrew Doctors apply it thus; As the Lepre is unclean, and maketh (others) unclean: so were Pharaoh and his people unclean, and made Israel unclean. And when he made (his hand) cleane againe, he said unto him, thus shall Israel be cleansed from the uncleanness of the Egyptians. Pirke R. Eliezer, c. 40.

Ver. 8. the voice] or at the voice: which is here given to the signe, (as in Gen. 4. 10. it is unto blond;) because God by such signes speakest unto men: and annexeth his word with the signe, as ver. 30. Et h[ab]it. 1. 19. 10. 4. 16. So David calleth them, the words of his signes, Psal. 105. 27.

Verf.

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like manner promiseth his Apostles, Mat. 10. 19. 20. Mar. 12. 11. Luke 12. 11. 12.

Verf. 13. by the hand thou shouldest] that is, by his hand (or ministerie) whom thou shouldest send, as being fitter than I: or, by the hand (of any other whom) thou wouldest send. The Chaldee, and Thargum Jerufalem, translate, by the hand of him whom it is meet to send: and the Greek thus, chose another ab[e] man whom thou wouldest send, Moses foreseeing the greatness of the worke, would withdraw his shoulder, through intirnity: God hereby foretheving the imperfection of Moses administration, and impossibility of the law to bring men to perfection; when Moses could not bring Israel into the promised land; Deut. 1. 24. 25. 27. 28. Rom. 8. 3. Heb. 7. 19. The land of one, is usually put for his ministerie: as Moses now was sent of God by the hands of the Angel which appeared to him in the bush, Act. 7. 35. See Exod. 9. 35. Psal. 77. 21. Hag. 1. 1. Mal. 1. 1.

Verf. 14. speaking speake] that is, speake well and eloquently. Thus God distributed his gifts by measure; diversly; to one is given by the spirit, the word of wisdom; to another, the word of knowledge; to another, kindes of tongues; to another, the interpretation of tongues; &c. 1 Cor. 12. 8. 10. So among the Apostles, 2 Cor. 1. 6. and 10. 10. Mar. 3. 17. Of this Aaron see after in Exod. 6. 20. 26.

Verf. 15. the words] which I have spoken to thee; as the Greekke saith, my words. God signifying heerely, that the Priests (which came of Aaron) should receive their doctrine from the Law, which was given by Moyses: as Eze. 44. 24. Mat. 4. 4. Levit. 6. 8. 9. If will be] the Chaldee faith, my word shall be: the Greekke, I will open thy mouth: as ver. 12.

Verf. 16. he shall be] or, it shall be that he shall be: the word is doubled, for more vehement y and assurance. a mouth] that is, a spokesman, or as the Chaldee faith, an interpreter. In Exod. 7. 1. he is called his Prophete. a God] the Chaldee faith, Kab, that is, a Mysterie: and the Jerufalem Thargum addeth, an inquierer of Doctrine from before the Lord. The Greekke translateth,

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9. Vers. 9. to blond] This third signe, was for like end as the former; to signifie unto Israel, if they believed not, that God would bring upon them yet more bloody afflictions; and they believeng he would avenge their, on their enemies. Of the Egyptians waters turned to blood, see after in Exod. 7. 19. &c.

10. Vers. 10. Oh] in Greek, I pray thee Lord: see this word in Gen. 43. 20. to after in ver. 13. man of words] that is, eloquent: lo, a man of lips; that is, talkative, Job 1. 2. a man of arms, that is, mighty, Job 22. 8. a man of tongue, that is, a prater, Ps. 140. 12. the Greekke here translateth, I am not sufficient. So Paul saith, & who is sufficient for this thing? 2 Cor. 2. 16. from days evene] Hear, from thy sterility or from the day before, Tied for all daies pastime Gen. 31. 2. of an hexy] or, he say of now to th[is] t[ime], (or trouble) in speaking, and hard to be understanded of the hearers; as the latter of these two i greci, in Eze. 3. 6. The Greekke translateth, of a small voice and of a slow to give, the Chaldee of a heavy speech and of a deep tongue. This (as other things in Moyses) may have reference to the effect of the Law, which he administered: as on the contrary, the Pishathee prophetying of Christ, had his tongue, the pen of a speedy writer, Psal. 45. 2. and the Spirit, (which is received, not by the workes of Moses law, but by the hearing of fau in Christ, Gal. 3. 2,) caused propheetie, and other words of wisdom and knowledge, Act. 2. 18. 1 Cor. 12. 8. 10. and can. (in the tippe of those) in us are aslape, to speake, Song 7. 9. By the Hebrew annesse, po'rach that stammered, lisped or was of an heavy mouth or tongue, might lift up his hand to blefe the people: Manasseh in his tractat of Prayer, chap. 15. 5. 1. See the notes on Num. 6. 23.

11. Vers. 11. hab[er] made] or, as the Greekke translateth, hath given (Heb. put) the mouth to man? open-yed] or specareat: for the Hebrew word signifieth both these, Eza. 42. 7. 20. and may have reference here to both. The Greekke translateth, the seeing. Compare Psal. 148. 8. Is. 61. 1. 3. and 35. 5. 6.

12. Vers. 12. I will be] The Chaldee expounds it, my man, shd. be: the Greekke, I will open thy mouth, will teach] by my spirit, as Christ in

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lateth, in things pertaining to God: which very phrase Paul useth in *Hebr. 5.1.* The Hebrew *Elohim*, God, is after attributed to Judges and Magistrates, *Exod. 22.8.9. Psalms 82.6.* and the reason is rendered by Christ, because the word of God is given to them, *1st. 1c. 34.35.* Here Moses, though the younger brother (*Exod. 7.7.*) is preferred before Aaron his elder; so God oftentimes disposed: see *Gen. 25.23.* and *43.19.*

Ver. 17. *this rod*] which was turned into a serpent, as the Greek addeth for explanation: In ver. 20. it is called the rod of God; it was before Moses shepherds staff.

Ver. 18. *feather*] called after, *Ictro*: in Greek *λούσιον*: see *Exod. 3.1.* [in peace] or, with peace: the Greek translateth, with health or welfare.

Ver. 19. *thy soule*] that is, thy life; as *Genes. 19.17.* So the Chaldean explaineth it, that sought to kill thee. Though sometime to *seize the soule*, is taken in the good part, as *none seeketh for my soule*, *Psalms. 142.5.* that is, careth for me or for my life: yet usually it signifieth, seeking to kill one; and is sometime explained, seeking the *soule* to take it away; as *1 Kings. 19.10.* This phrase is often used. So *Mai. 2.20.*

Ver. 20. *somes*] two, *Gershon and Eliezer*, *Exodus 18.34.* [an afe] the Greek translateth *έπειτα*, as more than one: and often the Hebrew putteth the singular, for many. See *Genes. 3.2.* This may argue Moses poore estate, as Christ's, *Zachari. 9.9.* *rod of God*] that is, whi h God had appointed him to worke miracles with, as *ver. 3.17.* So the Chaldean explaineth it, the rod whereby miracles should be done, from before the Lord. So in *Exod. 17.9.*

Ver. 21. *hate put*] or, shall put in thy hand, that is, give thee power to do. What wonders signifie, see on *Exodus 7.3.* *make strong*:] or, *make firm, full, obstinate, and hard*; that he shall not remit or yeeld: therefore in *Exodus 7.3.* God useth another word, *I will harden*; and so the Greek translateth this heere. As before God turned Pharaoh's heart, to hate his people, (*Psalms 105.25.*) to now he is said to *make strong*,

and to *harden his heart*; and of King Sichon, the Lord hardened his spirit, and made his heart strong (or obstinate) *Deuter. 2.30.* and hardened the hearts of the other Canaanites, *Isaiah 11.20.* and *made fit*, and hardened the hearts of the Israhelites, *Ezay 6.10. 10th 12.40.* and gave them the spirit of slumber, *Romans 11.8.* As hardnesse is sinne, so Pharaoh hardened his owne heart, *Exodus 9.34.* and so all wicked men, *1st. John 5.8.* but as it is a judgement and punishment to be sinne, God hardneth, using hereunto sundry meanes; sometime withdrawing his outward word and workes, *Psalms 147.19.20. Math. 11.21.23.* sometyme the inward working of his spirit, *Corinth. 6.3.* and sending outward meanes to deceive them, *1 Kings 22.20.21.* or strong diction to blinde their mindes, *2 Thessal. 2.10.11. Romans 11.8.10.* or making his word (which they abuse) to be the favour of death unto them, *2 Corinths. 2.15.16. 1 Pet. 2.8.* or, giving them over to a reprobate minde, *Romans 1.28.* or to Satan to be blinded and deluded unto destruction, *2 Corinth. 4.4. 1 Kings 22.22. 2 Thessal. 2.9.12.* So God is said to determine and to do those things, but justly; whi h the wicked of their owne accord, doe also rush into most unjustly; as *Acts 4.27.28. 2 Samuel 12.11.12.* And if hath mercy on whom he wills, and whom he will be hardneth, *Rom. 9.18.* The Hebrew Doctors, though they erre about mans free will, yet say, that it may be *anum pasci* to great a sinne, or so many sinnes, as judgements is given from the Judge of truth, that reueance be taken on the sinner, for the sinnes that he hath done willingly and unwillingly; and that reueance be withdrawn from him, and leave is not permitted him to turn from his wickednesse; but that he die and peris in the sinne that he hateth. This is that which the holy blessed (G.d.) saith by the hand of Elieser, Make the heart of this people fat, &c. (*Ezay 6.10.*) Likewise he saith, But they mocked the messengers of God, and despised his words, and misused his Prophets, until the wrath of the Lord arose against his people, till there was no healing, (*2 Corin. 3.16.*) as if he shoud say, they turned willingly, and multiplied their trespasses, till they were condemned

Exodus, Chap. 4.

Doctors in their Midras (or Comment) on *Psa. 2.7.*

Ver. 23. *And I*] or *Therefore I*: see *Gen. 31.44.* *say unto thee*] This manner of speech is with authority, as commanding: so the Greek translateth the word, in *Isa. 11.9.* and say, in *Luke 9.54.* and *4.3.* is for command: and a thing *ἀρχέν* in Gods name, *1 Corin. 21.19.* is said to be commanded, *2 Sam. 24.19.* and that which in *Mark 7.13.* is called the word of God, is in *Math. 15.6.* called his commandment. *Send away*] that is, by thy word, let my sonne goe, or suffer him to goe; to wit, willingly: as that whi h in *Mark 5.12.* is written, *Send us into the synape*; is in *Matthew 8.31.* and *Luke 8.32.* *Suffer us to goe*. And it is meant here, of letting them goe free out of their servitude, (as after, this word is used in like cases, *Exodus 21.26.27.*) for Egypt was the house of servants, *Exodus 20.1.* and *1.13.* *thy first borne*] not only of Pharaoh, but of all the Egyptians, as was fulfilled *Exodus 12.29.* and upon all the host of Pharaoh, *Exod. 14.28.*

Ver. 24. *the way*] towards Egypt. *Jeborob*] the Greek and Chaldean translatate, the Angel of the Lord, to kill him: that is, Moses; who for neglect of circumcising his sonne, was guilty of cutting off by the law of God, *Genesis 17.14.* This severite God used towards Moses, who was going to take charge of the Church of God, and yet had iu corruption in his owne family, as that the feale of the rightcouncile of faith in Christ, was therein omitted; an evill example to all Israel. So the Hebrew Doctors, (as the Zohar upon this place) frame a speech from hence, that God should say unto Moses, Thou art going to deliver Israels, and to bring downe a mighty king: and thou thy selfe hast cast away my covenant from thee. Others of them write, that except the tribe of Levi, of whom it is said, they kept thy covenant, all Israel, *2 Corin. 10.3.* is expouned. So, all Israel, *2 Corin. 10.3.* is expouned, all the church (or congregation) of israel, *1 Kings 12.3.* Howbeit as the like speeche in *Hol. 11.1.* is applied unto Christ himselfe, *Math. 2.15.* lo is in that place by the Hebrew

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according to the law, Exod. 12. 48. Maimony in Misneb; tom 2, in Asyriabia; c. 1, S. 2.

Ver. 25. *sharp knife* or, *sharp knife*: but both Grecce and Chaldee versions, call it a *stone*: the Hebrew hath the name of edge, or *sharpness*, Psalm 89. 44. and a *stone-rock* is so called for the sharpness of it. So in Jos. 5. 2. make thee *knaives* of edges, (that is, *sharp knaives*) or of stones. *craf* it Hebrew, *mada* i touch his feet; the Chaldee faith, brought it neare before him. Herby, Moses feet seeme to be meant: howbeit, the Ierusalem Thargum expoundeth it, the feet of the Destroyer, meaning of the Angel that came to kill Moses. The Grecce translathet, *she sat at his feet*. a *husband* or, a *bridegome* of *bouds*; that is, a *bloudy bridegrome* or *husband*: as a man of *bouds*, 2 Sam. 16. 7. is a cruell bloudy man: to her Zipporah feemeeth in indignation against her husband, thus to call him. Some thinke the childe is thus called, because in the day of the circumcision, it is as espouled unto God by the seale of the covenant. The Chaldee translathet it, for the *bloud* of this *circumcisioun*, let my *husband* be greeen me.

Ver. 26. *helet him goe* or, *lift off* (*slacked*) from him: by he, meaning God, who fought before to kill Moses, ver. 24. So the Thargum Ierusalem saith, the *Destroyer* let him goe. a *husband*, &c.] here the Chaldee paraphrast thus, had it not beeze for the *bloud* of this *circumcisioun*, my *husband* must needs have beeze killed. And it is like that upon this occasion and trouble, Zipporah with her children was sent backe againe from hence, to her fathers houise, as appeareth by Exod. 18. 23.

Ver. 27. of God] that is, mount Horeb; where the glory of the Lord had beeze revealed, saith the Chaldee paraphrast. See Exodus 3. 1. And now God shewed that mercy to Aaron, which after he rehearsed to Ely, one of his posterity, 1 Sam. 2. 27, 28. Did not I plainly appear unto the house of thy father, when they were in Egypt &c.

Ver. 30. *aron shake*] as God ordained, ver. 16. he] that is, Moses did, as was

appointed, ver. 17. and the signes were those three forementioned, ver. 3. &c.

Ver. 31. *heard*] that is, hearkned gladly to this joyfull ridings, as God fore-told, Exod. 3. 18. therefore the Grecce translathet it, and they recyed that the Lord had visited. And the Holy Ghost sheweth such force to be in the Hebrew word; for when one Prophet saith, Exod. 4. 12. (or heakeved) 2 Kings. 20. 13. another saith, Ezekias was glad, Lsa. 39. 2. *wisted*] out wit, in mercy: the Chaldee faith, remembered, See Gen. 21. 1. Luk. 1. 68. *seen*] wit, with commiseration, as Exod. 3. 7. *bended downe the head*] this was a gesture of humiliation, with the face toward the ground, as is expressed in 2 Chron. 20. 18. *bowed themselfes*] or, *worshipped*; *full downe prostrate*. This was another humble gesture, used in reverence and thanksgiving; See Gen. 24. 26. Exod. 12. 27. 1 Chron. 29. 20. 2 Chron. 29. 30. Nehem. 8. 6. There were also two other gestures of honour, *kneeling*, 2 Chron. 6. 13. and *bending* (or *bowing*) of the body, 2 Chron 29. 29. and these three a.e. all mentioned in Psam. 95. 6. They differred one from another: the *bending* of the head was the least, and it was the *bowing* downe of the face only. The *bending* of the body, was when the whole body was bent downward, the face towards the knees. *Kneeling*, was upon the knees, a gesture commonly knowne, *Bowing* of *themselves* (or *worship*) was with falling downe upon their face on the ground, their hands and feet displayed. Wherfore that whiche one Euangelie calleth worshipping, Matth. 8. 2. another calleth *falling on the face*, Luk. 5. 12. So the Hebrew canons also distinguish them, laying; *The bending of the body, spoken of in any place, is towards the knees, (the bowing of all the joints of the backe bone, so that he maketh his body as a bower;) the bending of the heads, uswth the face, (or countenance) downward; the bowing of ones selfe, (or worshipping,) uswth displaying of hands and feet, will be prostrate with the face on the earth;* Maimony in Misneb, treat. of Prayers, c. 5. 12, 13. Here the Israelites shewed by these gesutes, their reverence to Gods word, and thankuholnesse:

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people of the land now are many, and ye make them to rest from their burdens. And Pharaoh commanded, in that day, the task-masters of the people, and their officers, saying, Ye shall not any more give straw to the people, to make bricks, as heretofore: let them goe and gather straw for themselves. And the tale of the bricks, which they did make heretofore, you shall lay upon them; you shall not diminish ought thereof; for they be idle, therefore they cry out saying, Let us goe and sacrifice to our God. Let the worke be made hearie upon the men, and let them labour therein, and let them not regard vaine lying words. And the task-masters of the people went out, and their officers, and said unto the people, saying; Thus saith Pharaoh, I will not give you straw. Goe yee, take you straw where you can finde it: yet not ought of your worke shall be diminished. And the people was scattered abroad thorow all the land of Egypt, to gather stubble in stead of straw. And the task-masters hafed them saying, Fulfill your workes, every dayes task in his day, as when there was straw. And the officers of the sonnes of Israel, which Pharaohs task-masters had set over them, were beaten, saying, Wherefore have ye not fulfilled your appointed task to make bricke, both yesterday and to day, as heretofore? And the officers of the sonnes of Israel came, and cried out unto Pharaoh,

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crie out upon Moles.

Exodus, Chap. 5.

16 rao, saying, Wherefore doest thou thus to thy servants ? There is no straw given unto thy servants, and they say to us, make bricks : and behold, thy servants are beaten, and it is the sine of thy people. And he said, ye are idle, ye are idle : therefore ye say, let us goe, and sacrifice to Iehovah. Now therefore, goe worke, for straw shall not be given you, yet shall ye deliver the tale of bricks. And the officers of the sonnes of Israel did see them in evill, saying, Yea shall not ministre ought from your bricks, every dayes taske in his day. And they lighted upon Moses and Aaron, standing to meet with them, as they came forth from Pharaoh. And they said unto them ; Iehovah looke upon you, and judge, because you have made our favour to stinke in the eyes of Pharaoh, and in the eyes of his servants ; to give a sword into their hand, to slay us. And Moles returned unto Iehovah, and said ; Lord, wherefore haft thou done evill to this people ; wherefore is it that thou haft sent me ? For since I came to Pharaoh, to speake in thy name, he hath done evill to this people ; and delivering thou hast not delivered thy people.

Annotations.

1 **S**end away] let goe out of thy servitude : see the notes on Exod. 4. 23. keape a feast] The first signification of the Hebrew

word *chag*, is to dance, 1 Sam. 30. 16. or, to turne round, Psalm. 107. 27. and secondly it is applied to keeping a feast religiously, which was with eating, drinking, dancing, and mirth, Judg. 21. 19. 21. Deut. 16. 15. figuring out spiritual joyes for redemption by Christ, 1 Cor. 5. 8. Nah. 1. 15. This should Israel have celebrated to the Lord ; but they performed it to an idol, the work of their own hands, Exod. 32. 6. 19. Act. 7. 41. Among the heathens, they observed also such rites, sacrificing to their Gods, with dances, &c. Sophocles in Electra. Plutarch in Theseus.

Verf. 2. Who is Iehovah ? The Chaldee paraphrasteth, The name of the Lord is not revealed unto me, that I should obey his word, &c. Such an answer God foretold, that he would give, Exod. 3. 19. I know not] againe the Chaldee turneth it, the name of the Lord is not revealed unto me.

Verf. 3. bath met] See Exod. 3. 18. The Greekke translateth, bath called us, [journey] or way : see Exod. 3. 18. fall upon] or meet us, as verfe 20, and Gen. 32. 1. but when there is added the sword, or the like, it signifieth falling upon, as Judg. 8. 20. 21. pestilence] or mortallite. The Greekke and Chaldee translateth it here and oftentimes, death. So the Holy Ghost putteth death, for the pestilence, in Rev. 6. 8. from Ezek. 14. 21. The Hebrews (who had orders for fasting and prayer in time of pestilence) seeme also not to restraine it to that contagious sicknesse, which we commonly call the pest, or plague ; but count all extraordinary and continued mortallite, the pestilence ; if it be among five hundred strong men, that three die in three dayes one after another ; and so in all number above that. Their words are ; What is the Pestilence (Deber ?) A city wherein are five hundred pot-men, (that is, strong and lustie men, as Exod. 12. 37.) if there goe out of it (that is, be buried) three dead men in three dayes one after another ; loe, this is Deber (the pestilence). If they goe out in one day, or in four dayes, it is not the pestilence. If there be in it a thousand, and there goe out of it six dead men in three dayes

7 does one after another, this is the pestilence ; if they goe out in one day, or in four, it is not the pestilence. And so (in others) according to this computation. But no women, or children, or old men that have left off working, are at all reckoned for men in this case. Maimony in Misnah in Tagnanoith (or treat. of Fastings) chapter 2. S. 5. sword] this signifieth warres, Micha 4. 3. and as the Greeks and Chaldee translate it, slaughter : the Apolle joyneth both in one, mentioning the slaughter of the sword, Hebrews 11. 37. it was one of Gods fowre fide judgments, wherewith he used to chaffe his people for their sinnes, Ezekiel 14. 17. 21. And not the Egyptians only, but Israel might also feare these plagues, for their Idolatry in Egypt, Ezekiel 20. 7. 8. Which therefore they sought to turne away, by humilitie and sacrifice to God in the wilderness. And it is a rule among the lewes, to fast and pray in the time of warres ; yea though it be (as they lay) the fowrd of peace : as when heathens make warre with heathens, and they passe by the place of Israel ; although there be no warre between them and Israel, yet this is a disfreffe, and they humblie themselves for it : for it is said, And the sword shall not passe through your land, (Levit. 26. 6.) It is a generall rule, that the fowrd of peace is a disfreffe. Maimony in Tagnanoith, chapter 8. 4.

4 Verf. 4. cease,] as free, and at liberty : the Greekke translateth, doe yet tyme away the people. The Ministers of God are charged by Pharach, as authors of sedition among his subiects. So were Christ and his Apostles, Luke 23. 2. 5. Acts 24. 5. your burden] The Chaldee saith, your lawes, the Greekke, every one of you is his workers.

5 Verf. 5. of the land] meaning the Israelite in the land : therefore the Greekke explaineth it thus, bew d now this people is multiplied on the land.

6 Verf. 6. takemasters of the people] or, exatos among the people ; but both Greekke and Chaldee translateth it of : and to Masters speaketh in exafe 1c. officers] the

Greeke translatheth them Scribes : so in ver. 10. 14. and usuallly.

7 Verf. 7. any more give] Hebrew, adde to give. Here the word of God caused afflictions to increase. And in Israel wee may see a figure of our calling, (for all these things hapned unto them for types,) 1 Corinth. 10. 11. they first had the word of promise, which caused them to beleve, Exodus 4. 30. 31. then followeth affliction, greater than ever before ; which almost discourageth them, Exodus 5. 21. 23. after that came their deliverance with great glory, for which they sang the praises of God, Exodus 13. and 14. and 15. So by the word preached, the Church of Christ was gathered, Acts 2. 41. &c. Then followed great persecution, Acts 8. 1. and 9. 1. and 12. 1. &c. Against which they were confirmed in grace, by expectation of glory in the kingdom of God, Acts 14. 22. And this is the continual course of the Gospel ; 1 Thess. 1. 6. 10. and 2. 14. and 3. 2. 3. 4. 2 Thess. 1. 4. 5. 6. 7. 1 Peter 1. 3. 9. and 4. 12. 13. &c. before] Hebr. yesterdays, and the third day before : see Gen. 1. 2. 10. after, ver. 3. 14. &c.

8 Verf. 8. idle] or, latie : slacke : so verf. 17. and sacrifice or, let us sacrifice : whi. h.manner of speech note their importunity : but the Greekke suppleth the word and. So after, verf. 17.

9 Verf. 9. labou] or, dee ; that is, be doing, or busie themselves ; and so the Chaldee saith, let them busie themselves therein, and not ye : see then felcs in idle words : So in Matthew 20. 12. th[e]t haue done, (that is, haue laboured) but on houre. Likewise in Exodus 31. 4. 5. where doing, is used for working. The Greekke here translatheth it easie, eame tyng words] Hebr. words of ioyng : which the Greekke translatheth eame wrods. Vanity and faythoud, are used one for another, as is noted on Exod. 20. 7.

10 Verf. 13. take] Hebr. word, or thing, which in this case, was their appointed taske. So verf. 19.

11 Verf. 14. of the sonnes of Israel] that is, which were Israelties ; and the Greekke explains

explaineit thus, the scribes of the lineage of the sonnes of Israel. The taske-masters therefore, were Egyptians ; the officers were Israelites, appoynted to overseue and hold the people to worke ; as the 15, and 16. verdes also manifest : these were oppressed and beaten ; so the bondage was great, and univerſal. *saying* that is, and *said unto* Pharaohs taske-masters. An Hebrew phraſe, whereof ſee the annotations on Gen. 2.3, and 6.20.

Verl. 16. it is the ſame &c.] or, ſame is laid upon thy people : It may bee underſtood of the Egyptians, as if the ſame or faule were theirs ; and to the Chaldees explained it, Thy people ſinnet against them ; that is, againſt thy ſervants the Israelites. Or, ſame (and lo, pauiſhment) is laid upon thy people, as the iſtachtes, without caſle : and to the Greeks tranſlateſt, wile thou therefore among thy people? ſame, is often uſed for pauiſhment : See Gen. 4.7.

Verl. 19. *them in euill*] that is, both themſelves, (as the Greek tranſlate it,) and the people over whom they were, to be in an euill cafe. *saying* understand, from verſe 13, and 18. the taske-masters, and the king also *saying* : or, after it was ſaid, ſee verſe 14.

Verl. 20. *lighted upon*] that is, met with as looked for ; or ſet upon them, with hard words : as verſe 21. It is the word tka before, in verſe 3, and Gen. 28.11.

Verl. 21. *judge*] the Chaldees faith, to be avenget. An intemperate ſpeech, and an example of great intemperie ; impuring the caule of their troublies, to Gods mifters ; forgetting their former faith and thankfullneſſe, Exod. 4.31. *to ſlacke*] that is, as the Greek explained it, to be abuſed : ſee Gen. 34.30. *to give* or, and *hath given* : as, to hold the arke, 1 Chron. 13.9. is expanede, and told it, 2 Sam. 6.6.

Verl. 23. *deloing thou &c.*] that is, thou haſt not at all delivereſt, nor thiewed any likelihood as yet thereof. And here Moses himſelf bewepteth the remannts of his former infirmitie, Exod. 4.10.13.

CHAPTER VI.

1. God conſerueth Moſes, renewing his pro-
mife by his name Ichovah ; 5. and remem-
brance of his covenant. 6. He ſendeth him with
theſe comforts unto Iſrael : 9. but they hearken-
not unto him. 11. He ſendeth him again to
Pharaoh, though Moſes is leſt to goe. 14. The
genealogie of Reuben, 15. of Simeon, 16. of
Levi, of whom came Moſes and Aaron. 28. A
repeating of Moſes inſtitution to Pharaoh, and no
exception againſt it.

AND Ichovah ſaid unto Moſes ; Now ſhall thou ſee what I will doe to Pharaoh; for by a strong hand shall he ſend them away, and by a strong hand shall he drive them ou of his land.



AND God ſpake unto Moſes, and I ſaid unto him, I am Ichovah. And I appeared unto Abraham, unto Iſaac, and unto Iacob, by (the name of) God Almightie : but by my name Ichovah was I not knowne to them. And also, I eſtabliſhed my covenant with them, to give unto them the land of Canaan, the land of their ſejournings, in the which they ſejiurned. And also, I have heard the groaning of the ſonnes of Iſrael, whom the Egyptians keepe in ſervitude ; and I have remembred my covenant. Therefore ſay thou unto the ſonnes of Iſrael ; I am Ichovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their ſervitude, and I will redeeme you with a ſtretched-out arme, and with great

7 great judgements. And I will take you to mee for a people, and I will be to you a God, and ye ſhall know that I am Ichovah your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, which I did lift up my hand to give it to Abraham, to Iſaac, and to Iacob : and I will give it to you for an heritage, I am Ichovah. And Moſes ſpake ſo unto the ſonnes of Israel : but they hearkned not unto Moſes, for anguish of ſpirit, and for hard ſervitude. And Ichovah ſpake unto Moſes, ſaying ; Goe in, ſpeak unto Pharaoh king of Egypt, that he ſend away the ſonnes of Iſrael, out of his land. And Moſes ſpake before Ichovah, ſaying, Behold, the ſonnes of Iſrael have not hearkned unto me ; and how ſhall Pharaoh heare me, and I am of uncircumcized lips ? And Ichovah ſpake unto Moſes and unto Aaron, and gave them a charge unto the ſonnes of Iſrael, and unto Pharaoh the king of Egypt, to bring forth the ſonnes of Iſrael out of the land of Egypt. These be the heads of their fathers houses : the ſonnes of Reuben the first-borne of Iſrael ; Enoch and Phallu, Hezron and Carmi ; these be the families of Reuben. And the ſonnes of Simeon ; Tenuel, and Iamin, and Ohad, and Iachin, and Zohar, and Saul, the ſonne of a Caanaaniteſſe ; these are the families of Simeon. And these are the names of the ſonnes of Levi,

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Exodus, Chap. 6.

which spake to Pharaoh king of Egypt, to bring out the sonnes of Israel from Egypt; this Moses, and Aaron. And it was, in the day when Iehovah spake unto Moses, in the land of Egypt: That Iehovah spake unto Moses, saying, I am Iehovah: speake thou unto Pharaoh king of Egypt, all that I speake unto thee. And Moses said before Iehovah: Behold, I am of uncircumcised lips; and how shall Pharaoh hearken unto me?

Annotations.

By a strong hand] that is, by force and constraint, God even compelling him thereto by his judgements; as ver. 6, and Exodus 3, 20. This was fulfilled Exodus 12, 31, 33, and 13, 3, 9, celebrated alwaies after, Deut. 6, 21, 22, and 26, 7, 8. Psalms 136, 10, 11, 12. Ierem. 32, 20, 21. Dn. 9, 15.

¶¶¶ Here beginneth the fourteenth Section or Lecture of the Law: called of the beginning of the third verse, and I appeared. See Gen. 6, 9, and 28, 10.

Ver. 3. Almighty] or, Almifficient: see Gen. 17, 1. The Greek translath, being their God. The two titles here exprefed, *All God;* and *Shaddai, Almighty;* are not found in Scripture till Abrahams time, and in speed to him, Gen. 14, 18, and 17, 1. name Iehovah:] which name denoth both Gods being in himselfe, and his giving of being unto (that is, the performance of) his word and promises; as is observed on Gen. 2, 4, in which latter respect he here faith, he was not knowne to their fathers by this name (or as the Greek and Chaldee tranlate, he was manifested not, nor made knowne this name.) They being sustained by faith in Gods almighty power, without receiving the thing promised, vols

7. 5. Hebr. 11, 9, 10. But now their children should receive the promise, and so have full knowledge and experience of Gods power and goodness, and of the efficacie of that his name *Iehovah;* which therefore they lung to his praise, upon their full deliverance from the Egyptians, Exodus 15, 3. So upon performance of further promises or judgements, he faith, they shall know him to be Iehovah, Ely 49, 23 and 52, 6, and 60, 16. Exod. 28, 22, 23, 24, 26, and 30, 19, 25, 26. And Christ in whom all Gods promises are yet end Amer. 2 Cor. 1, 20, having fulfilled all things for our redemption, manifeft humbly by this name in the interpretation thereof, as that he is *Alpha and Omega, the beginning and the ending, the Lord thy Is, and who was, and who Is to come, even the Almighty:* Revel. 1, 8, 17, 18. Otherwise neither Abraham, nor Isaak, nor Jacob was without the knowledge of this name *Iehovah* altogether; for by it also in part, God revealed himselfe to them; as Gen. 15, 7, 8, and 26, 24, 25, and 28, 13. But as the glorious ministracion of the Law, is said to have no glory, in respect of the excellent glory of the Gospel, 2 Cor. 3, 10. so this is spoken by comparison here. The lewes of long time have noted this name, but for it they reade *Adonai,* that is, Lord. One of the twelve hath written thus; it by doe the Israelites pray in this world, and as not heard? Because they know not the place name [of God, which is Iehovah] in the world to come, [the world] of the Messias, God will make it knowne unto them, and then shal be heard. *Talke, in Iehovah's name.* This refutation is true upon them, not for the sound of the letters, but for the want of faith in Christ, who is called *Iehovah our Inſtitutor:* Ierem. 23, 6, when they shall be converted unto him, God will heare them, Ioh. 16, 23.

Ver. 4. *circumcised lips*] or, *creviced fime and fure;* see Gen. 6, 18. this was done to Abraham, with exprefe limitation of the time of Israels leafe out of Egypt, Gen. 15, 13, 18. *journeys*] or, *peregrinations, fulgimage:* see Gen. 17, 8, and 26, 3, and 35, 27.

Ver. 6. *the burders*:] the Greek saith, from the power; the Chaldee, / or, as in all the translation

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tribulation of the seruitude of the Egyptians: so in ver. 7. This mercie is remembred in Paf. 81, 7. *scratched out* that is, *tified up on high;* as both Greek and Chaldee doe exclaime it; and it signifieth Gods might, and open manifestation, with continuarie of the same against Egypt, till the redemption of Israel were truly performed, Deut. 4, 34. 2 Kj. 17, 36. Ely 12, 17, 21.

Ver. 7. *a God*] or, *for a God:* this was the covenant with Abraham; see Gen. 17, 7.

Ver. 8. *lift up my hand*] that is, *swear;* as the Chaldee explaineth it, *I swere by my hand to give it.* Of this figure see Gen. 14, 22. Hereof is this speech, *Iehovah hath, worn with his right hand &c. Ely 62, 8.* *will give it* under which figure, eternal life in heaven was implied unto the faithful; as is noted on Gen. 12, 3, which Paul confirmeth in Heb. 11, 10, 16, and the Hebrew Doctors lay of this, that it signifieth the *testimony* that is above. R. Monachum in Gen. 12, 3.

Ver. 9. *angry*] Hebr. *shortneſſe,* that is, *anger, geſte, and diſcouragement of ſpirit;* that they could not patiently endure their troublous; the Greek tranlateth, *fullſummiſion, or ſcindency of minde.* So the *ſhortneſſe of ſpirit,* is opposed to the man *ſlow to wrath,* Proverbs 14, 29, and *ſhortneſſe of ſpirit in Iob,* was trouble and diſcouragement, Iob 21, 4. A like phrase is, *ſhortneſſe of Iude,* whereof see Num. 21, 4. And this geſte and diſcouragement of Israel was so great, that they willed rather to be alive that they might ſerve the Egyptians, than to have any further proceeding in this baſenesse, Exod. 14, 12. *ſir-ting, or binding,* which was upon them, as the Chaldee addeth; the Greek tranlateth *for hard workes.* And this was the outward cause, added to their inward diſcouragement and little faith.

Ver. 12. *of uncircumcised lips*] Hebrew, *ſi-perfoures,* (or *uncircumciſed*) of lips; that is, as the Greek tranlateth, *not eloquent;* as the Chaldee addeth, *of a heavy fleſſe;* the same which Moses complained of before, in Exodus 4, 10, but figuratively spoken; as having *uncircumcized lips,* that is, many *ſuperfluous words,* or untaughted; and in unfe-

to speak to the king. So Esaias complained of *polluted lips,* Eſay 5, 1. Of this word *superfluous,* see Gen. 17, 11.

Ver. 13. *into*] that is, as the Greek addeth, *to bee in unto,* *to bring forth;* that is, *that they might bring forth;* so ver. 27, see the notes on Gen. 6, 19. Thus Gods worke and faithfulness was not hindred by mans unfaithfulness; neither was Israel failed for their owne righteousness; who from the first to the laſt, shewed themselves rebellious, as Moses after telleth them, Deut. 9, 4, 5, 6, 7, 24.

Ver. 14. *heads*] that is, as the Greek translated, *chiefe governors or captaines.* This genealogie following, is to ſhow the natural ſtocke of Moles and Aaron Levites, ver. 26, 37, and the time of Israels deliverance, according to Gods promife, ver. 16, 18, 20. *Enoch* Hebrew *Chamchi* in Greek *Enech;* see Gen. 46, 9.

Ver. 16. *137. yeeres*] This mans age with his sonnes, ver. 18, and nephewes, ver. 20. Serve for the opening of that ſpeech concerning Israels peregrination, Exod. 12, 40. see the notes there.

Ver. 20. *his aun*] that is, *his fathers ſister,* as faith the Chaldee paraphraxe in the Mafforties book; but the Chaldee ſet out by Ariotes Mont. hath, *the daughter of his fathers ſister;* and the Greek faith, *the daughter of his fathers brother;* neither of them well; for the was the daughter of Iacob, Exod. 2, 1, and so ſister to Annas father.

Ver. 21. *Korai*:] he proved a rebell against Moles, Numb. 16, 1, &c.

Ver. 22. *Vzzelel*] of him and his two ſons mention is made in Levit. 10, 4, where he is called *Arons uncle.*

Ver. 23. *Eliſabat*] so the Greek writeth this name, and the new Testament, Luke 1, 5, and ſo we in English; the Hebrew roundeth it *Lishbaigh.* Shee was of the tribe of Judah, being the Prince Nadions ſister; Numb. 2, 3, 1 Chron. 2, 3, 10. Nadab and Abihu] theſe died before the Lord by a fire, Levit. 10, 1, 2. Elazar] hee ſucceeded his father Aaron in the high priuehood; Numb. 25, 26, &c. Of the

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the priests that were of him and his brother Jethro, see 1 Chron. 24.

Ver. 25. Pharaoh] of him, see Number. 25, 7, &c.

Ver. 26. their armies] or, their hosts: that is, not confus'd, but their ordered troops, being increas'd to many thousands, and called the hosts of the Lord, Ex. 8.12. 37.41. and 7.4. These were after ordered according to their tribes, Numb. 10.14.15, &c. Of the word host, or army, see Gen. 2.1.

Ver. 27. to bring] that is, that they might bring, as ver. 13.

Ver. 30. of unawakened] Gr. of a small voice; Chald. of an heavy sleep; see before, ver. 12. and Exod. 4.10.

CHAPTER VII.

1. Moses is made Pharaoh's God, and Aaron his Prophet. 3. Pharaoh's heart should be hardened against their words and signs. 6. Moses and Aaron do as they are bid. 7. Their age. 10. Aarons rod is turned to a serpent. 11. The Sorcerers do the like. 13. Pharaoh's heart is hardened. 14. Moses is sent again unto him with word and signs. 19. The waters of Egypt are turned into blood. 21. The fishes die. 22. The Magicians doe the like miracle, whereupon Pharaoh is hardened still.

1 AND Ichovah said unto Moses; See, I have made thee a God to Pharaoh; and Aaron thy brother shall be thy Prophet. Thou shalt speake all that I command thee; and Aaron thy brother shall speake unto Pharaoh, that he send the sonnes of Israel out of his land. And I will harden Pharaoh's heart; and will multiply my signes and my wonders in the land of Egypt. And Pharaoh shall not hearken unto the

you; and I will lay my hand upon Egypt, and will bring forth mine armies, my people the sonnes of Israel, out of the land of Egypt, by great judgements. And the Egyptians shall know that I am Ichovah, when I stretch forth my hand upon Egypt: and I will bring out the sonnes of Israel from among them. And Moses and Aaron did as Ichovah commanded them, so did they. And Moses was fourscore yeeres old, and Aaron fourscore and three yeeres old, when they spake unto Pharaoh. And Ichovah said unto Moses and unto Aaron, saying; When Pharaoh shall speake unto you, saying, Give a wonder for you, then shou shalt say unto Aaron, take thy rod, and cast it before Pharaoh, it shall be (turned) to a dragon. And Moses and Aaron went in unto Pharaoh, and they did so as Ichovah had commanded: and Aaron cast his rod before Pharaoh, and before his servants, and it was (turned) to a dragon. And Pharaoh also called the wicemen, and the sorcerers; and they also, the magicians of Egypt, did with their enchantments so. And they cast downe every man his rod, and they were (turned) to dragons: and Aarons rod swallowed up their rods. And Pharaoh's heart waxed strong, and hearkened not unto them, as Ichovah had spoken. And Ichovah said unto Moses; Pharaoh's heart is heavy; he refuseth to send away the people. Goe unto Pharaoh in the

the morning; loe, he goeth out unto the waters, and thou shalt stand to meet him by the rivers brinke: and the rod which was turned to a serpent shalt thou take in thy hand. And thou shalt say unto him; Ichovah the God of the Hebrews hath sent me unto thee, saying, Send away my people, that they may serve me in the wildernes: and behold thou haft not heard hi. hereto. Thus saith Ichovah; in .his thou shall know that I am Ichovah: behold, I smite with the rod which is in my hand, upon the waters which are in the river, and they shall be turned to blood. And the fish which is in the river, shall die, and the river shall stink, and the Egyptians shall bewearied to drinke the waters of the river. And Ichovah said unto Moses; Say unto Aaron, take thy rod, and stretch out thy hand upon the waters of Egypt, upon their stremes, upon their rivers and upon their ponds, and upon every gathering toge ther of their waters, and they shall be blood; and there shall bee blood in all the land of Egypt, both in vessells of wood, and in vessells of stone. And Moses and Aaron did so as Ichovah commanded; and he lif up the rod, and smote the waters which were in the river, in the eyes of Pharaoh, and in the eyes of his servants, and all the waters which were in the river were turned to blood. And the fish which was in the river died, and the river stunk, and the Egyptians

could not drinke the waters of the river, and therewas blood in all the land of Egypt. And the magicians of Egypt did so by their enchantments: and the heart of Pharaoh waxed strong, and he hearkned not unto them, as Ichovah had said. And Pharaoh turned, and went into his house; and he set not his heart to this neither. And all the Egyptians digged round about the river for waters to drinke, for they could not drinke of the waters of the river. And seven dayes were fulfilled, after that Ichovah had smitten the river.

Annotations.

Made or, given thee for a God: that is, None to whom the word of God shall come, and by whom it shall be made knowne unto Aaron, and so to Pharaoh. This reaſon Christ rendeth of the like speech, Job. 12.35. The Chaldee, for God, translatiseth another: see Exod. 4.16. Prophet to speake for thee, (as the next ver. i manifesteth) the Chaldee saith, thy interpreter: before, God called him his mouth, Exod. 4.16. A Prophet hath the name of speaking or interpreting Gods word: see the notes on Gen. 2.7. Thus God confirms Moses, against his friends, Exod. 6.12. 30.

Ver. 2. phare] the Greek addeth, to bring, meaning Aaron, as Exod. 4.15.

Ver. 3. which] as before he said, he would make bring: see Exod. 4.21. wonders] or, perfor. by -zimachos, to draw men to believe and obey, as Deut. 13.1. 2. Job. 4.43. note. 18. 18. 19. By such God beareth witness to his word preached, Heb. 2.4. and they

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they portend, either good, 2 Chron. 32. 24. or evill, Deut. 6. 22. and 28. 46. yet can they not perwade any without the speciaall grace of God, Deut. 29. 2. 3. 4.

Verf. 4. lay] Hebrew *gize my hand*; which the Chaldee expoundeth, *lay my powrful plague*: lo *verses* 5. *armies* or *hosts*: see Exod. 6. 26. The Grecke translateth, *with my power*.

Verf. 7. old] Hebr. *somme* of 80. *yeare*: of which phrase see Gen. 5. 32. Pv this it appeareth Moles had beene 40. *yeeres* in the land of Madian: as Stephen avoueth, Act. 7. 30. See Exod. 2. 23.

Verf. 9. a wonder] or, *peradind-miracle*, that I may know *yeare* are sent of God: *feare* v. 3. The Grecke addeth, *a signe or a wonder thy rod*] because Aaron now used it: before it was Moles rod and Gods: Exodus 4. 2. 20. *a dragon*] that is, *a great serpent*: and therefore in *verse* 15. it is called *a serpent*; as also before in Exodus 4. 3. So the Devil is called *the dragon* or *the old serpent*, Revelat. 20. 2. And Pharaoh himselfe, with his Egyptians, are called *dragons*, Exod. 29. 3. P'salm 74. 13. But this wonder was a signe of their destruction, if they obeyed not: for the desolation of a country is signified, by the dwelling of dragons there, Mal. 1. 3. Exod. 13. 20. 22. P'salm 44. 20. See also the notes on *Exod* 4. 3.

Verf. 11. wise men] *Philosphers*: of these, see Genesis 41. 8. *forcers*:] or, *witches*: such as doe bewitch the sences and mindes of men, by changing the formes of things to another hue. And from the Hebrew *Cisph*, (which hath the signification of *changing* or *tawing*) the Greeks have formed their word *Bacchini*, and the Latines *Fasino*, which is to *bewitch*: and it is used for unlawfull devillish Arts and Artizens, such as Gods Law condemmeth, and punishment with death, Deut. 18. 10. Exodus 22. 18. and applied to false teachers, and their crafts, Galat. 3. 1. Rev. 18. 23. and the Egyptian forcers, were types of seducers, who resist the truth, as *Jannes* and *Iambres* withstand *Moses* here, 2 Timoth. 3. 8. where Paul setteth downe the names of the chiche

of these forcers, as they were kept in the Iewes private records. For so to this day, in their Babylonian Thalnud, tract. *Machabot*, chapter 9. they shew how *Iohanne* and *Mame*, chife of the forcers of Egypt, with flood and mocked Moles, saying, *that bringest (raw) into Abram*, (as water into the sea;) for they thought, *he did his miracles by sorcery, whereas the land of Egypt was full of forcers*. This *Mame*, was also an Amoritish name, Gen. 13. 18. called in Greekke *Mambre*; and by Paul *Jambres*, in 2 Timoth. 3. 8. where the Syriack wrieth *Iambres*: for letters are often changed even in the same tongue, as *Merodach*, Exod. 39. 1. or *Ezradach*, 2 K'rt. 30. 12. *Nemuel*, 1 Chron. 4. 24. or, *Iamuel*, Exodus 6. 15. and many the like. And that not Paul only, but the Iewes commonly named them, appeareth also by a Chaldee paraphrase of the law that goeth under the name of *Iomatian*; there upon this place of Exodus, their names are written *Ianus* and *Iambros*: and in another Hebrew commentator on the Law, called *Thalmud*, in fol. 40. they are named *Iomas* and *Iombros*. Among the heathens also, their memorie continued, though corr. pted; for *Plinie in nat. hist. lib. 30. cap. 1.* speaketh of *Moles* and *Iamnes*, and *Calala* (or as some reade it *Iatape*) whom hee calleth *Iewes*, by whom *Mazig* was used. And *Origen against Celsus*, lib. 4. theweth how *Numerius* a Pythagorean Philosopher speakeith of Moles miracles in Egypt, and his resistance by *Ianxes* and *Mambros magicians*: Apuleius also a Latin Philosopher (in his *second Apologie*) mentioneth one *Ioannes*, among the chiche Magicians: that their names as it seemeth, were renowned over all *magicians*: see the notes on *Genes* 41. 8. *incantations*:] or, *secret flights, juggling*. A word not used in this sense, save here, and in *verse* 22, and it hath the signification, of *secret* and *close* *concoyance*: or, of *glossing* like the flame of a fire or sword, as *Genes* 3. 24. wherewith mens eies are dazled. And by this word, God putteth difference betweene Moles miracles which were done

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done in truth; and theirs done by flight or sorcery: which were also figures of the *figes* and *byng wonders*, that Antichrist worketh, 2 Thebal. 2. 9. whose Church is called *Egypt*, Revelat. 11. 8. [their rods] that is, their dragons made of rods: or, if they were all turned to rods againe, it was the greater miracle. But by comparison with Exodus 4. 4. it is most likely it was a ferment till Aaron tooke it into his hand againe. And here Moles and Aaron doe overcome Iannes and Iambres at the first, in that wherein they most excelled: so they that are of God, overcome Antichrist; for greater he is that is in them, than he that is in the world, 1 John 4. 3. 4.

Verf. 13. mixed strong] or hard; both by his owne impenitencie, Rom. 2. 5. and Gods just will in him, Exod. 4. 21.

Verf. 14. heavy] by reason of the hardness of it: and so unfit to be lifted up unto the obedience of my word. This heaviness when it is spoken of eies, ears, hands, heart, or the like; signifieth the dulnesse and unfitness to doe that which men ought: Gen. 48. 10. Zach. 7. 11. Exod. 17. 12. Luke 21. 34. And this in Pharaoh is after faid, both to be done of himselfe, Exod. 8. 3. 2. and of God, Exod. 10. 1.

Verf. 17. I smote] : J. Aaron it was that smote, verf. 19. but God by Moles commanded it: therefore he principally smote, and the rod is laid to be in his hand. The Scripture sometime explaineth this; as, *be called*, Matth. 20. 32. that is, *be commanded* to be called, Mar. 10. 49. and, *be gave*, Mar. 15. 45. that is, *be commanded to be given*, Matth. 27. 58. See also the notes on *Genes* 39. 22. and 48. 22. And God foretelleth the plague before he brings it, to warne him in mercie: but usch the time present, I smote, (or, am smiting,) to signifie judgement to be at hand. So Exod 8. 2.

Verf. 18. *he weaved*:] both by digging round about the river for waters, as verf. 24. and being grieved and loathing the waters turned to blood, which they shall not be able to drinke; as in *verse* 21, and to the Grecke here translateth, *they shall not be able*

to drinke. And this plague being threatened to the Egyptians only: it is to be thought, the Iraelites in Golen were free from this, as from other plagues following, Exodus 8. 22. and 9. 26. and 10. 23. And so the Hebrew Doctors say, the plague of *blood*, was *blood to the Egyptians, and water to the Israelites*: R. *Eliaz in Sepher reshit chochmah*, treat. of *Love*, chap. 7. Here God proceedeth in his worke, from signes and wonders, to plagues and punishments: *gen* whereof he bringeth upon Egypt before the Iraelites were let goe out of their bondage, (as there are seven plagues, wherewith the spirituall Egypt of Antichrists Church is smitten, in Revelat. 16.) These ten plagues, the Hebrew Doctors summe up in ten letters, the first of all their names, *בָּשָׂר שְׁמַן נָהָר*, whereby they meane,

Bloud: Frogs: and Lice: a Mixed swarme: Murrain that beastes annoyd: Boiles: Hayle: and Locusts: Darkesse thicke: and Earth-borne all destroyd.

Verf. 19. gathering together:] that is, place of gathering, as the Chaldee expounds it: the word which is used in *Genes* 1. 10. and impelth lakes, pooles, pits, ditches, and vessels: as after is explained in the end of this verfe. See also *Lectio*, 11. 36. *vessels*:] that word is exprefsed in the Chaldee, and is necessarily implied in the Hebrew; as a thousand, 2 Samuel 8. 4. for a thousand charreis, 1 Chron. 18. 4. the first, Mat. 26. 17. for, the first day, Mathe 14. 12. and many the like.

Verf. 20. he lift up] the Grecke explai-neth it, *Aaron lift up his rod*. *to blood*:] as the Egyptians had shed the bloud of the children of Israel, drowning them in the river, Exod. 1. 22. so in this first plague, God rewardeth that, by turning their waters into bloud, which R. *Menachem* (on this place) faith, *signified moche turned unto them to judgement*. So upon the spirituall Egyptians, (by whose sinne, the third part of the sea became bloud, and of other waters,

waters, became wormwood, *Revelat. 8.8.11.*) there be the like plagues, from the phials (or cups) of Gods Angels, as are here by the rod of Gods messengers : their *sea*, *rivers*, and *fountains* becoming *blood* : they having *shed* the *bl̄d* of *Saints* and *Prophets*, and God giving them *blood* to drinke, for they are *worthy* : *Revelat. 16.3.-6.* Of this plague the *Psalms* also speakeith, *Canticum 78.44.* and *105.29.* Contrariwise, God blesseth his people, by turning for them, the *rocks* to *rivers* and *fountaines* of *waters*, *Psalms 78.15.16.* and *114.8.* and giving them the *water* of *life* to drinke, *Iacob 4.10.14. Revelations 22.1.17.*

Ver. 21. died [1] so in Antichrist's sea, every living *foole* dieth, *Revelat. 16.3.* as by their impiecie, they had caused the third part of *fish* to die before, *Revelat. 8.9.* Contrariwise, in the holy land, corrupt waters are *healed*, the creatures in them live, and *fish* are multiplied, *Exodus 13.8.9. Exodus 13.8.* whereas the waters of Egypt served them for drinke, *Ierem. 2.18.* (there being no raine in the countrey, *Deut. 11.10.11.*) God turning them to stinking *bl̄d*, and killing the *fish*: the plague was the more grievous. For *fishes* were their common food, *Numb. 11.5.* the flesh of many beasts, they through superstition would not eat of, *Exodus 8.26.* so that which the Prophet after threatneth, was now upon them; the *fishes* mourned, and all bay that *cat* *angie* into the brookes lamented: and they that *sp̄ad* *nets* upon the matres *tar-*
ger; *Ephy 13.8.*

Ver. 22. did [2] as before in *verse 11.* They could by enchantments increase their owne plagues; but not eat themselves: see *Exodus 8.7.8.* Lut where had they water to turne into *bl̄d*? either they found soule by digging about the river, *verse 24.* or they had fonde fettched from another place, as Golon: see the notes on *verse 18.* mixed [3] *bl̄d* [4] the Greekke faith, was hardened: see *verse 13.*

Ver. 23. set [not] [5] that is, regarded not, nor cared for this wondrous plague: so the *setting* of the *heart*, signifieth carefull regard, *Exodus. 21. Prov. 22.17. 2 Sam. 18.3.*

CHAPTER VIII.

1. God threatneth Pharaoh, if he send not Israel away, to plague his realm with frogs. 5. Aaron stretcheth out his hand, and (the fourth plague) frogs come out of the waters, over all the Land. 7. The Magicians do the like. 8. Pharaoh usheth Moles. 12. And Moses by prayer removeth the frogs away. 15. Pharaoh's heart is hardened. 16. The third plague cast is turned into *leprosy* on man and beast. 18. The magicians could not do [6]; yet Pharaoh is awed. 20. God threatneth the fourth plague; swarms of flies upon the Egyptians. 22. excepting Goshen. 24. The land is corrupted with the swarms. 25. Pharaoh melteth to the people goe. 30. Moses by prayer removeth the swarms away. 32. Pharaoh is vexed and amazed.

AND Iehovah said unto Moses, Go in unto Pharaoh, and say unto him, thus saith Iehovah, send away my people, that they may serve me. And if thou refuse to send them away, behold, I smite all thy border with frogs. And the river shall abundantly bring forth frogs, and they shall come up, and enter into thy houses, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thy ovens, and into thy troughes of dough. And the frogs shall come up upon thee, and upon thy people, and upon all thy servants. And Iehovah said unto Moses, Say unto Aaron, stretch forth thine hand with thy rod, over the streames, over the rivers, and over the ponds, and cause frogs [5]

frogs to come up upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt, and the frog came up and covered the land of Egypt. And the Magicians did so with their enchantments, and caused frogs to come up upon the land of Egypt. And Pharaoh called for Moles and for Aaron, and said, Intreat ye Iehovah that he may take away the frogs from mee, and from my people, and I will send away the people, that they may sacrifice unto Iehovah. And Moses said unto Pharaoh, Glorie over me, when I shall intreat for thee, and for thy servants, and for thy people, to cut off the frogs from thee and from thy houes: only in the river they shall remaine. And he said, to morrow: and he said, (be it) according to thy word, that thou maist know that there is none like Iehovah our God. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people: only in the river they shall remaine. And Moles and Aaron went out from Pharaoh, and Moles cried unto Iehovah, because of the frogs which he had put upon Pharaoh. And Iehovah did according to the word of Moses; and the frogs died out of the houes, out of the villages, and out of the fields. And they gathered them together upon heapes, and the land stanke. And Pharaoh saw that there was a breathing; and he made his heart heavy, and hearkned not unto them, even as Iehovah had spoken. And Iehovah said unto Moses, Say unto Aaron, stretch out thy rod, and smite the dust of the land, and it shall be (turned) to lice in all the land of Egypt. And they did so; and Aaron stretched out his hand with his rod, and smote the dust of the land, and there were lice on man and on beast; all the dust of the land was lice, in all the land of Egypt. And the Magicians did so with their enchantments, to bring forth lice, but they could not; and there were lice on man and on beast. And the Magicians said unto Pharaoh, This is the finger of God: and Pharaohs heart waxed strong, and he hearkned not unto them, even as Iehovah had spoken. And Iehovah said unto Moses, Rise up early in the morning, and stand before Pharaoh; loe, he commeth forth to the waters; and say unto him, thus saith Iehovah, Send away my people, that they may serve me. Else, if thou *will* not send away my people, behold, I *will* send a mixed swarme upon thee, and upon thy servants, and upon thy people, and into thy houes; and the houes of the Egyptians shall be full of the mixed swarme, and also the ground whereon they are. And I will marvellously sever in that day the land of Goshen, upon which my people standeth, that there shall be no mixed swarme there, to the end thou maist know that I am Iehovah, in the midst of the earth. And I will put a redemption E 2 betweene

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24 betweene my people and thy people : to morrow shall this signe be, And Iehovah did so ; and there came a heauie mixed swarne into the houfe of Pharaoh, and the house of his servants, and into all the land of Egypt ; the land was corrupted by reason of the mixed swarne. And Pharaoh called for Moses and for Aaron, and said, Goe ye, sacrifice to your God, in the land. And Moses said, It is not meet so to doe ; for the abomination of the Egyptians, shall we sacrifice to Iehovah our God : loe, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us ? We will goe three days journey into the wildernes, and sacrifice to Iehovah our God, as he shall say unto us. And Pharaoh said, I will send you away, that yee may sacrifice to Iehovah your God in the wildernes ; only in going you shall not remove very farreaway : intreat ye for me. And Moses said ; Behold, I goe out from thee, and will intreat Iehovah that the mixed swarne may depart from Pharaoh, from his servants, and from his people, to morrow : only let not Pharaoh any more deceive, in not sending away the people, to sacrifice unto Iehovah. And Moses went out from Pharaoh, and intreated Iehovah. And Iehovah did according to the word of Moses ; and he removed the mixed swarne from Pharaoh, from his servants, and from his people ; there remained

not one. And Pharaoh made his heart heauie at this time also, and sent not away the people.

Annotations.

A *Bundantly bring*] This word is used in the creation, Gen. 1. 20. that which was a bleffing is here turned to a curse. And this second plague, even as the former, God raieth from the *matres* : the next is from the earth, v. 16. this is threatened before it was inflicted ; the next is not so *baufe*] The Greek Interpreters underflow one for many, translating *baufes*, *chambres*, &c. which the Hebrew alio way imply : see Gen. 3. 2. and upon] or, and into (the houfe of) thy people : in this sense the Greek translatch, *trouges d'israel*, or (as the Greeks expound it) *tampe d'israel* : which the word seemeth properly to meane, in Exod. 12. 34. This was one of the particulars in which God threatneth the transgellours of his law, to curse them, *Deut. 28. 17.*

Ver. 4. upon thee] or, against thee : This signifieth the greatness of this plague, invading not only their houfes, beds, pantries, &c. but the Egyptians themselves : whom neither doore, gates, wals, nor weapons could defend from those silly creatures. By expressing their persons, the exempting of Israel seemeth to be implied : as after in plain words, v. 21. And in *Psal. 78. 12. 43.* these wonders are said to be done in *Tzum* (or *Tan*) a region in Egypt, which was diuided from Gothen, where Israel dwelt.

Ver. 6. the frog] put generally for frogs ; with multitudes whereof God plagued the Egyptians, and as its said in *Psal. 78. 45.* corrupted (or destroyed) them. Frogs are loathsome and troublesome creatures, and by Gods law unclean, and abominable, *Levit. 11. 12. 23.* and by frogs, elsewhere the Holy

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verance is called but a *breaching*, ver. 15. Ver. 12. because of [or, concerning the word] or *baufes*, as the Chaldee translatch it of the frogs : which the Greeke interpreteth, for the limited ending of the frogs, as he had appointed to Pharaoh, he had put [that is, God had bid as a plague : or, which Moses had put on Pharaoh, for choise of the time, ver. 9.] The Greeke favoureth this latter senfe ; so doe the words following.

Ver. 14. upon heapes] or, many heapes : Hebr. *heapes heapes* : of which phrase, see Genesis 14. 10. *anke*] with dead frogs, as the river did before with dead fish, Exodus 7. 21. The Chaldee translatch, they *stank upon the land*. Hererby God recompensed the Egyptians sinne, in whose eyes the favour of Israel did stink before, Exodus 5. 21. and there remained as yet a memoriall of their plague, the stinke whereof came up into their nostrils : and the ill favour of such uncleane spirits as were figured by these frogs, (*Revel. 16. 13. 14.*) is lignified. The like is prophesied concerning the Locusts, in *Isa. 2. 20.* and the armie of Gog, *Eze. 32. 11.* and all other enemies of the Church, *Esa. 54. 3.*

Ver. 15. a breaking] or *respiration*, in Greek, a *refirring* : that is, some iniungement and respite from the plague, where-with he was before so straitly affacted. The like word is used in *Eph. 4. 14.* *heart*] unfit to understand, or yeld to the word of God : see Exod. 7. 14. Thus neither the laying on of the plague, nor taking it off, could worke any good in Pharaoh : *let his face* our *be seared to the wicke*, yet will he not leave rightwifesse, *Eze. 26. 10.*

Ver. 16. thy rod :] The Greeke addeth, *with thy hand*, which the Hebrew alio expresseth in ver. 17. And so in Exod. 10. 21. where Moses is bidden stretch out his hand, seemeth to bee meant his rod withall. Of this third plague, God gave Pharaoh no warning afore hand, as he did of the other two : but haffened his punishment, as his sinnes increased ; and bringeth this plague from the earth, which was neerer unto them than the waters. So of the

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fourth and fifth plagues, God gave them warning beforehand; but not of the sixt, Exodus 9.8. againe, of the seventh and eighth plagues, he warned them, but not of the ninth, Exodus 10.21. and at the tenth plague, the Israelites are sent away, Exodus 12. Moreover, these three first plagues, which were from the waters and earth, came by Aarons hand stretching out the rod, Exodus 7.19. and 8.5.16. three which were from the heavens and ayre, came by Moses stretching out his hand and rod, at the Hail, Exodus 9.22.23. the Locusts, Exodus 10.12.13. and the Darkness, Exodus 10.21.22. These came without the hand, either of Moses or Aaron; as the Mixed swarme, Exodus 8.21.24. the Murraine, Exodus 9.3. and the death of the First borne, Exodus 12.29. and one was by Moses hand, but not with the rod; as the plague of Boiles, Exodus 9.8.10.

Ver. 17. *therewere lice*] Hebr. *there was the louse*; put generally for the multitude of this vermine; which being of the least sort of Gods creatures, did greatly plague the proud nation. This David rehearseth, among other Gods wonders in Egypt, Psalm 105.31. Humane writers do record, that the Priests of Egypt did shave their whole bodies, every third day, *lef any louse, or other filth* should breed upon them that served their gods, Herodot. in Euterpe. So, with things which they superstitiously loathed, did God plague them. The Greek calleth this plague *Skopis*, which are a kinde of small stinging gnats: but by the Chaldee and others, they were *lice*.

Ver. 18. *did so*:] that is, *endeavoured to doe so*, but could not: and when men are said to doe things above their ability, it meaneth their labour and endeavour thereto: as Matth. 7.13. *enter in at the strait gate*: that is, *strive to enter*, Luke 13.24.

Ver. 19. *the finger*:] that is, *the worke, Spirit and power of God*; who is said, after the manner of men, to doe things by his hand and finger, Psalm 102.26. and 8.4. and 109.27. 1 Samuel 6.9. To this speech Christ hath reference, when hee refuted

those that withstood his miracles, as these Magicians did Moses; if with the finger of God cast out devils, Luke 11. 20. which an other Evangelist explaineth to be the *Spiri* of God, Matth. 12. 28. Here the confession of Iannes and Iambres (of whom see before on Exodus 7. 11.) condemned Pharaoh and themselves: that in further refinance, they manifested their *folly unto all men*; as 2 Tim. 3. 8.9. The Chaldee expoundeth their speech thus: *it is a plague from before the Lord*.

Ver. 20. *stand*:] or, *present thy selfe*.

Ver. 21. *a mixed swarme*] of flies, wasps, hornets; or as some thinke, of wilde beasts, serpents, mice, and the like. The Hebrew and Chaldee words, signifie only a *mixed multitude*; but shew not of what creatures. The Greek now extant, had *Komomia*; that is, the *Dog-fye*: Hieronimus saith, *the Lxx* Interpreters called it *Komomia*, and Aquila translated it *Pannus*; that is, *the common, or, all sorts of flies*. The Chaldee paraphrase on Psalm. 78. 45. expoundeth it a *mixed swarme of wild beasts of the field*; to the latter Hebrews, as *Aben Ezra* and *Sol. Jarchi*, on Exodus 8. name them, *Lions, Wolves, Bears, Leopards*; and *all kinds of evill beasts, Serpents and Scorpions*. With whom accordeth Philo, (or the author of the booke of *Wistome*) who faid, that as the Egyptians worshipped Serpents *void of reason, and vyle beasts*; so God sent a *multitude of unreasonablen beasts upon them for vengeance*, for the Lord wanted not meanes (as hee faid) to doe among them *a multitude of Beares, or fierce Lions, or vyleynous wilde beasts full of rage, newly created, breathing out either a fiery vapour, or stilye jets of scattered smoke*, &c. *v. i. 11. 15. 17. 18.* As in Exodus 12. 38. greeke is used for a *mixed multitude* of peoples of sundry nations: so graue here seemeth to intend, not one but many sorts of creatures, flying, or running; and such they were as did eat (or devoure) the Egyptians, Psalm 78. 45. and corrupted (or defoyred) the land, Exodus 8.24. and because I think, their houses should be full of them; I thinke rather they were in all creatures, than Lions, Beares, or the like.

Verf.

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which the Egyptians worship, &c. The Scripture often calleth the Gods and seruices of the heathens, *abominations*; as Deut. 7. 25. and 12. 30.31. 2 Kings 23.17. Ex. 2.9.1. Esay 44. 19. Now the prince-pall facietyes of the Hebrews, were Oxen and Sheepe, Genesis 15. 9. and all sheepe-keepers were an *abomination to the Egyptians*, Genesis 46. 34. for (as humane writers do record) they that kept in the temple of *Iupiter Thebanus*, or dwelt in that province (in the land of Egypt) they is, *baeloth*, *in the midst* The Greek tractat, ruling all the east (or East), and these Hebrew Egyptians killed all rams, but counted them holy; and they had an *image of Jupiter* with a ramnes face. Likewise the Egyptians might sacrifice no cows because they were consecrated unto Iefs; whose image also they had, like a woman with cows horns; and all the Egyptians reverenced cows above all other cattle: as witnesseth Herodotus in his histories book 2. and other writers tell the like things of them: as Plutarch in his booke of *Iudas and Julius*, *will they not stone us*? meaning, *baeloth they will*. Therefore the Greek translatch, we shall be stoned: and the Scripture it selfe often relieveth such questions, by affirmations: as is shewed on Gen. 4.7. and 13.9.

Ver. 23. *and so*:] be said, and there came a *mixed swarme*, Psalm 105. 31. which here Moses calleth *hairy & grecous*: both for the multitude of these noylore creatures, (as the Greek interpreth the word;) and for the hurt which they did to the people and land which was *corrupted*, or (as the Greek faulth) *dyspiled* by them.

Ver. 26. *not meet*:] or, *not right*, as being not *apprised* of God, who called into the waightie, Exodus 3. 18. The Greek translatch, *it cannot so be done*. *the abomination*:] that is, the beasts which the Egyptians do worship, and doe abhorre to kill, or to see killed for sacrifice. And the sentence twice repeated, may imply two tenentes: 1. Shall wee sacrifice to our God in things as the Egyptians sacrifice? that would bee an abomination to the Lord. 2. Or shall wee sacrifice such things as God requireth? that would bee an abomination to the Egyptians. The Greek translatch plainly, *abominations*: and the Chaldee explaineth thus: *for the beasts which the Egyptian worshippeth, we shall offer for sacrifice: we, shall we sacrifice the beasts*

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not remove very faire: or, *not in any wise remoue faire*. Hebr. *removing faire, not remoue faire*: of which phras, see Genesis 2. 17. instead yee: Cr. *pray yee therefore for me unto the Lord*: meaning that the plague might be taken away; as verie 8. and 29. So Simon Magus requested the prayer of Peter, Acts 8. 24.

Ver. 29. *that the mixed swarme*:] or, as the Greek translatch, *and the mixed swarme shall depart*: for these two phrases are used inadifferently, as one Evangelist writeth, and the inheritance shall bee ours, Mark 12. 7. another saith, *that the inheritance may bee ours*, Luke 20. 14. See also the notes on Genesis 27. 4. and 12. 12. herein Moles flueweth

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sheweth great faith, that his prayer should be granted. [any more deceive] Hebr. adde to deceive ; or, to mocke, as the word signifieth, 1 King. 18. 27. This he said, because he had promised the like before, ver. 8. but, God will not be mocked, Gal. 6. 7. Job 13. 9.

Ver. 32. made heavy] by hindring his heart against the Lord : see ver. 15. and chap. 7. 14. [sent not] as the Greek faith, he would not send. And so Moses speaketh alio in Exod. 10. 27. And often when things are denied to be done, it implieth an unwillingness : which the Holy Ghost sometime explaineth ; as, David removed not the Ark, 1 Chron. 13. 13. that is, he would not remove it, 2 Sam. 6. 10.

CHAPTER IX.

1. God threatneth the fift plague, the murraine of cattell, 4. but exempteth Israel, 6. The Egyptians cattell die : 7. yet Pharaoh is hardened, 8. God bringeth the sixt plague, boyles upon man and beast : 11. so that the Magicians cannot stand before Moses : 12. yet Pharaohs heart is hardened, 13. God threatneth Pharaoh more severely, 22. The seventh plague of haile and fire, falleth upon men and beasts, and fruits of the earth, 27. Pharaoh confesseth his sinne, and saith to Moses : 33. who praier to God, and the plague ceaseth : 34. whereupon Pharaohs heart is hardened yet more.

1 AND Iehovah said unto Moses ; Goe in unto Pharaoh, and speake unto him, Thus saith Iehovah the God of the Hebrewes, Send away my people, that they may serve mee. For if thou refuse to send them away, and thou still will hold them : Behold, the hand of Iehovah is upon thy cattell which is in the field, upon the horses, upon the

asses, upon the camels, upon the oxen, and upon the sheepe : a very grievous murraine. And Iehovah will marvellously sever betwene the cattell of Israel and the cattell of Egypt ; and there shall not die any thing of all that is the sonnes of Israel. And Iehovah appointed a certime, saying, To morrow Iehovah will doe this thing in the land. And Iehovah did this thing on the morrow, and all the cattell of the Egyptians died, but of the cattell of the sonnes of Israel died not one. And Pharaoh sent, and behold, there was not any one of the cattell of Israel dead : and the heart of Pharaoh was made heavy, and he sent not away the people. And Iehovah said unto Moses and unto Aaron, Take to you your hands full of ashes of the fornace, and let Moses sprinkle it towards the heavens, in the eyes of Pharaoh. And it shall be (turned) to small dust, upon all the land of Egypt ; and it shall be upon man and upon beast, to a boyle breaking forth with scalding blaines, in all the land of Egypt. And they tooke ashes of the fornace, and stood before Pharaoh ; and Moses sprinkled it towards the heavens, and it was a boyle with scalding blaines breaking forth upon man and upon beast. And the Magicians could not stand before Moses, because of the boyle, for the boyle was upon the Magicians, and upon all the Egyptians. And Iehovah made strong the heart of Pharaoh, and he

hearkned 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21.

hearkned not unto them, even as Iehovah had spoken unto Moses, And Iehovah said unto Moses, Rise early in the morning, and stand before Pharaoh, and say unto him, Thus saith Iehovah, the God of the Hebrewes ; Send away my people, that they may serve me. For at this time I will send all my plagues into thy heart, and upon thy servants, and upon thy people, that thou maist know that there is none like me in all the earth. For now I sent out my hand, and I had smitten thee and thy people with the pestilence, and thou hadst beeene cut off from the earth. But in very deed, for this have I raised thee up, for to shew in thee my power, and that my name may be declared in all the earth. As yet exaltest thou thy selfe against my people, that thou wilt not send them away ? Behold, I will raine, about this time to morrow, a very heavy haile, such as hath not beeene the like in Egypt since the day it was founded, even until now. And now send and speedily gather thy cattell and all that thou hast in the field : every man and beast which shall be found in the field, and shall not be gathered into the house, the haile shall even come downe upon them, and they shall die. He that feared the word of Iehovah, amongst the servants of Pharaoh, made his servants and his cattell fly into the houses. And hee that set not his heart unto the word of Iehovah, he left his servants and his cattell in the field. And Iehovah said unto Moses, Stretch forth thine hand towards the heavens, and there shall be haile in all the land of Egypt, upon man and upon beast, and upon every herbe of the field, in the land of Egypt. And Moses stretched forth his rod towards the heavens, and Iehovah gave voices, and haile ; and fire went upon the ground : and Iehovah rained haile upon the land of Egypt. And there was haile, and fire catching it selfe among the haile, very heavy, such as there was not the like in all the land of Egypt, since it was a nation. And the haile smote in all the land of Egypt, all that was in the field, from man even unto beast : and the haile smote every herbe of the field, and brake every tree of the field. Only in the land of Goshen, where the sonnes of Israel were, was there no haile. And Pharaoh sent, and called for Moses and for Aaron, and said unto them, I have sinned this time : Iehovah is just, and I and my people are wicked. Intreat ye Iehovah, for it is enough, that there be no more voices of God, and haile, and I will send you away, and yee shall no longer stay. And Moses said unto him, When I am gone out of the citie, I will spreade abroad my hands unto Iehovah ; the voices shall cease, and the haile shall be no more ; that thou maist know that the earth is Iehovahs. But thou and thy servants, I know that yee will not yet feare before Iehovah God.

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Exodus, Chap. 9.

31 And the flaxe and the barley was smitten, for the barley *was in the ear*, and the flaxe *was boyled*. But the wheat and the rye were not smitten, for they *were hidden*. And Moses went out of the citie, from Pharaoh, and spread abroad his hands unto Iehovah; and the voices and the hale feased, and the raine was not poured upon the earth. And Pharaoh saw that the raine, and the haile, and the voices were easfed; and he added to for sinne, and made heavie his heart, he and his servants. And the heart of Pharaoh waxed strong, and he sent not away the sonnes of Israel, even as Iehovah had spokn, by the hand of Moses.

Annotations.

Hebrews] in Chaldee, *Ievus*: so in verse 13, and usually in other places. For they which of old were called *Hebreys* of *Heber* the Patriarch, Gen. 14, 13, were after called *Ievus*, Ebb. 3, 6, of Judas the Patriarch, Iakob fourth ionne; see Gen. 29, 35, and 49, 8.

Ver. 2. *the hand*] The Chaldee expounds it, *a plague from before the Lord*. *Sheep* or *flocks*, both sheepe and goats, *grievous murraine* or *horre pestilence*: the Chaldee and the Greek call it, *a very great death*. See the notes on Exod. 5, 3; for it, the same word there used.

Ver. 4. *sever*] In the Greek, *will gloriſe*: see Exod. 8, 22. *anything*] Hebr. *a word*; that is, ought which may be spoken of: so *word*, is for thing, in ver. 5, and 6.

Ver. 6. *all the cattell*] that is, of all sorts some: for otherfome remained for an after-plague, verse 19, 25. And this was the fift judgement, of which Asaph saith, God weighed out a pali to his anger, &c. and gave up their beasts to the murraine, (or pestilence:) Psal. 78, 50.

Ver. 7. *made heavie*] and so, *obſtinate*: see Exod. 7, 14.

Ver. 8. *your bands full*] Hebr. *the fuleſe of your ſilf*. Here againe, the fift plague is brought upon Egypt, without warning given them before: see the notes on Exod. 8, 16. *ſhors* or, *emberes*. The mater of this plague is from the fir; as of the former, from the earth and water; of the next, from the aire. *the heauens*] as signifying this punishment to come upon them from God above, in ſpecial manner. *to a boyle* or, as the Greek tranſlate, *boyleys or boiles*. Of ſuch oft-times leproſie di creed, as Levit. 13, 18, 19, 20. *ſeſſing blaſters* or, *boylng blaſters*; a word not uſed but in this Egyptian plague, and it was an extraordinary and incurable blaſte, such as Moſes threatened among other curſes, for the breah of Gods law, Deut. 28, 27. *the Lord will ſaint thee with the blaſte of Egypt*, &c. *whereſt thou canſt not be ſaved*. The Holy Ghost exprefſeth it in Greek, by an evill and a malignant blaſte, Revel. 16, 2.

Ver. 10. *it was*] or *there was*, as the Greek tranſlate, *there were blaſtes*. Thus the plagues come nearer unto Pharaoh, to his ſkin and fleihi; but greater follow, even into his heart, verse 14. Unto this fift plague of Egypt, anterewth the first plague of the ſpirituall Egypt, where *there was in eſtate and a malignan blaſte*, upon the men which had the make of the blaſtes, and whiſh moſt ſped his image, Revel. 16, 2.

Ver. 11. *could not ſtand*] as hiſthereto they had withstood Moſes, and Pharaoh would have had them done to ſtill: but now, *her ſelue was manifeſted unto all men*: ſee 2, 7, m. 3, 2, 9. Exod. 7, 11, 12, and 8, 18. Compare also liueith, Revel. 6, 17, where it is laid, *the great day of (the Lambs) wrath is come*, and who ſhall be able to ſtand?

Verf.

Exodus, Chap. 9.

Ver. 12. *made ſtrong*:] and as the Greek tranſlate it, *hardened*. See Exod. 21. A like event is ſeen in the latter Egyptians; they even ſceme the God of beavers, for their names and for their blaſtes, but repernot of their workes, Kev. 16, 11.

Ver. 13. *I ſend out my hand*] by the penaſſe or murraine among the beaſts, verſe 3, 6, and I had ſmitte thee with the ſame penaſſe; and thou hadſt beeene cut off, for ſo thy ſinnes deserved; but for another caufe, (which after is declared in verſe 16.) I have ſpared thee. This ſeemeth to be the proper meaning of their words. Otherwife taking the time past, for that which is to come, (for more certainty) it may be read, I will ſend, namely, if thou ſubiue not. And fo the Greek expounds it, I will ſend; and the Chaldee thus, for now it ſurces before me, that I will ſend out my powerfull plague, penaſſe, in the Greek and Chaldee, death.

Ver. 14. *very heaſy*,] or, *vehemently weighty*; that is, ſore and grievous. This plague proceeded from the ayre, as the former did from other elements, *ſwived*, that is, *the foundation of it laid*: as the Greek faith created.

Ver. 15. *ſpedily gather*] gather for to flee, or to retire, as the word ſignifieth, Jerem. 4, 6, and 6, 1. This warning, as it implied great danger to come; ſo, no leſſe mercie in God, towards ſuch ill delerving people. *even come downe*] Hebr. and ſhall come downe, and they ſhall deſt, meaning with the haile, fo foone as it should fall.

Ver. 16. *made to ſlie*,] the Greek and Chaldee tranſlate, gathered; this explaiſt the former word, in verſe 19.

Ver. 17. *ſet not his heart*,] that is, *that is, regarded not*. See Exod. 7, 23. *be left*,] or, *be alſo left*. But the word also (or and) may be omitted, as is ſhewed on Gen. 8, 6.

Ver. 23. *gave voices*,] that is, *ſent noyses of thunder*: to the Scripture elsewhere ſpeaketh of the voice (or noſe) of thunder, Revel. 6, 1. and thunders uttered their voices, Revel. 10, 3. And althoſome ſoules and thunders are mentioned diſtinctly, as in Rev. 4, 5, and 8, 5; yet here by voices, ſeme to be meant thunders. So at the giving of the Law, Exod. 19, 16, and 20, 18. *haile*:] wth ſuch God killed alio the Canaanites, Jof. 10, 11. And unto Job he ſaith, *Hath thou ſcere the treaſures of the Haile*, which I haue reſerved againſt the time of trouble, against the day of butch and war? Job 38, 22, 23. Unto this ſeventh plague of Egypt, the Lord comparceth the ſeventh plague of the Antichristians; where, upon

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the vial poured out into the aire, there were voices, and thunders, and lightnings, and earthquake, such as was not seuen men were upon the earth, and a great hale of talent weight fell upon men, for which they blasphemed God, Rev. 16, 17, 18, 21. fire went,] that is, ran down on the ground, as the Greeke translateth it; which was extraordinary and most terrible: lo that not the hale only, but the lightnings and fiery flames, confounded their cattle; as the Chaldee witteneth, P. 1. 28, 47, 48, and 105, 32, 33. So in other judgements, hale and fire is mentioned, in the destruction of Davids enemies, and of the Assyrians, P. 1. 18, 13, 14, 15, & 1. 30, 31.

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Ver. 24. *causing it to seise;* that is, one flath of lightning taking hold of another, and so the flames infounding themselves, did increafe and burne more terribly. This word is used only here, and in Ezek. 1. 4. The Greeke translateth it, *inflaming,* (or, *fitting on fire,* which word the Apostle useth, I Cor. 3, 6.) and so the Chaldee faith, *inflaming it selfe.* And David calleth it, *fire of flame,* P. 1. 2, 105, 32. *a nation* or, *to a nation;* which the Greeke explaineth, since there was a nation upon it. A like phrase is in Rev. 16, 18, *sicut monere upon the earth.*

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Ver. 25. *from man &c.*] that is, *both men and beasts.* *every tree*] the Greeke faith, *all the trees,* meaning of all l ores, for there were some left remaining for an after plague, Exod. 10, 5. A like phrase is in Alt. 10, 12, *all your fated beasts &c.* and before in ver. 6.

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Ver. 26. *no hale.*] So God had presevered them from former plagues, ver. 6. and chap. 8. ver. 22, and so God promiseth to presever his people in quiet resting places, *whence it shall hale on the foreif,* E. 1. 32, 18, 19.

Ver. 28. *for it is enough;*] or, *and let it be enough:* so the Greek Interpreters took it, translating, *and let it cease.* *voices of God,*] that is, *thunders from God,* or, *mighty loud thunders:* as *mountains of God,* P. 1. 36. 7. are high and strong mounts, see the notes on Gen. 20, 5. and 23, 6. The Greeke retaineth the Hebrew phrase, *no longer stay*] Hebr. *je shall not adde to stand:* that is, *to stay,* or, *remans;* as the Greeke translateth; or as the Chaldee expounds it, *be desined.*

Ver. 29.

Ver. 29. *my hands*] Hebr. *my palms;* that is, as the Chaldee explaineth it, *my hands in prayer.* So in ver. 33. The *spreading out of the palms of the hands,* was a common gesture used in prayer, as kneeling also was; signifying a desire that they might receive from God, the things they craved: so Solomon did when he prayed, 2 Chron. 6, 13, and David, Psalme 143, 6, and Ezra, Ez. 19, 9, and others, Job 11, 13. Like this was the *lifting up* of the hands; whereof see Exod. 17, 11. *is Ichovah;* for belongeth to Ichovah, as the Creator, Poffessor, Governor of all things; doing *whatsoever he pleaseth in creation, earth, &c.* Psalm. 1. 35. 6. Of this sentence there is often mention and great use in the Scriptures; see Deut. 10, 4; 15, 17, 24, 1 &c. 1 Cor. 10, 2, 28.

Ver. 30. *will not yet serve;* this the event shewed to be true, ver. 35. Heretby it appeareth, that the prayers of the faithful may remove temporary plagues, even from the wicked and impudent. Compare 1 Kings 18, 42, 45. Exod. 32, 11, 14, 17, 35.

Ver. 31. *in the care,*] the Hebrew *Abib,* signifieth a green care of time with the stalks, Levit. 2, 14. Of it, the month when come was newly ripe, is called *Abib,* whereof see Exod. 13, 4.

bolted,] or in the stalk; the Greeke translateth it *feeling.*

Ver. 32. *yea:*] or, *the grasse called Ze, or Spelt,* in Hebrew *Cesteem:* of this is mentioned also in Ezek. 4, 9. & 1. 8, 25. The Hebrew Doctors count it a kind of *meal:* as *Marmoreum* the wheat in time of Let. 2, 11, 5, S. 1, *hidden:*] Hebr. *dark,* or, *obscur,* that is, hid under ground, not to be seen: the Greeke translateth it, *hiding.*

Ver. 33. *hale ceased;* This sheweth the effect of Moses faith and prayer: the Apostle noteth the like of Elias, who *prayed,* and it rained *not* on the earth by the space of three yeares and five months: and he prayed againe, and the levan gave raine, James 5, 17, 8. This is written for our comfort, for they were men, *subject to like passions as we are.* The same is to be observed in Exodus 10, 18, 19, and the other plagues which Moses by prayer tooke away.

Ver. 34.

Ver. 34. *made hearie*] that is, obstinate and hard. See Exod. 7, 14.

Ver. 35. *mixed strong* was made fast and hard; see Exod. 4, 21. *by the hand*, that is, by the ministerie or proprietie of Moles, who had signified so much before, ver. 5, 30. So Gods word came by the hand of Haggas, Hag. 1, 1, by the hand of Malachy, Mal. 1, 1, and by the hand of all the Prophets, 2 Kings 17, 13. that is, by them as his ministers and instruments. And the hand of the Lord, locumtive of the spirit of prophecy, 2 Kings 3, 15.

CHAPTER X.

1. *God sheweth Moses* wherfore he hardened Pharaohs heart: 3. *Locusts are threatened to be sent.* 7. *Pharaoh, moved by his servants, inclined to let Israel goe,* but changed his minde: 12. *The eighth plague, Locusts come upon Egypt.* 16. *Pharaoh confiscketh his sonne, asketh forgiveness,* and defredes Moses prayer: 19. *The Locusts are taken away,* and Pharaohs heart is hardened: 21. *Darknesse, the ninth plague,* sc. sun: upon Egypt: 24. *Pestilence would send if east away,* ou, fly their cattle: 25. *Moses refuseth to leave a haif behind,* 27. *Pharaoh is hardened, and forswadeth Moses,* on paine of death, to let me out of my land.

1. **A**ND Ichovah said unto Moses; *Goe in unto Pharaoh, for I have made hearie his heart, and the heart of his servants, that I may set these my signes in the midst of him. And that thou maile tell in the eares of thy sonne, and of thy sons sonne, the things which I have wrought in Egypt, and my signes which I have put amongst them; and that ye may know that I am Ichovah.* And Moses and Aaron came in unto Pharaoh, and said unto him, *Thus saith Ichovah,*

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vah, the God of the Hebrewes; How long refusest thou to humble thy selfe before me? Send away my people, that they may serve me. For if thou refuse to send away my people, behold, I bring to morrow the Locusts into thy coast. And they shall cover the eye of the earth, and one shall not be able to see the earth: and they shall eat the residue of that which is escaped, which remaineth unto you from the haile; and shall eat every tree which groweth for you, out of the field. And they shall fill thy houles, and the houles of all thy servantes, and the houses of all the Egyptians; which thy fathers, and thy fathers fathers have not seene, since the day that they were upon the earth, unto this day: and he turned himselfe, and went out from Pharaoh. And Pharaohs servants said unto him, How long shall this *may* be a snare unto us? send away the men, that they may serve Ichovah their God: knowest thou not yet that Egypt is destroyed? And Moses and Aaron were brought againe unto Pharaoh; and he said unto them, *Goe serve Ichovah your God: who and who, are they that shall goe?* And Moses said, *Wee will goe, with our young and with our old, with our sonnes and with our daughters, with our flocks and with our herds, will we goe, for we have a feast of Ichovah.* And he said unto them, *Let Ichovah be so with you, as I will send away you, and your little ones: see to it,* for

Plagues of Locusts,

Exodus, Chap. 10.

and Darknesse.

11 evill is before your faces. Not so ;
goe now ye men, and serve Iehovah,
for that you did request : and he
drove them out from Pharaohs pre-
sence. And Iehovah said unto Mo-
ses ; Stretch out thy hand over the
land of Egypt, for the Locuts, that
they may come up upon the land of
Egypt, and eat every herbe of the
land, all that the haile hath left.
12 And Moses stretched out his rod
over the land of Egypt, and Iehovah
brought an east winde upon the
land, all that day, and all the night :
the morning was, and the east winde
brought up the Locuts. And the
Locuts went up over all the land of
Egypt, and rested in all the coasts of
Egypt, exceeding heavie ; before
them there were no such Locuts as
they, and after them shall no such be.
And they covered the eye of all the
earth, and the land was darkned ;
and they did eat every herbe of the
land, and all the fruit of the trees,
which the haile had left ; and there
remained not any greene thing in
the trees, or in the herbes of the
field, in all the land of Egypt. And
Pharaoh hastened to call for Moses
and for Aaron ; and he said, I have
sinned against Iehovah your God,
and against you. And now forgive
I pray thee my sinne, only this once,
and intreat ye Iehovah your God,
that he may take away from mee this
death only. And he went out from
Pharaoh, and intreated Iehovah.
13 And Iehovah turned a vehement
strong sea winde, and tooke away the

Locuts, and fastened them to the red
sea : there remained not one Locut
in all the coast of Egypt. And Ie-
hovah made strong the heart of Pha-
raoh, and he sent not away the sons
of Israel. And Iehovah said unto
Moses ; Stretch out thy hand toward
the heavens, and there shall be dark-
nesse over the land of Egypt, that one
may seele the darknesse. And Mo-
ses stretched out his hand toward
the heavens, and there was obscure
darknesse in all the land of Egypt
three dayes. They saw not any man
his brother, neither rose they any
man from his place, three dayes : but
to all the sonnes of Israel therewas
light in their dwellings. And Pha-
raoh called unto Moses, and said,
Goeye, serve Iehovah ; only let your
flocks and your herds be stayed : let
your little ones also goe with you.
And Moses said, Thou also shal give
into our hand, sacrifices and burnt-
offerings, that we may doe sacrifice to
Iehovah our God. And our catell
also shal goe with us ; there shall not
an hoose be left, for thereof shall we
take to serve Iehovah our God ; and
we know not with what we shall serve
Iehovah, untill wee come thither.
And Iehovah made strong the heart
of Pharaoh, and he would not send
them away. And Pharaoh said unto
him, Get thee from me, take leed
to thy selfe, see my face no more, for
in the day thou seest my face, thou
shale die. And Moses said, Thou
haft spoken well : I will not see thy
face againe any more.

Annotations.

Annotations.

הַיְלָדָה Heere beginneth the fifteenth
Section or Lecture of the Law : see Gene-
sis 6. 9.

Ver. 1. for **¶** or, though I have made hea-
vy, that is, hardened : see Exod. 7. 14. of
l'm of Pharaoh and his servants : therefore
the Grecce translateth it, them ; saying,
that these signs may hereafter come upon them.

Ver. 2. **¶** this is **¶** incaneht Moses
and the Israelties ; as after he faith, yee ; and
so the Grecce translateth here. And in Deut.
6. 20, 22, Moses willeth Israelf to tell their
sonnes of the signes and wonders, great and small,
which the Lord had brought upon Egypt.
The like is in Psa. 78. 5, 6, 7, &c.

Ver. 3. **¶** Hebrews 11. in the Chaldee Jeries.
bunble thy selfe] The Grecce translateth,
how long wyl thou not reverence me?

Ver. 4. **¶** Locuts] or Gr. Scoppers : the He-
brew is Locut ; put generally for a multitude
of Locuts ; (as tree, for trees, Gen. 3. 2.)
And the originall Arrib, hath the denomina-
tion of a multitude, because their nature is
to be many together, as Prov. 30. 27. the Lo-
cutes haue no king, yet see thy forth all of them
by leaps ; and huge multitudes are therefore
remincked to Locuts, Jer. 6. 23. Iud. 6. 5.

Ver. 5. **¶** the eye,] put for the whole face,
or upon part of the earth, which is seen with
the eye : as the Grecce translateth it, the
sight, or superficies. The Chaldee explaines it,
of hidyn the sight of the sunne from the earth :
so in ver. 15. Humane writers testifie, that
the great Locuts flie, and make great noise with
their wings, as if they were birds, and doe darken
the Sunne. Physic, booke 11. chapter 29.
that which is cleped,] Hebr. the scapings, or
ewson.

Ver. 6. **¶** houses,] the Locuts are re-
ported to gnaw all things, even the doores of houses :
Piske hooke 11. chapter 29. Son. e of the He-
breues write, that these Locuts did not en-
ly hurt the fruits of the earth, but mē also ;

as the author of the booke of wisdom, c. 16.
ver. 9. saith, the bitings of Locuts and of flies,
killed them ; neither was there found any remedie
for their life.

Ver. 7. **¶** servants] the nobles, and coun-
sellors of Egypt. a snare,] that is, a
destruction, by the plagues that he bringeth
upon us. This word snare, usually signifieth
the meanes of destruction ; as Exod. 23. 33.
Iof. 23. 13. 1 Sam. 18. 21. which here the E-
gyptians imput: unto Moses ; whereas a snare
is in the transgression of an evill man, Pro. 29. 6.
knowelth thou ;] the Grecce interpreteth it,
or vnu desit thou know?

Ver. 9. we have] Hebr. to us is : where-
by is meant we have ; as is noted on Gene-
sis 12. 16. The word is, is supplied here in the
Grecce version.

feast of Februario] so
called, because it was commanded by him,
Exodus 5. 1. and was to be kept unto him ;
as the Chaldee expounds it, a feast before the
Lord ; and as elsewhere it is said, a feast unto
Iehovah, Exodus 32. 5.

Ver. 10. so wil you, &c.] It is an im-
precation or curse, because he purposed
not to let them goe : but as God forced
him to send them away, so turned he this
curse into a blessing to them, Exodus 12. 30,
31. and 13. 21, 22. The Chaldee paraphra-
phet, the Word of the Lord to be your helpe.
Heire Sathan, who had before fought the
death of Israels Infants, Exodus 1. leeketh
to retaine them at least in bondage : and
when he cannot hinder the redemption of
the whole Church, yet to hinder it in part.
So in Reuelat. 12. 13. - 17. when the Dra-
gon could not hurt the woman ; he uaketh
wile with the remant of her seede.

et. 11.

this word is ued both for sinne, and for the
punishment of the sinne, as Ierem. 18. 8. if they
turne from their evill, I will put off the evill
that I thought to doe unto them. Both may be

implied by Pharaoh, b. t the latter
chickly ; threatening more affliction, if they
left not of their intended course. The Chal-
dee expoundeth it thus ; see now the evill
whiche you thinke to doe, scippe before your faces.
be divorce] that is, Pharaoh drove, or ca. led
them to be driven out of his presence. Or,

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be drove, is put for they were driven : see the notes on Gen. 16.14.

Ver. 13, over the land of Egypt] the Greek expoundeth it, towards heaven. *the east winds*,] which is a strong and violent wind, with it God drove backe the sea, Exod. 14.21, and by it his judgements are often signified, Gen. 41.7. Psalme 48.8. Esey 27.8. Erek. 19.12. Icr. 18.17. Locuts,] or Graptopters; and with them caterpillars also, as David sheweth in Psalm. 105. 34,35, and 78.46. They are of Gods heavy judgements upon sinners, Deut. 28.38. 1 Kin. 8.37, and unto this eighth plague of Egypt, the armie of Antichrist is referred, that tormented men, Rev. 9.3,5,7,8, &c.

Ver. 14, *hast*,] both grievous for the hurt they did, and for the multitude of them; as the Greek explaineth it, many. *fishes*,] Yet great judgements upon Israel, are mentioned by Locuts, Isr. 1. 2, 3, 4, and by humane writers it is said, that in India there are some of three foot long: *Pline*, b.11. c.23.

Ver. 15, *the eye*,] the face, as wot. 5. *darkned*,] that is, hid and defaced; and as the Greek translatcht, corrupted.

Ver. 17, *death*,] that is, deadly plague; so 2 King. 4. 40, death is in the pot.

Ver. 19, *sea windes*,] that is, west windes, as the Chaldee explaines it: the Greek faith, from the sea. For the maine sea lay westward: see Gen. 12.8. *fartered*,] or, pitched them in, the Greek and Chaldee translatcht *cast them*: but the word meaneth, that they were so throwne in, as there to remaine and rise no more; as when a Tent or other thing is pitched and fast nailed. After this manner God often destroyeth Locuts in other places; being taken up by heaps with the windes, they fall into seas or lakes, saith *Pline*, b.11. c.29. *red sea*,] or, weedy sea: called in Hebrew, the *sea Saph*; whose word signifieth sedge, or sea weeds, that grew therein, and whereof it seemeth it had the name: see Exod. 2.3. Ios. 3.5. The Holy Ghost in Greek calleth it *Erythræn*, the Red sea, Acts 7.56. Heb. 11.29. either of the red land of that sea, or red mountaines by it; or of one *Erythras* a king, as *Strabo* writeth in his 16. book. But the Latines called it *Ruberum mare*, that is, the Red

sea, *Dinic's Hist. b. 13. chap. 25. Pomp. Mela b. 3. chap. 7.* and by that name it is usually knowne in these parts of the world. In this sea, Pharaoh himselfe with his armie, were afterward drowned, Exod. 14.4.

Ver. 20, *made strong*,] that is, hardened, as the Greek translatcht: see Exod. 4.21.

Ver. 21, *there shall be*,] or, as the Greek translatcht, *let there be darkness*. Of this plague also, God warneith not Pharaoh before hand: see Exod. 8.16. *that one may feel*,] or, and he (that is, Pharaoh, or every one) *shall feel*, meaning, as the Greek translatcht, *palpable darkness*, such as may be felt with the hand, for the thicknesse of the aire. The Hebrew word signifieth sometime to *feel*, *Iude*, 16.26, sometime on the contrary to *take away*, or remove, Exod. 1. 22, in which latter sente the Chaldee paraphrase here expoundeth it, *after the darknesse of the night is removed*: meaning, that the day should be turned to darkness.

Ver. 22, *oblace darknesse*,] Hebr. *darknesse of obscurity*, ταρπησθεντες σκοτεινης ανθεκε. The Greekes, in it have three words, *darknesse*, *thick obscurite*, *extremus* *darknesse*. This ninth plague, D. 1. celebrateth, in Psal. 105. 28, and unto it, the first plague of the spiritual Egypt is compared, Rev. 16.10, where the *kingdome of the Beast* is full of *darknesse*, and men gnaw their tongues for paine. A righteous judgement of God, upon those that oppressed his people the *light of the world*, Matth. 5. 14. and rebelled against the light; as Job 24.12.

Ver. 23, *saw not*,] neither by sun or stars from above, neither by fire beneath, had they any light. So, *the light of the wicked shall be put out*, and the sparkes of his fire shall not finde; the light shall be darke in his tabernacle, Job 18. 5, 6. *from his place*,] or, from under him: the Greek translatcht, *from his bed*. Thus in them the saying was fulfilled, *the wicked shall be silent in darkness*, 1 Samuel 2. 9. *was light*,] so they had beene freed from former plagues, see Exodus 9. 26, and God promiseth like mirth to his Church by the Gospell, saying, *Arise thou, be enlightened, for thy light is come*; see *darknesse shall cover the earth*, and

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and grosse darknesse the peoples, but *Iehovah shall rule upon thee*, &c. Esay. 60.1,2.

Ver. 25, *doe sacrifice*,] or, offer. The word sacrifice, here understood, is elsewhere exprefed, as in 1 Kings 12. 27, and when the word *doe* (or make) is joyned with sacrifices, as in this place, it signifieth to offer, as, Levitic. 9. 7. 22, and 16. 9. Exodus 29. 36. 39. 41. 42.

Ver. 26, *not an hoose*,] *not any thing*, saith the Chaldee. Thus Iacob went before out of Mesopotamia into Canaan, with all his cattle and sustance, Genef. 31. 18. And Moses commandeth to keepe the commandement of God into the smallest things, in every particular, is an example of the obedience wherewith we all owe unto the Lord, and from whence no perfection or tyranny should stay us: and the not leaving of an hoose behinde, signifieth their f. ll departure out of Egyptian bondage; leaving nothing to tempt or occasion them to returne thither againe: which God after forbade them, Deut. 17. 16. and 28. 68. Hof. 9.3.

Ver. 27, *made strong*,] that is, hardened, as the Greek translatcht. See Exodus 4. 21. *would not*,] or, was not perfidized, consented not to send them, notwithstanding all these plagues. This word is not used in all this historie, untill now: it setteth forth Pharaohs wilfullnesse.

Ver. 28, *no more*] Hebr. *adde not to see*: so in the verfe following. Heere Pharaoh is enraged ag. inst Moses, and more fully manifeſteth his hardenesse of heart: unto whom Moses answereþ, with no leſſe courage and faith in God; *not fearing (as Paul saith) the wrath of the king, but enduring, as seeing him who is incſible*, Heb. 11.27. Therefore ere he went out of his preſence, he denouceth the last plague, (in the chapter following) and departed, never ſeeing him more. As Pharaoh by all thete plagues, is not bettered, but worse hardened: fo when the beaſt throne and kingdome is darke, they *gaze ther ion, yet for paine, and blifſſine* the God of hessen, because of their paines and their ſores; and repent not of their deſcs, Rev. 16.10,11.

AND Iehovah ſaid unto Moses; **Y**et one plague will I bring upon Pharaoh, and upon Egypt; afterwards he will ſend you away from hence: when he ſhall ſend you away, he shall thrusting thrust you out from hence altogether. Speake now in the eares of the people; and let every man aske of his neighbour, and every woman of her neighbour, jewels of ſilver, and jewels of gold. And Iehovah gave the people grace in the eyes of the Egyptians: alio the man Moses was very great in the land of Egypt, in the eyes of Pharaohs feruants, and in the eyes of the people. And Moses ſaid, thus ſaith Iehovah, **A**bout midnight will I goe out into the midſt of Egypt. And every first-borne in the land of Egypt ſhall die, from the first-borne o. P. Pharaoh that

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that sitteth upon his throne, even to the first-borne of the bond-woman that is behinde the mill ; and every first-borne of beasts. And there shall be a great crie in all the land of Egypt, such as there hath beeene none like it, nor shall be like it any more. But against any of the sons of Israel shall not a doge move his tongue, againt man or beast, that ye may know how Iehovah marvelously severeth betwene the Egyptians and Israel. And all these thy servants shall come downe unto me, and bow downe themselues unto me, saying, Goe out thou, and all the people that is at thy feet ; and after that, I will goe out : and he went out from Pharaoh, in heat of anger. And Iehovah said unto Moses : Pharaoh shall not hearken unto you, that my wonders may be multiplied in the land of Egypt. And Moses and Aaron did all these wonders before Pharaoh : and Iehovah made strong the heart of Pharaoh, and he sent not away the sonnes of Israel out of his land.

Annotations.

Said] or, had said, before he went last unto Pharaoh, being called, Exod. 10. 24, therefore ere he de-parteth out of his presence, he doth unseech this last plague, as appeareth by the 8. verse following, *thrusting thurth*] that is, *earnestly and noly thrusting*, as came to passe, Exod. 12.13. The Greek translateth, *with all reliction he shall rend* (or cast you out;) and as the Chaldee saith, *with full refutation*.

Vers. 5. in the eare] The Greek addeth, *privily, the people*] the Israelties. *his neighbour*] an Egyptian ; this was signified at the first, Exod. 3.22. *jewels*] or, *veffets, instruments*, of all sorts. These they borrowed, but never restord ; Gods extraordinary commandement was their warrant, as it was unto Abraham for the killing of his sonne, Gen. 22. and it was a recompence of their labours, wherewith they had served the Egyptians.

Vers. 3. grace] that is, *favour*. Hebr. *the grace of the people* ; which the Greek translatch, *grace to his people* : see the notes on Exod. 3. 21. and Gen. 59.21.

Vers. 4. said] to Pharaoh, before he went out of his presence, Exod. 10. 23. *I goe out*] the Chaldee saith, *I will recatale*: this God did by his Angel that desford them, Exod. 12.23. And this going out, as the like pharise of passing through, in Exod. 12. 12, is meant for evill unto Egypt : into which the Scriptures elsewhere have reference, as in Amos 5. 17. *I will passe through thee*, saith the Lord.

Vers. 5. on his throne] that is, *which shall reigne after him* : the Chaldee explaineth, *which shall sit upon the throne of his kingdom*. And the holy text to explaineth it saith, *as his throne*, 1 Chron. 17. 12, is the *throne of his kingdom*, 2 Sam. 7.13, and to *set in the throne*, *is in reign in stead of another*, 1 Kings 3.6, with 2 Chron. 1. 8, and a *man upon the throne*, 1 Kings 9. 5. is expounded to be a *man*, 2 Chron. 7. 18, *behinde his mill*] or, *near the mill flores* ; that is, in prison gounding at the mill, as is explained in Exod. 12. 16. 15. 16. 21. Ex. 47.1. 2. and lie is said to be *bishched*, or after it, for thrusting it before them, as they wrought.

Vers. 7. never] that is, they shall not have the least let or disturbance. See the like in 10. 10. 21. The dog signifieth the wi ked, Exod. 22. 17. 21, that such shold not move their tongue, is according to that saying, *mane shall sup her mouth*, Job 5. 16. Pslm. 10. 7. 42. *severely*] Gr. *glosiphis* : see Exod. 8. 22.

Vers. 8. servants] the Counsellors, Nobles, Courtiers. These compelled by the plague, should

should bow downe to Moses : so greatly would God honour his servant. So God promiseth his Church, that Kings and Queens should bow downe thereto, with their face towards the earth, &c. Exod. 49. 23.

at thy feet,] following thee : the Greek translatch it, *whom thou leadest* : the Chaldee, with *the best*] or, *inflammation of anger*. Though Moses was a very mecke man, above all the men that were upon the earth, Numb. 12. 3, yet now in the Lords cause, with whom Pharaoh had so often mocked, he is very wroth, and to the king and he doe part, angry each with other, as Exod. 10. 28. And such is the end of the ministracy of Moses law, unto all hard hearted sinners, Rom. 2.5, and 4.15. Vn-to this we may apply that laying of Paul ; By faith Moses forsoke Egypt, not fearing the wrath of the King, for he entred, as seeing him who is inc. file, Heb. 11. 27.

Vers. 10. made strong] that is, as the Greek expoundeth it, *hardened*. Heerin the unfeare hablenesse of Gods judgements is to bee confidered ; for as those whom he loveth, he loveth unto the end, Job. 12. 1, and putteth his feare in their hearts, that they shall not depart from him, Ierem. 32. 40. to the wicked (whom his soule hateth, Pslm. 11. 5.) he hardneth their heart from his feare, Exod. 6. 17. that though he doe many miracles before them, yet they believe not ; neither can they believe, because he hath blinded their eyes, and hardened their heart ; that they shold not see with their eyes, nor understand with their heart, and be converted, and he shold leade them, Job. 12. 37. 39. 40. So after their hardnese and impenitent heart ; they treatise up unto themelies wrath against the day of wrath, Romane 2. 5, and God willing to shew wrath, and to make his power knowning, endureth with much long suffring the vettels of wrath, fitted to destrucion, Rom. 9. 22. Of which Pharaoh is a most memorarie example, appointed of God for this : that he might shew his power in him, and that Gods name might be declared throughout all the earth, Exod. 9. 16. Rom. 9. 17.

CHAPTER XII.

1. The month wherein Israel went out of Egypt, is made the first month. 3. A commandement to prepare a Lambe for the Pasceover. 11. The manner of eating the Pasceover. 15. Unleavened bread must be eaten seven daies. 22. The blood of the Lambe must be sprinkled on the doore posts. 29. All the First-borne of Egypt are flame. 31. The Israelties are driven out of the land. 35. They fforde the Egyptians. 37. Their journey to Succoth. 43. The ordinance of the Pasceover, and who they are that may eat the same.

AND Iehovah said unto Moses And unto Aaron, in the land of Egypt, saying : This moneth shall be unto you the head of monechs : it shall be unto you the first of the monechs of the yere. Speake yee unto all the congregation of Israel, saying, in the tenth of this moneth, That they take to them, *every man* a lambe according to the house of their fathers, a lambe for an house. And if the house be too little to be for a lambe, then shall he, and his neighbour the next unto his house, take according to the number of the soules ; *every man* according to his eatings, ye shall make your count for the lambe. A lambe perfect, a male of the first yere, shall it be to you ; ye shall take it of the sheepe or of the goats. And it shall be by you kept up, until the fourteenth day of this moneth ; and the whole Church of the congregation of Israel shall kill it, betweene the two evenings.

G 2 And

7 And they shall take of the blood, and give it upon the two side-posts, and upon the upper doore-post, upon the houles wherein they shall eat it.
 8 And they shall eat the flesh in that night, rost with fire, and with unleavened cakes ; and with bitter herbs they shall eat it. Ye shall not eat of it raw, or sodden at all in water, but rost with fire ; the head thereof, with the legs thereof, and with the purtance thereof. And ye shall not let ought remaine of it untill the morning : and that which remaineth of it untill the morning, ye shall burne with fire. And thus shall ye eat it : with your loynes girded, your shooes on your feet, and your haiffe in your hand : and ye shall eat it in haste ; it is Iehovahs Passeeover. And I will passe through the land of Egypt in this night, and will smite every first-borne in the land of Egypt, from man even unto beast : and against all the gods of Egypt will I doe judgments ; Iehovah. And the bloud shall be to you for a signe upon the houles where you are ; and I will see the bloud, and will passe over you, and the plague shall not be upon you to destruction, when I smite the land of Egypt. And this day shall be unto you for a memorall, and ye shall festivally keepe it a feast to Iehovah ; throughout your generations shall ye festivally keepe it, by an everlasting statute. Seven dayes shall ye eat unleavened cakes, even in the first day ye shall cause the old leuen to cease out of your houses : for

whoever eateth leavened bread, even that soule shall be cut off from Israel, from the first day untill the seventh day. And in the first day there shall be unto you a convocation of holinesse, and in the seventh day a convocation of holinesse : not any worke shall be done in them ; but that which shall be eaten of every soule, that only shall be done of you. And ye shall obserue the (feast of) unleavened cakes , for in this selfe-same day have I brought forth your armies out of the land of Egypt : and yee shall obserue this day throughout your generations, by an everlasting statute. In the first (moneth) in the fourteenth day of the moneth, at the evening, ye shall eat unleavened cakes, untill the one and twentieth day of the moneth at the evening. Seven dayes, old leuen shall not be found in your houles ; for whoever eateth that which is leavened, even that soule shall be cut off from the congregation of Israel, be he of the stranger, or of the home-borne of the land. Any leavened thing ye shall not eat : in all your habitations ye shall eat unleavened cakes . And Moses called for all the Elders of Israel, and said unto them, Draw out, and take to you lambes, according to your families, and kill the Passeeover. And ye shall take a bunch of hyssope, and dip it in the bloud that is in the bason, and strike on the upper doore-post, and on the two side-posts, with the bloud that is in the bason : and

and you, ye shall not goe forth any man out of the doore of his houle, untill the morning. For Iehovah will passe through to smite the Egyptians, and will see the bloud on the upper doore post, and on the two side-posts : and Iehovah will passe over the doore, and will not give the destroyer to come in unto your houles to smite. And ye shall obserue this thing for a statute to thee, and to thy sonnes for ever. And it shall be, when yee come in unto the land which Iehovah will give you, even as he hath spoken, then yee shall keepe this service. And it shall be, when your sonnes shall lay unto you, What is this service to you ? Then ye shall lay, It is the sacrifice of the Passeeover, to Iehovah, who passteth over the houles of the sonnes of Israel in Egypt, when he smote the Egyptians, and delivered our houles : And the people bended downe the head, and bowed themselves. And the sons of Israel went and did, even as Iehovah had commanded Moses and Aaron, so did they. And it was, that at midnight Iehovah smote every first-borne in the land of Egypt, from the first-borne of Pharaoh that sat on his throne, unto the first-borne of the captive that was in the prison houle, and every first-borne of beasts. And Pharaoh rose up in the night, he and all his servants, and all the Egyptians ; and there was a great cry in Egypt, for there was not a house where there was not one dead. And he called for Moses and for Aaron in the night, and said, Rise up, goe out from amongst my people, both you and the sonnes of Israel ; and goe, serve Iehovah, as ye have spoken. Also take your flocks and your herds, as ye have spoken, and goe : and blesse me also. And the Egyptians were urgent upon the people, making haife to send them away out of the land : for they said, We be all dead men. And the people tooke up their dough before it was leavened, their lumps of dough, bound up in their cloathes, upon their shoulders. And the sons of Israel did according to the word of Moses, and asked of the Egyptians jewels of silver, and jewels of gold, and garments. And Iehovah gave the people grace in the eyes of the Egyptians, and they gave them their asking : and they spoiled the Egyptians. And the sonnes of Israel journeyed from Ramees to Succoth, about six hundred thousand on foot, that were men, beside little ones. And also much mixed people went up with them, and flocks and herds, a very great possession of cattell. And they baked the dough which they brought forth out of Egypt, cakes unleavened, for it was not leavened ; for they were thrust out from Egypt, and could not tarry ; neither had they made ready for themselves any victuall. And the dwelling of the sons of Israel, who dwelt in Egypt, was four hundred

G 3 yeeres,

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41. yeeres, and thirty yeeres. And it was, at the end of the four hundred yeeres, and thirty yeeres, even in the selfe-same day it was, all the armies of Iehovah went out from the land of Egypt. It is a night of observations to Iehovah, for bringing them out from the land of Egypt : this is that night of Iehovah, of observations for all the sons of Israel throughout their generations. And Iehovah said unto Moses and Aaron ; This is the statute of the Passeover : no strangers sonne shall eat thereof. But every servant of any man, bought for money, when thou hast circumcised him, then he shall eat thereof. A forreiner and an hired servant shall not eat thereof. In one house shall it be eaten ; thou shal not carry forth ought of the flesh abroad out of the house, and ye shall not break a bone thereof. All the congregation of Israel shall doe it. And when a stranger shall sojourne with thee, and will doe the Passeover to Iehovah, let every male of his be circumcised, and then he shall come neare to doe it ; and he shall be as the home-borne of the land : but any uncircumcised shall not eat thereof. One law shall be to the home-borne, and to the stranger that sojourneth among you. And all the sonnes of Israel did ; even as Iehovah commanded Moses and Aaron, so did they. And it was, in this selfe-same day, Iehovah brought forth the sonnes of Israel out of the land of Egypt, by their armies.

Annotations.

And Jor, also Ieho-ab had said : to wit, before Moses had gone out from Pharaohs presence, and threatened the death of the first borne, Exod. 11. 4, for this patchal Lambe was gone ready, the fourth day before it was killed : as after is manifest in Hebre Abib, Exod. 13. 4 and Nisan, Nehen, 2. 1, (by which name the Chaldee calleth it in this chapter, ver. 18.) it is with us called March, or April ; for it tell our sometime to be part of both, the head] that is, as the Grecie translaþt, the beginning. So the head (that is, the beginning) of the yere, Exod. 40. 1. unto you ;] By reason of this their going out of Egypt, the yere (which before began in September, Exod. 23. 16.) hath his beginning to the lewes ecclesiastically in Abib, or March ; but for the Iubiles, and civil affaires, it began as it had done before, Levit. 25. 8, 9, 10. This also Josephus testifieth, in Antiq. b. 1. c. 4. See the notes on Gen. 11. Because this release of Israel, was a figure of the Churchs redemption by Christ, whoreneth the world, 1 Cor. 5. 7. 8. 2 cor. 5. 17. and who was to suffer death also in this moneth, John 18. 28, &c. therefore God made it the head and first of the yere : that by it the Church might be taught to expect the acceptable yere of the Lord, which Christ preached, Luke 4. 19.

Ver. 3. the tenth,] that is, the 10. day : as, the first, Marth. 26. 17. is expounded, the first day, Mar. 14. 12. On this day the Israëites after did goe through Iordan, into the land of Canaan, Ios. 4. 19. And Christ (our patchal Lambe) on this day entered Jerusalem, riding upon an asse colt, and was received of the people with palmie branches, and crying Hosanna, &c. Ioh. 12. 1. 12. 13. &c. In him this type was truly fulfilled. that they] or, and let them take : the Grecie translaþt, let them take : leaving out the word and ; which the Hebrew sometyme doth, as is noted on Ge-

n. 13

ngs 8. 6. lamb] or kid : a young sheep or goat, as is explained in ver. 5. It was a figure of Christ, the true Lamb of God, 1. Cor. 5. 7. 10. i. 29. lamb,] that is, at the Greek translaþt, lamb. The whole armie of Israel was divided into twelve tribes, those tribes into families, the families again into houses, and then to particular persons; as appeareth by Num. 1. and Ios. 7. 14. &c. Ver. 4. to be for,] or, to be above alamble ; so that they cannot overcome the same by eating up. The words following, shew this to be meant, for eating : and the Grecie translaþt thus, if there be few in the house, so that they are not enough for the lambe. As the word little, or less, sometime signifieth unprofitable, Gen. 32. 10. so here and elsewhere it signifieth manly : whi. h the Scripture maketh plaine ; as, two little tortes, &c. 1 Kings 8. 64. is expounded, not able to receive. 2 Cor. 7. 7. flocks,] that is, posse, make your own,] or, shall number ; to wit, how many are meet and sufficient for the eating of the lambe. Our Saviour and his twelve apostolcs did eat the same together, Matth. 26. 18. 20. Of this eating the lewes doe write, (gathering it from this law) that it will be made, whiles the Lambe is yet alive : and the passeover might not be killed, but for such as were made of them, that is, circumcised. And that is the Lambe were killed for such as were not circumcised therefore, or for any that would eat thereof, (as infants, sickle persons, &c.) or for the uncircumcised, or for the unclean ; it was not allowable slaying in Kerygma, &c. p. 2. Ver. 5. perfect,] that is, entire, whole, sound in all outward parts, and to consist of emble, as the Law elsewhere exhorteth laying, it shall be perfect to be accepted, then shall it be no unprofitable offering, Levit. 22. 21. And the Grecie translaþt, let both i. s. perfect, and unprofiteable. This also refelcted Christ our Passeover, called the Lambe unblamed, 1 Pet. 1. 19. And all sacrifices, the types of him, were to be such, Levit. 1. 3. 10. &c. And by perfect, and without blamis, is meant (not to be without spot or blemish) in the skin or wooll ; but) is meant to have neither want, nor superfluitie of members ; to be neither blinde, nor broken, nor maymed, nor having a wen, nor skurze, nor scabbed, nor bruised, nor accidet, nor sick, &c. Levit. 22. 22. 24. Mal. 1. 8. And the lewes write of five blamis that doe disable beasts for sacrifices ; five in the eare, three in the eyelid, eight in the eye, three in the nose, fix in the mouth, twelve in the members of generation, six in the feet, four in any place of the body ; as scabs, wens, &c. and three beside over all the body, as trembling with old age, sicknes, and foulenes with extremities. Maimony in Misneb, treat. of entring into the Sanctuary, chap. 7. Likewise they mention other things, that make a beast unlawfull to be sacrificed unto God ; as, if it were untrusty, before it was eight daies old, Levit. 22. 22. if it were a beast of sundry shapes, as part like a sheape and part like a goat, or a sheape brought forth of a goat, or a goat of a sheape : if it were both male and female, or neither male nor female : if it had lien with, or had bee lieuen with of another kinde, contrary to Lev. 19. 19. and 20. 15. 16. if it had killed a man, Exod. 21. 23. if it were the hire of a whoore, or price of a dog, Deut. 23. 18. if it had beeene dedicated to idolatry, for so corruption is in them, contrary to Levit. 22. 25. and the like, shewed by Maimony, in Misneb et Mizneb, chap. 3. of the first year :] Hebr. yom of yere, of which please to see the notes on Gen. 5. 32. So from the Law in Lev. 22. 27. and from this place it hath beeene expounded by the lewes, that the Lambe after it was eight daies old, and forward, was allowable to be offered for the Passeover ; and if it were but an houre older than a yere, it was unlawfull. Maimony in Misneb, treat. of the offing of the sacrifice, chap. 1. S. 12. 13.

Ver. 6. if you kept up,] or, for you kept ; Hebr. has a keeping up (or acoustuary) to you : that is, kept apart from the rest of the flocke, from the tenth to the fourteenth day. Of this rite there is no mention after in the Law, Levit. 23. 5. 8. Number. 2. 11. and 28. 16. 17. Deut. 16. where the Passeover is commanded,

manded. And the few Doctors thinke it was but for this time only : for they write of these particulars, 1. the eating of it in their houres dispersed in Egypt ; 2. the taking up of the paschal Lamb, from the tenth day ; 3. the charge to strike the blood on the doore posts ; 4. and that they shal eat it in halfe : these things were not required of the generation after, neither were done, but at the Passover in Egypt only.

Maimony, in Korban Pelech, chap. 10. S. 15. So

in the Bab. Thalmud, treat. Pelechim, ch. 9. 3.

whole Church] that is, the Greeks translateth it, the whole multitude; all of the Church or assembly.

the two evenings:] that is,

as the Greek faith, towards evening :

in the noone and before sunne setting. For

as God at the first made the day of *evening*

and *morning*, Gen. 1. 5. so after among the

Iewes, (as is also amongst us) all the fore-

noone was counted *morning*, and all the af-

ternoone, *evening*. The latter evening began at sunne setting, Jos. 10. 26, 27. The day

(from sunne rising to the setting, had 12

hours, as Christ faith, *Are there not twelve*

hours in the day? John 11. 9. Their first hoire,

was about sixe of the clooke in the morning

with us : their sixt hour, was our noone :

their ninth hour, was three of the clooke in

the after noone. By this we may understand

the time of Christ crucified ; which began

at the third hour, (that is, at nine of the

clooke in the morning, the ordinary time for

the daily morning sacrifice) and ended at

the ninth hour, (that is, at three in the af-

ternoone, the time of the evening sacrifice)

Mark 15. 25. 33. 54. 37. Wherefore the

ninth hour, was their *hour of prayer*, when

they used to go into the Temple, at the daily

evening sacrifice, Acts 3. 1. And this was

the ordinary time for the Pascoever,

as R. Menachem (upon this place) faith, *betweene*

the two evenings, at the time of prayer, at the ob-

lation; as [as] our father of blessed memory directed, (Gen. 24. 63.) Howbeit, God setteth no houre for the killing of the pascoever, because it might vary occasonally : but if it were killed in the afternoone, and before sunne set, it was allowable. Further to shew this, the Hebrew Doctors in the Babylonian

Thalmud, treat. of the Pascovers, chap. 5. doe write thus. *The daily evening sacrifice* (whereof of see Exodus 29. 38, 39.) was killed at the 8. hour and *an halfe*; that is, halfe an houre before three of the clooke in the afternoone;) and it was offered up at the 9. *houre and an halfe*, (that is, halfe an houre after three) in the evening of the Pascover, it was killed at the seventh hour, and *an halfe*, or offered at eight and *an halfe*; that is, halfe an houre before three.) And *of the evening of the Pascover did kill to be on the evening of the Sabbath*, it was killed at five and *an halfe*, and offered at seven and *an halfe*; (that is, halfe an houre before two of the clooke.) The reason hereof was, because they were faine to kill the daily sacrifice, and then to kill it off the Pascover, and alio to rest the evening before the Sabbath. Agreeable unto this, Maimony (in Korban Pelech, chap. 1. 3. 4.) saith, *The killing of the Pascover is after midday*, and if they kill it before it is not allowable : and they kill it not but of er the day's evening sacrifice, and burning of incense : and after they have trimmed the Lamps, they begin to kill *the paschal Lamb*, untill the end of the a.y. This he speaketh of their manner in the Temple. And by this time of the day God fore-thewel the luttlings of Christ in the evening of times, or in the last daies, Heb. 1. 2. 1 Pet. 1. 19, 20, and abot the same time of the day, when the paschal Lamb ordinarily died, he died also, *at the ninth hour*, Mat. 27. 46. 50.

Verl. 7. *gave it*,] that is, *strike it*, with the hyfope sprinkle, as is explained in verl. 22, signifying the applying of Christ's bloud, sprinkled upon all believers hearts, 1 Pet. 1. 2. Heb. 9. 13, 14. So the Lamp, was alter to be written on their doore posts, Deut. 6. 9, intening it chiefly upon their hearts, Hebr. 8. 12. Compare with this, the Law in Exod. 45. 19. where the bloud of the sacrifice was also put upon the posts of the houle of the Lord, to cleanse the same. This ordinance was but for that time only in Egypt : for after they might not kill the Pascover *within* *any* of their owne gates, but in the publicke place of Gods worshop, Deut. 16. 5, 6, 7. whi ch at last was *Jerusalem*, where by the Priests the pascover was killed, and bated in the court

court of the temple, and the bloud sprinkled on the altar, 2 Chron. 35. 1, 2, 6, 10, 11. Leuit. 17. 3. - 6. Then the owner of the Lambe tooke it of the Priests, and brought it to his house in *Jerusalem*, and rostid it, and ate it in the evening; as Maimony sheweth in Korban Pelech, chap. 1. S. 6. After this manner Christ with his disciples kept the Pascover, eating it in a chamber within *Jerusalem*, Luke 22. 7, 8, 10, 11, &c. *upper doore post* but on the threshold under their feet, it was not commanded to be sprinkled. Hereby a reverent regard of the bloud of Christ, seemeth to be taught : that men shoul not tread under foot the sonne of God, nor count the bloud of the covenant wherewith they were sanctified, an unky thing; as Heb. 10. 29.

Verl. 8. *unleavened cakes*,] or *loaves*; but the word *cakes* is exprefed in the 39. verl. The signification hereof, Paul declarid saying; *Let us keep the festi, not with old酵, yea, neither with the leaven of iniquity and wickednes, but with the unleavened cakes of sincerity and truth*; 1 Cor. 5. 8. The manner of speaking which Moses here useth, and unleavened cakes with bitter herbs, is changed in Numb. 9. 11. thus with *unleavened cakes*, and *bitter herbs*: so the one explaine the other. Hereupon the Hebrewes say, *The eating of the flesh of the paschal Lamb on the fifteenth night, is commanded to be done*; and *not maye eaten alone*, if unleavened bread and bitter herbs cannot be gotten: but bitter herbs, without the paschal Lamb, are not commanded; for it is written, *with unleavened bread and bitter herbs, shall they eat it*; Maimony in Korban Pelech, c. 8. S. 1. 2. *bitter herbs* Heb. *intacenes*; but herbs are meant, as *achor*, *wild-lettice*, and the like : whi ch they did eat with the Lamb, in remembrance of their afflictions in Egypt, where their lives had beene bitter, Exod. 1. 14. And hereunto Ieremie seemeth to haue reference in his sorowes, laying; *He hath fed me to the full with bitter herbs* (or *intacenes*) *he hath made me dranke with woe-wod*, Lam. 3. 15. They were also to type out the bitter sorowes of Christ, and our notification and afflictions with us, 1 Cor. 11. 26. and 11. 26. Philip. 3. 10. Col. 1. 24. Zech. 12. 10. Revd. 10. *Evangel*, 1. 16. and of singing an

hymne, *Mark* 14.26. I will heare shew the order which the Iewes in the ages following, kept at the Pascoover; as themselves have recorded it. First a cup (of wine) is filled for everyone, and hee blefeth for it, him that created the fruit of the vine, &c. and drinke it. After that, hee blefeth for the wathing of hands; and watheth his hands. Then is brought in, a table furnished, and upon it, bitter herbs, and unleavened bread, and the sauce (Charoseth,) and the body of the paschal Lambe, and the flesh of the Chagigah [or Feast-offering, whereof see the notes on *Deuteronomy* 16.] which is for the fourteenth day of the moneth. Then hee beginneth to blefē (God) which created the fruit of the earth; and talceth an herbe, and dippeth it in the sauce, and eateth it, he and all that lay at the table with him every one, none eateth less than the quantity of an olive. Afterward, the table is taken away from before him only that maketh the declaration [of their deliverance out of Egypt, as is commanded in *Exodus* 13.8. and 12.17.] Then, they fill the second cup, and the sonne asketh [what is meant by this service; according to *Exodus* 12.26.] and he that makes the declaration, faith; How different is this night from all other nights? For all other nights, we wash but once, but this night twice. All other nights, wee eat leavened bread, or unleavened; but this night unleavened bread only. All other nights, wee eat fleshe, roasted, baked or boyled; but this night roasted only. All other nights, wee eat of any other herbs: but this night bitter herbs. All other nights we eat either sitting, or lying: but this night, lying only. Then the table is brought againe before him, and hee faith; This Pascoover which wee eat, is in respect that the Lord passed over the houses of our fathers in Egypt. Then holdeth hee up the bitter herbes in his hand, and faith; These bitter herbes which we eat, are in respect that the Egyptians made the lives of our fathers bitter in Egypt. Then he holdeth up the unleavened

bread in his hand, and saith; This unleavened bread which we eat, is in respect that the dough of our fathers had not time to bee leavened, when the Lord appeared unto them, and redeemed them out of the hand of the enemy; and they baked unleavened cakes of the dough which they brought out of Egypt, *Exodus* 12.39. Then hee faith; Therefore are wee bound to confess, to praise, to laud, to celebrate, to gloriifie, to honour, to extoll, to magnifie and to ascribe victory, unto him that did unto our fathers and unto us, all these signes; and brought us forth from servitude to freedom, from sorrow to joy, from darkness to great light; and we lay before him Haledujah, *Haledujah, Praise ye servants of the Lord, &c.* unto the first veke, to a fountain of water: that is, the 113, and to the end of the 114. Psalme.) Then they blefe the Lord which redeemed them and their fathers out of Egypt; and hath brought them unto that night, to eat unleavened bread therin, and bitter herbs. And he blefeth God who createth the fruit of the vine; and drinke the second cup. After this, hee blefeth for the wathing of hands, and watheth his hands the second time; and taketh two cakes; parteth one of them, &c. and blefeth (God) that bringeth bread out of the earth. Because it is laid, *The bread of affliction (or of poverty)* *Deuteronomy* 16.3. as it is the manner of the poore, to have broken meat, to heere is a broken part. Afterwards, hee wrappeth up of the unleavened bread and of the bitter herbs together, and dippeth them in the sauce, and blefeth God, which commanded to eat unleavened bread and bitter herbs; and they eat. Then hee blefeth God, which commanded the eating of the sacrifice, and hee eateth the flesh of the feast offring; and againe blefeth God which commanded the eating of the Pascoover, and then hee eateth the body of the Pascoover. After this, they sit long at supper, and eat every one so much as he will, and drinke as much as they wil drinke. Afterward

terward he eateth of the flesh of the Pascoover, though it bee but so much as an olive, and tasteth nothing at all after it; that it may be the end of his supper, and that the taste of the flesh of the Pascoover, may remaine in his mouth. After this, he liftest up his hands, and blefeth for the third cup of wine, and drinke it. Then filleth he the fourth cup, and accomplisheth for it the Praife (or Hymne;) and saith for it, the bleffing of the Song, which is, *All thy works praise thee o Lord, &c.* (*Psalme* 145. 10.) and blefeth God that created the fruit of the vine, and tasteth nothing at all after it, all the night, except water. And he may fill the fift cup, saying for it the great Hymne, (the hundred thirty six Psalme) Confesse yeto to the Lord, for he is good; for his mercie endureth for ever: unto the end of that Psalme. But he is not bound (they say) to that cup, as to the foure former cups. These things are shewed by Maimony, in his treatise of *Lezen and unleavened bread*, chapter 8. where also he noteth some differences at this time, when having no Ten ple, they can have no sacrifice, neither kill the paschal Lambe; but only use the unleavened bread, bitter herbs, and wine, in their private houses. After, in his Copie of the *Haggadah* (or Narrator) of the Pascoover, hee sheweth what words they used at the breaking and delivering of the unleavened bread: This is the bread of affliction, which our fathers did eat in the land of Egypt: unleavened is hangiz, let him come and eat: whosoever hath need, let him come and keep the Pascoovers, &c. These observations of the Iewes whilst their common wealth stood, and to this day, may give light to some particulars in the Pafce. Over that Christ kept; as why they lay downe, one leaning on another's bosome, *John* 13.23. (a signe of rest and security) and stood not, as at the first Pascoover, neither sat on high, as we use. Why Christ rose from supper, and washed, and sat downe againe, *John* 13.4, 5, 12. Why he blefeth, or gave thanks, for the bread apart, and for the cup (or wine) apart, *Mark* 14.22, 23;

and why it is said, he tooke the cup after supper, *Luke* 22. 20. also concerning the Hymne which they sing at the end, *Mattie* 26.30. and why Paul calleth it the flowing forth of the Lords death, *1 Corinith* 11.26. as the Iewes usually called their Pascoover, *Haggadah*, that is, a Shewing or Declaration. But specially we may observe, how the bread which was of old a remembrance of their deliverance out of Egypt, was sanctified by the Sonne of God, to be a remembrance of his death, and of our redemption thereby from Satan, *1 Corinith* 11. 24, 25, 26. for which we have much more cause to praise, honour and magnifie the Lord, than the Hebrewes had for their temporary salvation.

Ver. 9. raw] That raw, whereof the Law commandeth us, is flesh wherein the fire hath begonne to wroke, and it is rosted a little, but not fit for man to eat as yet; faith Maimony in *Korban Pesach*, chap. 8. S. 6. It might figure a full and due preparation, by the preaching of the Goipel, and shewing forth of Christ's death; with an examination of our selves, that we eat not unworthy, and to eat judgement to our selves: *1 Corinith* 11.26, 28, 29. sodden at all] or any way sod, Hebr. *sod in water*. The Iewes explaine it, generally: neither to be *sodden in water*, nor in any other liquor or juice of fruits. Neither *roasted*, and *grierman* *sodden*; nor *perboyled*, and *spickeyd* *roasted*, &c. Yet they say it was *horsfall* to *byle* it in *thornes*, or *oles*, or any liquor except water: *abū*, *horsfall* to *dip* the *flesh* *wher* it was *sodded*, in liquors, or juice of fruits. Maimony, in *Korban Pesach*, chapter 8. S. 7. 8. At the Pascoover which Christ did eat, the Evangelists mention his dipping of *abō*, and giving it to Iudas, *John* 13.26. In *feching*, the water is mixed with the flesh: the forbidding whereof, seemeth to teach the *implicite* that should be in Christ; that we know nothing but Christ, and him crucified, *2 Corinith* 11.3; *1 Corinith* 2.2. *with fine*] a figure both of Gods Spirit, compared to fire, *Matthew* 3. 11. through which Christ offered himselfe to God, *Hebr*. 9. 14. and of the fire of Gods wrath which Christ

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was to suffer, whiles hee was made a curse for us, by his death, Galat. 3. 13. Ierem. 4. 4. Lament. 1. 13, and 2. 4. This charge to rost it with fire, the Jew Doctors observed precisely, holding it unlawfull to bake it any manner of way; also to heat furnace, and taking away all the fire, to hang the lambe therein, and so rost it, or the like, they say was unlawfull. *Mammon, Korbar Pesach, chapter 8. S. 9, 10.* *the paschaes, for, the inward*: meaning that the lambe must be rost all and whole; not cut into pieces. To signifie our full Communion with Christ, whole and undivided, 1 Corin. 1. 13. 30. Gal. 2. 20.

Verl. 10. *till the morning;* [they were to eat up all (if they could) at that meale, To teach care for the present injoying of Christ by faith, and of his whole covenant, without delay. For by the morning, the change of our estate is often signified, Psalm 30. 6. Ely 17. 14. 2 Kings 19. 35; for our sleepe is an image of death. And the Lewes have recorded that though it was lawfull to eat all the night long, till the day dawning, yet might none of the company eat againe after he had supp, though it were in the beginning of the next. *Mammon, Korbar Pesach, chapter 8. S. 14.* So Mammon, might not be left till the morning, Exodus 16. 19, nor to ne other sacrifices, Lev. 22. 30. *bane;* that so it might be consumed: and such was the law for other sacrifices, which by being reserved over-long, were made abominable to be eaten, and must therefore be barnd, Levitic. 7. 15. 16, and 19. 6. 7. So, flesh of the sacrifices that reached my unclean thing, might not be eaten, but burned, Lev. 7. 19. Hereby also God might reach Israel, that when the moring, the time of grace in Christ is come, there shold be no longer reverberation of thofte legal fadowes, which shold have their accomplishment and end at our Lords death; and be condemned as unlawfull, if they were burned by the fire of Gods Word and Spirit, Colossians 2. 16, 17. Galat. 4. 9, 10, 11. Hebr. 13. 9, 10. And so the Prophets fore-told, that the dayes shoud come when they shold no more

be said, The Lord liveth, which brought up the sonnes of Israell out of the land of Egypt, Jerem. 16. 14; neither shold they say any more, The Ark of the covenant of the Lord, for it shall come no more to minde, neither shall they rememb're it, &c. Ier. 3. 16.

Verl. 11. *girded;* [this signifieth, a readynesse to take a journey, or any other worke in hand, 2 Kings 4. 29, and 9. 1. Ierem. 1. 17. Luke 12. 35, 36, and signifieth the girding of the loynes of the ministrants, with strength, justice, vertue, &c. Prov. 31. 17. Ely 11. 5. Ephes. 6. 14. Wherefore the Apostle saith, Gird up the loynes of your minde, be sober, and hopefull for the grace that is to be brought unto you, at the revelation of Iesus Christ, 1 Pet. 1. 13. *shoes on;* [another signe full of readynesse to goe forth, Ely 5. 27. Acts 12. 8. Secondly, of deliverance out of bondage, (as the contrary to go barefoot, was a signe of captivity, Ely 20. 4.) and thirdly of joyfullness for their deliverance from affliction; (as contrariwise in sorrow men went barefoot, 2 Sam. 15. 30.) It was also a figure of the Goffell of peace, wherewith our feet should be ready and firme, Ephes. 6. 15. Of which the Holy Ghost saith, How beautifull are thy feet with shooes, o Proverbs daughter: Song 7. 1. *staffe;* [to sustaine their infirmitieis: and this in their hand, was also for expedition to the journey, Zacher. 8. 4. Marke 6. 8. Compare herewid, Iakobs speech; with my staffe I passed over this Jordan, Genesia 32. 10. *in nigh,* because they were now in danger, and for it to goe out of Egypt in hys, Deut. 16. 3, and so in hys, and as with visseis, to apprehende and apply Christ unto them by faith, Matib. 11. 12. The originall word signifieth, an hafting away through feare or amazement; as in Deut. 20. 3, and so may signifie the sudden feare wrought in the conscience by the Goffell of Christ, at the first preaching thereof, (as in Acts 2. 37.) though after it giveth comfort and peace. This manner of eating, was peculiar unto the first pasche in Egypt; neither were the generations following bound to these rites, when they were come to their rest

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in Canaan; as is before noted on verse 6. Neither did Christ and his disciples thus eat it; for they stod not girded with staves in their hands: but *late;* or rather *by dayne;* leaning one on anothers breast, as was then the leues manner, in signe of their rest and securite otherwise than they had in Egypt; as their Doctors teach in the Thalmud tract. of the Passeover. See Marke 14. 18. Iohu 13. 12. 23. Also Efasias prophesied, *yea shall not goe out in hys, nor depart by fleeing any,* &c. Ely 5. 12. *Passeover,* [called in Hebrew, Pesach; and after in the Ierusalemite language, Pashcha: which name the Euangelists keepe also in the Greeke, Matth. 26. 2. 8c, and in other tonges, it is now called Pashcha: we in old English called it *Ferdel;* at this day we name it the *Passeover;* according to the interpretation of the Hebrew word, which signifieth *leue,* *piske,* or *leape over;* as God did over the houes of the Iudeachites, verl. 13. 27. And as the festiall time, so the Lambe then killed, is called the *Passeover,* Luke 2. 41. and 22. 7. and the Lamb of God Christ is so named also, 1 Cor. 5. 7, because for his sake God passeover us, and destroyeth us not with the world, Iohu 3. 16. 18. Seven famous Passeovers are recorded in Scripture to have beene kept. The first, this which Israel kept in Egypt. The second that, which they kept in the wildernesse, Numb. 9. The third, which Iesus kept with Israell, when he had newly brought them into Canaan, Ioh. 5. 10. The fourth, in the reformation of Israel by King Ezechias, 2 Chor. 30. The fifth, by Israel returned out of the captivity of Babylon, Ely. 6. 19. The seventh, that which Iesus our saviour deffide to eatneyst, and did eat with his discipules before he suffered, Luke 22. 15, &c. At which time, that legall Passeover had an end, and our Lords Supper came in the place. The memoriall of Christ our Passeover, sacrificed ffor us:

and the *idoles of Egypt shall be moved at his presence,* Ely 19. 1, and againe, he shall breake the images of the house of the stonye, &c. and the houses of the gods of the Egyptian, shall be burne with fire, Jeremie 43. 13. So Laban left his idols, when Israell fled from Syria, Genesis 21. 19. 30. the idols and images of Babylon perished, when it was destroyed, Ierem. 50. 2. and all such shall perish in the time of their visitation, Ier. 10. 15. and 51. 18. Of this the Hebrew Doctors also say, when Israell came out of Egypt, what did the holy blessed God? he threw downe all the image of their abominations, and they were broken in peeces. *Pirket R. Eliezer,* chapter 48. *judgements,* [the Greeke translateth it, *ceaseing.* This was done, that God might be knowne to be greater than all the gods, Exod. 18. 11. and to avenge the corruption that Israel had gotten by the idols of Egypt, Ezek. 20. 8.

Verl. 13. *pasche,* or *leape;* the Hebrew is pesach, and this sheweth the reason of the name Pashcha or Passeover, and so Christ is called, because his b'ord cleefeth us from all sin, and delivereth us from wrath, 1 Ioh. 1. 7. 1 Thefij. 1. 10. The Greeke translateth, *I will protecht the Chaldee, I will spare you: and so in verl. 27. to destruction,* [Hebr. to corruption; that is, to be corrupted, or destroyed, by the destroyer, as verl. 23.]

Verl. 14. *festially keepe;* [it implieth mirth and joy, for their deliverance hereby remembred, see Exodus 5. 1, and artheir feasts, they were commanded to rejoice, and forbidden to mourne or weep, Deut. 16. 11. 15. Nehemiah 8. 9. 12. *everlasting statute;*] Hebr. statute of eternity; meaning an eternal ordnance, to be kept once a yeare, all daies of their life, till Christ became our Passeover: since which time it is also kept eternally, in remembrance of his death until he come, Deut. 16. 1. 3. 1 Corinth. 5. 7. 8. and 11. 25, 26.

Verl. 15. *Seven dayes;* [after the paschall day, for it was a distinct feast and commandement. The Passeover was to be kept on the fourteenth day of the first moneth, at even: the feast of Unleavened bread, beganne the fifteenth day of the same moneth, and lasted seven

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seven days, of which the first day, and the last, the seventh day, were holy convocations, where-in they might doe no servile worke, as Moses plainly sheweth in Levit. 23. 5, 6, 7, 8. The Pascoover (in the ages following) might not be killed and eaten in any place, but where the Lord did chuse to place his name there, Deut. 16. 5, 6, 7. which afterward was in Ierusalem: but the feast of Unleavened bread, the Hebrews thought themselves bound to keepe in every place, where they dwelled, if they could not be at Ierusalem. And the eating of it (they say) depended not on the eating of the Pascoover, but was a commandement by it selfe: Maimony treat. of Leven, chap. 2. S. 2. 3. and 3. 11. This ordinance the Iewes carefully obserued; for in the day before they did eat the Pascoover (called the Preparation, Job. 19. 14.) the Father of the familie, with other men, having lighted wax candles, searched all corners, to purge out all the remannts and crummes of Levened bread very diligently: first bletsing the Lord, who sanctified them by his commandements, and had bidden them put away Leven; as is recorded in Thal-mud Bab. treat. of the Pascoovers, chap. 2. It figured the putting away of wickednesse and malice out of our hearts, and of wicked perlons out of the Church, 1. Cor. 5. 7. & 13. old Leven] Two words are used for Leven, by Moses, in this verfe; the one Seir, which hath the name of being left, or remaining: this we may call old Leven, as Paul speakeith in 1. Cor. 5. 7. The other Chamet, so called of the souersite of the taste: of it, the Greeks (by transplacing the letters) call Leven, Zume. These signified two sorts of spiritual Leven, the one hidden and secret, which our Saviour faith is Hyp obris, Luk. 12. 1. the other more open and apparent, as false and corrupt Doctrine, Matth. 16. 6, 12, evill manners, as Malice and Wickednesse, 1. Cor. 5. 8. and wicked persons, unto whom the Saints are opposed, as being V. leuened-cakes, 1. Corint. 5. 6. 7. 13. So David calleth the malicious man, and him that corrupteth the Word of God, and inticeth with errore, a Levened perlon, or Leven, Psalm. 71. 4. and the heart infected with errore, and vexed with grieue, is said to be Levened, Psalm. 73. 21. Wherefore Leven was forbidden at the paschal Feast, to lead men unto soundnesse in the faith of Christ, and sinceritie in all their conversation.

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and to bring it forth out of all the bounds of his habitation. And so they search out and abolishe Leven that night, at the beginning of the night of the fourteenth (day) by the light of a candle, out of all houses and corners, &c. And the putting away thereof was thus, either they burnt it, or broke it small, and threw it into the wind, or threw it into the sea. Maimony treat. of Leven, chap. 2. S. 2. 3. and 3. 11. This ordinance the Iewes carefully obserued; for in the day before they did eat the Pascoover (called the Preparation, Job. 19. 14.) the Father of the familie, with other men, having lighted wax candles, searched all corners, to purge out all the remannts and crummes of Levened bread very diligently: first bletsing the Lord, who sanctified them by his commandements, and had bidden them put away Leven; as is recorded in Thal-mud Bab. treat. of the Pascoovers, chap. 2. It figured the putting away of wickednesse and malice out of our hearts, and of wicked perlons out of the Church, 1. Cor. 5. 7. & 13. old Leven] Two words are used for Leven, by Moses, in this verfe; the one Seir, which hath the name of being left, or remaining: this we may call old Leven, as Paul speakeith in 1. Cor. 5. 7. The other Chamet, so called of the souersite of the taste: of it, the Greeks (by transplacing the letters) call Leven, Zume. These signified two sorts of spiritual Leven, the one hidden and secret, which our Saviour faith is Hyp obris, Luk. 12. 1. the other more open and apparent, as false and corrupt Doctrine, Matth. 16. 6, 12, evill manners, as Malice and Wickednesse, 1. Cor. 5. 8. and wicked persons, unto whom the Saints are opposed, as being V. leuened-cakes, 1. Corint. 5. 6. 7. 13. So David calleth the malicious man, and him that corrupteth the Word of God, and inticeth with errore, a Levened perlon, or Leven, Psalm. 71. 4. and the heart infected with errore, and vexed with grieue, is said to be Levened, Psalm. 73. 21. Wherefore Leven was forbidden at the paschal Feast, to lead men unto soundnesse in the faith of Christ, and sinceritie in all their conversation.

&c. that sou'e] the Chaldee expounds it, that man. So in verfe 19. cut off,] the Greekke faith, destroyed: see Genesis 17. 14. The Hebrew canmons say, Who is eateth so much as an olive of Leven in the Pascoover, from the beginning of the night of the 15 night, unto the end of the one and twentieth day of Nisan, if he do it presumptuously, is guilty of being cut off: if ignorant, he is bound to bring the same offering appointed for the same. If he eat any whit of leven at all, it is forbidden by the law: and though he be not to be cut off, or bring an offering but for the first and quartaine of an olive, yet he that eateth before that time presumptuously, is to bee chastised with stripes. Maimony treat. of Leven, chap. 1. S. 1. 7. from the first &c.] that is, who so eateth leven any of these days.

Verf. 16. corocation] an holy assemblie, of all the people: and so a Sabbath, as Leuit. 23. 39. The like order was at other feasts, Leuit. 23. 2. 3. 7. 21. 24. 27. 33. So these feasts were for the honour of God, and increase of faith and holinessse in his people, assembling for religious exercises. done,] drestled and made ready to eat: which yet on the Sabbath day, was unlawfull to be done: Exodus 16. 5. 23. 29. and 35. 2. 3.

Verf. 17. selfe fam'e] Hebr. the strength (or, body) of this day: so verfe 1. and 5. see Genesis 17. 23. f brought forth] God did this by his Angell, as it is written, he sent an Angell and brought us forth out of Egypt, Numbers 20. 16. The Hebrew Doctors say, The redemption from Egypt, was by the hand of the Angell the Redemer, with the power of the great God, as iud (in Exodus 32. 11.) which thost haff brought forth out of the land of Egypt, with great power, and with a strong hand. R. Metzachon, on Exodus 12.

Verf. 18. first] The Chaldee nameth it, In Nisan, in the tenth day: see verfe 1. The Greekke faith, Beginning in the fourteenth day of the first moneth.

Verf. 19. not be found:] from hence the Hebrew Doctors gather, that Pascoover leaven within his power at the Pascoover, although he eat not of it, yet he transgresseth two prohibitions; no old leaven shall be seene with thee, Exod.

Exod. 13.7. and, old leaven shall not be found in your houses, Exod. 12.19. Moreover, Leven when the Passover is gone over it, is for ever unlawful to be put to any use. Maimony, treat. of Leven, chap. 1. S. 2. 4. stranger] that is, strangers, as the Greek translatheth it; opposed to the natural Israelites to be borne afterward in the land of Canaan,

Ver. 21. elders] by whom hee would signifie this law to all the people, as ver. 3. So before, in Exodus 3. 16. draw out separate from the rest of the flocke, and destinate unto this end; as before in verse 5, 6. The Greek translatheth, Goe and take, lambs] or, flocke beasts; of the sheepes or goats, as verse 5. So the Greek and Chaldee translatheth it plurally: neither is the Hebrew word *tifer* used for one particular lamb, but for many. *Pascha*:er] that is, the paschal Lamb, called by figure of speech, and sacramentally, the Passover, as circumcision is called the covenant, Genesis 17. 13. the Rocke, Christ, 1 Corinb. 10. 4. bread and wine, the body and blood of Christ, Mark. 14. 22. 24. and many of the like. So Paul followeth this speech, 1 Corinb. 5. 7. Christ our Passover (that is, our lamb) is killed for us.

Ver. 22. *hyssop*] called in Hebrew, *ayob*, in Greek (by the Apolotic) *hypos*, *Heb. 9. 19*, whereupon we English it *ayop*, or *hyssop*: but whether it were that herbe, which wee commonly call by that name, is uncertaine. It grew out of wals, 1 King. 4. 33. The lewes write, that there were fourre sorts of *hyssope*, and that this *spoken of in the Law*, was such as men used to eat of, and season potage with. And the *busch* spoken of, was three *stalkes* of *hyssope* bound together. Maimony in *Mish. treat. Of the red Cow*, chap. 3. S. 2. and chap. 11. S. 1. This herbe was used to sprinkle with, in other services, and purifications: See Exod. 24. 6. 8. Levit. 14. 4. Numb. 19. 6. 18. and signified the instrument whereby the blood of Christ is sprinkled upon, and applied unto our hearts, which is, the preaching of faith; for faith purifieth the heart of sinners, Acts 15. 9. and it commeth by the preaching of the Word,

Rom. 10. 14. - 17. which ministreth unto us the spirit, Galat. 3. 2. and wee are elect through sanctification of the spirit, *anabidencie* and *sprinkling* of the blood of Jesus Christ, 1 Peter 1. 2, which purgeth our consciences from dead works, to serve the living God, Hebrews 9. 14. See Psalm 51. 9. *strike*] or *sprinkle*: Hebrew make touch: which the Greek translatheth set (or put) the Chaldee, *sprinkle*. *not goe*] This also was but at the Passover in Egypt; for the present danger of death by the destroying Angel; after, it was not required: and Christ with his Disciples, went out that night they ate the Pasche, Matthew 26. 10. The houles of the Israelites thus sanctified by the paschall Lamb, and blood thereof; out of which they might not goe that night, (when great cities were in Egypt, verse 30.) signified the safety of Gods people by faith, keeping themselves in the holy assemblies, where Christ and his blood preserveth them from death, Acts 2. 47. 1 John 2. 19. So the Prophet warneth us, to enter into our chambers, and shut our doores about us, hiding our selves for a little moment, till the indignation be overpast; Esiy 26. 20. 21. So Noe was saved, being shut up in his Arke, Gen. 7. and Rahab in her house, 10. 2. 18. 19.

Ver. 23. *smitte*] or plague; as Exodus 8. 2. so after, and in verse 27. *not give the destroyer*] that is, *not suffice* him, as the Greek translatheth it. But the Hebrew speech is more forcible, to expresse Gods providence and hand in all things. As God by an Angel delivered his people, Numb. 20. 16. so by an Angel he destroyed their enemies; as in the pestilence that was in Israel, he is called the *Angel that destroyed the people*, 2 Sam. 24. 16. And Paul saith (speaking of this Passover) *left he that destroyed the first borne, should touch them*; Hebr. 11. 28. Compare also Psalm 78. 49.

Ver. 24. *this thing*] Hebr. *this word*, the commandement of the Passover every yeere: excepting the speciall rites foreknown of, that were only observed in Egypt, verse 7. 11. 12.

Ver. 25.

Ver. 25. *the land*] of Canaan, Isr. 5. 10. 11. howbeit, they kept it once in the wilderness, before they came into the land, Numb. 9.

Ver. 26. *what is* ?] that is, what signifieth? So both the outward rite, and the meaning of it, was to be taught to their children. Touching whom the lewes hold from the Law, in Exod. 13. 14. - 17. Deut. 16. 14. 16. that *every child that could hold his father by the hand, and goe up from Ierusalem (gates) to the mountaine of the Temple; his father was bound to cause him to goe up, and to appear (before God) with him, to the end he might catche him in the commandements*. *And who so was bound to appear, was bound to keepe the feast*. Maimony in Haggib, chap. 2. S. 3. 4. Also they say, *A corde that is able to eat a morsell of bread, they catche him in the commandements, and give him to eat so much as an oyle of the unleavened bread*, Maimony treat. of Leven, and Unleavened bread, 6. 6. S. 10.

Ver. 27. *bended*,] and so hunbly thanked God for this mercie: see Exod. 4. 31. in the annotations.

Ver. 28. *and did*,] in faith, Moses and they obeyed Gods word, for which it is witnessied of them; by faith, did (keepe) the Pasche, and the *sprinkling* of blood: that hee may dispossesse the first-borne, might not touch them, Hebr. 11. 28. Unto the keeping of this Pasche, the Hebrew Doctors doe apply that speech in Sung 2. 9. *My beloved is like a Roe, or a young Hart; behold he standeth before our wall*, &c. thus: *The congregation of Israel said; At what time the glory of the Lord was revealed in Egypt, in the night of the Passover, and killed all the first-borne: he ascended upon swift lightning, and ranne as a Roe, or as a young Hart, and protelid the houses wherein we were, and stood behinde our wals, and looked through the windows, and stamed himself through the lattices: and he bare the blood of the sacrifice of the Passover, (and the blood of Circumcision) which was sprinkled on our gates: and from the high heauen hee descended, and saw his people, which did eat the sacrifice of the solemn feasts, rustled with fire, with the purifiance, and with wild lattice, and unleavened cakes; and he spared us, and gave not*

the destroying Angel power to destroy us. That gam on Sung 2. 9.

Ver. 29. *at midnight*:] at the time of simens most feare refl. when they say peace and safetey, then commeth sudden destruction, 1 Thes. 5. 2. 3. so, *at mid-night was a cry made, when all flumberd and slept*, Matth. 25. 5. 6. and, *In a moment shall they die, and at mid-night, Job 34. 20*, where the Chaldee parable applichet it to the Egyptians here. The night, signifieth also the time of judgement. *smote*] that is, as the Chaldee expoundeth it, killed. And the Thargum called Ionathan, addeth, *The word of the Lord killed, every first-borne* or, *all the first-borne*: to avenge the wrong they had done to Gods first-borne Israel, Exod. 4. 22. 23. These first-borne, were the beginning (or chiefe) of all their strength, Psalm 105. 36. the dignitate of such, is noted on Genet. 25. 31. And as the first-borne of Israel, whom God saved alive, figured his elect, called the Church of the first-borne, which are written in heaven, Hebr. 12. 23. so the first-borne of Egypt whom God destroyed, figured the Reprobate, on whom Satan and the second death shall have power. This tenth plague is after celebrated, in Psalm 78. 51. and 105. 36. and 135. 8. and 136. 10. *that fate*] the Chaldee faith, that should fit: see Exodus 11. 5. *prison house*] or, *dangon*: Hebr. *house of the prison*; which the Chaldee translatheth, *house of prisoners*; where they ground at the mill &c. Exod. 11. 5.

Ver. 31. *goe out*:] to wit *hastily*; for an extraordinary prickle in the Hebrew word, implieth so much: see also Gen. 19. 14. Compare Matth. 5. 6. where at midnight there was a cry made, Behold the bridegroom commeth, goe ye out to meet him.

Ver. 32. *bleff me*,] that is, as the Chaldee translatheth, *pray for me*. In that Pharaoh desired the prayers, and bleffing of Gods people, both before, (Exod. 8. 3. 28. and 9. 28. and 10. 16. 17.) and now at their departing: it sheweth, that in his heart he was convicted of sinne, in oppressing Gods servants, and that with reluctation of conscience, he had refused to let Israel goe.

1

Ver. 33.

Exodus, Chap. 12.

33 Verl. 33. were urgent] or, were strong: and as the Greek translatheth, *sincerely urged*. This was with humble intreatie, Exod. 11. 8. and they rejoiced when they went out, for the dread of them was fallen upon them, Pfd. 105. 38. they said] the Ierusalem Thargum expounds it, the Egyptians said, if Israel tarrie one hour, lo all the Egyptians are dead men.

34 Verl. 34. lumps of dough] so the Greek here translatheth it. The word may also be interpreted, kneading troughes: see Exod. 8. 3. Verl. 35. jewel(s) or vessels, instruments: see Exod. 3. 22. and 11. 2. Pfd. 105. 37.

35 Verl. 36. grace] Hebr. the grace of the people: see Exod. 3. 21. gave them their asking] the Greek translatheth, *tent unto them*. Thus the promise to Abraham was fulfilled: They shall come out with great substance, Gen. 15. 14.

36 Verl. 37. Ramah] a citie in Egypt, Gen. 47. 11. This journey began the 15. day, the day after the Pascover was killed; and they went out with an high hand, in the sight of all the Egyptians, Numb. 33. 3. Succoth] by interpretation, Boothes, or Tabernacles: so called of the Israelites making them booothes of the boughes of trees, in this place: for perpetual memorie whereof, God appointed a feast of booothes to be kept in Israel every yeare, Levit. 23. 42. 43. about 600000] and not a feble person among them, Pfd. 105. 37. Thus the bleffing of God in multiplying Irael was fulfilled, Gen. 15. 5. and 46. 3. The word about (or as it were) is not of doubt, or uncertaintie, but often affirmeth a thing fully and certainly: as is said of the Prophets, about 400 men, 1 King. 22. 6. which another expoundeth, Prophets 400 men, 2 Chron. 18. 5.

38 Verl. 38. mixed people] Egyptians and other nations; (the Chaldee faith, many strangers) who were moved by Gods works shewed in Egypt, to goe out with Irael. Then afterward fell a lusting, and turned away, Numb. 11. 4. great] Hebr. weighty pestilence: see the notes on Gen. 13. 2.

39 Verl. 39. thrust out] as was retold of God, Exod. 6. 1. A yecore remembrance of this their manner of leaving Egypt, was by the feast of unleavened cakes, Deut. 16. 3.

Verl. 40. dwelling] or, peregrination, that is, dwelling as strangers; for so the Greek translatheth, and the Apostle confirmeth, in Act. 13. 17. So in Exod. 2. 15. Also Abraham was said to dwel in Canaan, Gen. 13. 12. who yet did but sojourn there, as in a strange country, Heb. 11. 9. And his dwelling is implied also here. Sonnes of Israel] these were sojourners with Abram in Canaan, in such sense as Levi paid tithe there, being in the *loynes* of his father, Heb. 7. 9, 10. For things done by the fathers, doe concern the children: see Pfd. 66. 6. Heb. 11. 4. Amos 5. 25, 26. 27. dwelt] as strangers, that is, sojourned in Egypt: to which the Greek addeth, and in the land of Canaan, they and their fathers; which addition is according to the true sense. 430 yeeres] These could not be all in Egypt, but must be understood of dwelling also in Canaan and Meopotamia: for Kohath sonne of Levi, was one that came first into Egypt, Genet. 46. 8. 11. hee lived but 133. yeeres, Exod. 6. 18. Amiran his sonne (the father of Moses) lived 137 yeeres, Exod. 6. 20. and Moses was but 80 yeeres old when he spake unto Pharaoh, for the release of Israel, Exod. 7. 7. and after 40 yeeres travell in the wilderness, hee died 120 yeeres old, Deut. 34. 7. so that their dwelling in Egypt was faire shore of 430 yeeres, and must needs imply their fathers dwelling also in Canaan, even from the promise given to Abraham, Gen. 12. 1. 3. 4. 5. And this the Greek version manifileth, and the Apostle confirmeth, when he saith, that the Law was 430 yeeres after the covenant that was confirmed before of God to Christ, with Abraham, Gal. 3. 16. 17.

41 Verl. 41. selfe same] Hebr. the body (or strength) of that day; as Gen. 17. 23. The Lew Doctors gathered from this, that God brought Irael forth at mid-day; (as hee flew the first-borne of Egypt at mid-night) Park R. Elcer, chap. 48. And Moses saith, he was with an high hand, in the sight of all the Egyptian, Numb. 33. 3. But for the beginning of their rising up to goe their journey, they are said to be brought so to by night, Deut.

Exodus, Chap. 12.

42 Deut. 16. 1. with Numb. 33. 3. *wives*] or hoffs; meaning the tribes of Israel: see Exod. 6. 26. Verl. 42. of observations, that is, to be much and carefully observed, of the people: Verl. 43. the statute,] or ordinance; in Greece, the law, strangers some that is, pagans, or gentile: See Genet. 17. 12. This is meant whiles he continued in his unbelief, as appeareth by verle 48. and so by proportion, forbiddeth all such as should forlacke the faith: and the Chaldee paraphrast translatheth it, no *form* of Israel that is *apostate* (or fallen from the faith) shall eat of it. So David calleth the persecuting Iewes strangers, Pfd. 51. 54. 5. and heathens, Psalm 59. 6. Also by the Iewes ancient canons, it was unlawfull to let the Pascover be eaten of any *Apolat* (that changed his true religion) or any *Idolater*, or *foreiner*, or *bred servant*; *Maimony* in *Korban Pesach*, chap. 9. S. 7. And for *uncleane persons*, the law forbiddeth such, Numb. 5. 2. 3. and 9. 6. 13. and 19. 13.

44 Verl. 44. bought for] Hebr. the purchase of silver; that is, of money, or for any price. Compare this with the law of circumcision, Genet. 17. 12. 13. then bee shall eat,] after his voluntary entring into the covenant with Irael, and due time for his cleansing; which by proportion with the Law, Numb. 19. 11. was to bee seven daies. And so the Iewes obserued, for any *stranger* that became a proselyte on the 14. day of the first moneth, and was then circumcised and baptised, yet they killt not the pascha for him; because he might not eat of it at evening, for he was as one comming out of the grave, [having beeene as Paul saith, dead in trespasses and sinnes, Ephes. 2. 1. 1.] and he must abide seven daies, and afterward be deate. *Maimony* in *Korban Pesach*, chap. 6. 8. 7. Compare also herewith, Numb. 31. 19. 24. 30. 6. 23.

45 Verl. 45. foreiner] or sojourner, (as Genet. 23. 4.) one that dwelleth in the land, but is not his owne; that hath his house, or is an in-mate, (ie differing from a *stranger*; who dwelt in another country) no such, nor tired person, might eat. Such foreiners,

all his bones, not one of them is broken. And in hope of resurrection, Joseph gave charge of his bones, and they were carried into Canaan, Heb. 11. 22. Exod. 13. 19. The bones of the Passover were *burnt* (with the flesh that remained, ver. 10.) as is testified by the Hebrew Doctors, who also say, that though it were a little kid whose bones were tender, yet might they not eat them, for that were the breaking of the bones. *Maimon in Korbas Pesach,* chap. 10. S. 2.9.

Ver. 47. *doe it*] that is, prepare, offer, and eat the pasche, as is ordained. For neglecting, and not doing it, men were to be cut off, Numb. 9.13.

Ver. 48. *a stranger*] The Greek translateth, *when a profite come unto you*: and so the Chaldee saith, *when a stranger shall become a profite (or joyne himselfe) wiþ you.* So this differeth from that which was before in ver. 43. and also in ver. 45. and is meant of a third sort of strangers that were converts, in Greek called *profites*, such as were joyned to the Lewes Church, Act. 13. 43. and 2. 10. Matth. 23. 15. Such they were wont to call *strangers within the covenant*; and *just strangers*; to distinguish them from *strangers within the gates* (that did but dwell among them) mentioned in Deuteronomie 14. 21. and here in ver. 45. *doe the Passover*] that is, keepe or celebrate it. This phrase is used in Matth. 26. 18. Heb. 11. 28. *and then*] to not only himselfe, but his male children must be circumcised, ere he might be admitted to the Passover; for he was yet in his sinnes, whiles his children were (through his default) uncircumcised; see Gen. 17. 12, 13, 14. Exodus 4. 24. 26. And thus the Lewes have interpreted this place, that as the circumcision of himselfe, (if it be omitted) debarteth him from doing the Passover, so doth the circumcision of his sonnes, and of his servants, &c. and if he kill it before he doe circumcise them, it is unprofitable. *Maimon in Korbas Pesach, chap. 5. S. 5.* *uncircumcised*] the Chaldee turneth it, *profane person*. So God saith, *No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my Sanctuary*, Exod. 44. 9. And the Hebrew Doctors

say, Whiles the power of uncleanness, and the impious forsworne is upon him, he is unfit to be united with the divine majesties, &c. R. Menaem on Exod. 12.

Ver. 49. *that sojourneth*, *the Greek here, (as in verse 48.) translaceth, the profite that is come among you.* So the obedient heathens, might by faith in Christ have part in all the holy things with Israel alwaies: for in Christ all are one, Galath. 3. 28. Act. 15. 9. And unto *strangers*, is promised inheritance with the tribes of Israel in the holy land, Ezek. 47. 22, 23. The Iew Doctors of old, have thus written concerning this; *Moses our master gave the inheritance of the law and commandments to Israel only*, as it is written (Deut. 33. 4.) *the inheritance of the congregation of Jacob*: and unto any of the other nations that willingly joyned himselfe a profite, as it is written, (Numb. 15. 15.) *as ye are, so shall the stranger be before the Lord.* But whosoever is not willing, they force him not to receive the law and the commandments. But they force all that come into the world, to receive the commandments given to the sonnes of Noe, [whereof see on Genesis 9. 4.] and who so receveth them, is killed; and he that receveth them, is called the *stranger that sojourneth* &c. *Maimon in Misne tract. of Kings, chap. 8. S. 10.* Likewise in their commentary upon Exodus, called *Elle shemona rabbah*, upon Exodus 12. they say, *This is that which is written (in Esay 16. 3.) And let not the sonne of the stranger that hath joyned himselfe to the Lord, speake saying, The Lord hath utterly separated me: for Job saith, The stranger shall not lodge in the streete, (Job 31. 32.) And why? Because the holy blessed (God) excludeth no creature, but receveth all. For his gates are open everywhere, and whosoever would bee received in, be entred and is received.* For this, it was said by Job, *the stranger shall not lodge in the streete.* And againe he saith in the person of God, *I will open my doores to the traveller, (Job 31. 32.) Rabbi Baruchis said, in whose person spake Job this? Doubtless because it shalbe that the strangers shall be Profites, ministering to the holy blessed (God): as it is written, and the stranger shall be joyned with them, (Esay 14. 1.) and this ioyning*

is not meant but of the Priests, as it is written, Join me unto one of the Priests offices, (1 Sam. 2. 36.) For it shall come to passe, that profities shall eat of the Shear bread, &c.

CHAPTER XIII.

1. God commandeth to sanctifie all the *first-borne*, unto him : 3. to remember the day of even going out of Egypt: 5. to keep the *feast of Unleavened bread*, in Canaan : 8. to shew their sonnes the cause thereof : 12. to set apart for the Lord, the firstlings of beasts. 16. *Playfollies*, for a signe of Gods former mercies. 17. The way by which God led Israel in the wilderness. 19. The carrying of Iosephs bones wth them. 20. Israel campeth in Erebim. 21. God guideth them by a pillar of a cloud, and a pillar of fire.

AND Ichovah spake unto Moses, saying, Sanctifie unto me every first borne, that which openeth every wombe, among the sonnes of Israel, of man and of beast; it is mine. And Moses said unto the people, Remember this day, in which yee came out from Egypt, from the house of servants; for by strength of hand Ichovah brought you out from hence: and no unleavened bread shall be eaten. This day you come out, in the moneth of Abib. And it shall be, when Ichovah shall bring thee into the land of the Canaanite, and the Chechite, and the Amorite, and the Evire, and the Iebusite, which he sware unto thy fathers to give thee, a land flowing with milke and honey: that thou shalt serve this service, in this moneth. Seven dayes thou shalt eat unleavened cakes: and in the seventh day shall be a feast to Ichovah. Unleavened cakes shall be eaten seven dayes; and no leavened bread shall be seene with thee, and no old leaven shall be seene with thee, in all thy border. And thou shalt shew thy sonne in that day, saying; because of that which Ichovah did unto me when I came out from Egypt. And it shall be to thee for a signe upon thy hand, and for a memoriall betwene thine eyes, that Ichovahs Law may be in thy mouth; for with a strong hand hath Ichovah brought thee out from Egypt. And thou shalt keepe this statute in his seafon, from yere to yere. And it shall be, when Ichovah shall bring thee into the land of the Canaanite, as hee sware unto thee, and unto thy fathers, and shall give it thee: That thou shalt cause all that openeth the wombe, to passe unto Ichovah: and all that openeth (the wombe) of the young of a beast, which thou shalt have, the males shall be Ichovahs. And all that openeth (the wombe) of an asse, thou shalt redeeme with a lambe; and if thou wile not redeeme it, then thou shalt breake the necke of it: and all the first-borne of man, amongst thy sonnes, shalt thou redeeme. And it shall be, when thy sonne shall aske thee to morrow, saying, What is this? that thou shalt say unto him; By strength of hand Ichovah brought us out from Egypt, from the house

15 of servants. And it was, when Pharaoh was hard, to send us away, that lehovah slew every first-borne in the land of Egypt, from the first-borne of man, even to the first-borne of beast; therefore I sacrifice to lehovah all that openeth the womb, the males; and every first-borne of my sonnes. I redeeme. And it shall be for a signe upon thy hand, and for phylacteries betwene thine eyes; for by strength of hand lehovah brought us out from Egypt.

37 And it was, when Pharaoh had sent away the people, that God led them not the way of the land of the Philistines, though that was neare ; for God said, let the people repent, when they see warre, and they returne to Egypt. But God led the people about, by the way of the wilderness of the red sea ; and the sons of Israel went up harnesled, out of the land of Egypt. And Moses tooke the bones of Joseph with him ; for he had swearing sworne the sonnes of Israel, saying ; God will visit you, and ye shall carry up my bones from hence with you. And they journeyed from Succoth, and encamped in Etham, in the edge of the wilderness. And Iehovah went before them by day, in a pillar of a cloud, to lead them the way ; and by night, in a pillar of fire, to give them light, for to goe by day and night. He tooke not

Annotations.

away, the pillar of the cloud by day, and the pillar of fire by night, before the people.

Sancflic^t or, *Hallowe, Conferate*; that is, put apart unto holy use, for no earthly service. The men and unclean beasts were to be redeemed with money, which was given to the Lords Priests: the cleane beasts were to be killed in sacrifice to the Lord, *Numb.* 18. 15, 16, 17. Mo^ses is commanded here, to teach this unto Israel. Afterwards the Levites were taken for all the first-borne Israelites, and employed in the service of the Lord, *Num. 3. 6. 12.* *that which goeth* to the holy Ghost translated it in Greek, *Luk. 2. 23.* but the Hebrew phrase is, *the passing (or emission) of every womb* (or *matrix*) meaning the first birth of man or beast; and so the Chaldee, in *ver. 13.* exp*an*geth it, *the first-born*; and in *Eza. 34. 19, 20,* the Grecke translathit it *first-born*, (or *firling*). This law signified, that Gods people (which are a *congregation* of *first-born*, *Hebr. 12. 23.* *Exod. 4. 22.* being redeemed from death by the blood of Christ) shold both themselves and theirs be *conferated* to the service of the Lord, *Rom. 6. 13, 19, 22.* and 12. f. even as he is their God, and sanctifieth them to himselfe from the wombe, *Psal. 22. 11. Esa. 46. 3. 16, 1. 5. Gal. 1. 15.*

Ver. 3. Remember] The Hebrew זְמִנָּה, here and in Exod. 20.8. and 10.1.13. are properly indefinitives, signifying *To remember*; but used for In peratives, as *Rememb're*, &c. 2 Sam. 24.12. is explained. *Lek. Goetha*, in 1 Corin. 2.10. *To eat and to drink*, Ex. 12.21. is expounded, *Let us eat and drinke*. 1 Cor. 15.32. and in Greek, Καθίστε. *To rejoyce*, for Αρέσκετε, 1 Cor. 16.10. etc. But there be of the Hebrews that say, the word זְמִנָּה is indefinite, because we are bound, for ever to remember this matter.

matter: R. Elias in Sepher reshit haChochmah, treat. of Holiness, chap. 6. This remembrance here commanded, was not only to keep in minde for themselves, but to mention and speake it to others; as after Moses saith in verfe 8. *Thou shalt shewly come, &c.* The Hebrew canons say; *It is commanded by the Law, to tell of the crotations and marvellous works which were done to our fathers in Egypt; upon the fifteenth day of Xisan (that is, March) as it is written (in Exod. 13. 3.)* Remember this day &c. and (in verfe 8.) *Thou shalt shewly come, &c.* And although he will not come, though they be great wise men, they are bound to tell of the going out of Egypt: and who so maketh a long speech of the things that fell out and came to passe, it is commendable in him. Maimony in Mishneh, treat. of Levites, c. 7. s. 1. *servants*, the Greek and Chaldean expound it *serfitude, or bondage.* strength of hand] the Greek expound it, strong hand: and so Moses himself speaketh in verfe 9. This manner of deliverance, figured also our redemption by Christ, who being stronger than (Satan) the strong man armed, overcame him, and tooke from him all his armor: wherein he trusted, and divided his spoiles, Luke 11. 21, 22. *loved*] of this, see Exod. 12. 8. 15. It figured our sanctification, in abstaining from all corruption, in doctrine and conversation, Mat. 16. 12. I Cor. 5. 8.

4 Vers. 4. *Abib*, which the Greek translateth *Nay* unto it; the word signifieth, a *green ear* (or *stemme*) of *corn*, Exod. 9. 31, and because in those countries corn was sared and beganne to be ripe in this moneth, (as witnesseth *l'Institut* in his 3. booke of *Moses* 14,) it was called thereto *Abib*, 3. sonne of the Greeks natiue in the moneth of *flouries*, as *Macarius Egypt.* in *Horn.* 47. It was part of *March*, and part of *April*, as we now call the *nioneths*. See also *Exod.* 12. 2.

Ver. 5. *Canaanite*] that is, as the Greek translouth, *Canaanites* and *Cœnobites*, &c. see *Genes. 10.16, 18.* *Iebusite*] the Greek version addeth, *Gergelites* and *Pherozites*; to make up the number of seven, which is here understood, as in *Deut. 7.1.* [serve] that is, *serve*, as in *Exodus 12.25*, or (as the

Greeke translateth) *doe this service*; which
after followeth.

Vers. 6. *Seven*] or, *a seven* (a week) of *daies*: figuring our whole life: see Exodus 12. 15. *a feast*] which among other duties, was kept with an *holie convocation*, Levit. 23. 8.

Ves. 8. *Show thy sonne*] It is commanded that we shew our sonnes, though they aske not: according to the knowledge of the forme, must his father teach him, saith Maimony in treat. of Leuen, chap. 7. s. 2. *because* [or, for this which Ierubah did unto me:] understand, This is done; or, *This feast we keepe, for, or because of that.* Such want of words is oft in the Scripture; as in 2 Sam. 23.8. against 800. meaning, *he lift up his speare against 800.* as the words are supplied in 1 Chron. 11.11. So before in Exad. 4.5. The Hebrew Doctors understand it mystically, saying, *what is that which the Scripture saith, For this? It is like This is my God, Exodus 15. 2. as if he shoulde say; for his names sake, and for his glorie did he unto us, and brought us out of Egypt; and not for our righ-tening[sic]. R. Menachem on Exod. 3.*

Veri. 9. a signe] or, a token: so in verse 16, but in Deut. 6. 8. and 11. 18. it is said, Thou shalt binde them for a signe upon thy hand, and they shall be for phylacteries betweene thine eies: and thou shalt write them upon the posts of thy house, and upon thy gates. a memorall] or, a mo-

This is an explication of that word Totapotho, the Phylacteries mentioned after in the 16. verse. The manner of keeping these lawes among the lewes, was; They wote four sections of the law upon parchments, namely these, Sanctifie unto me every firstborn, &c. Exodus 13. 2. to the end of verse 10. And it shall be when Jehovah shall bring thee into the land, &c. Exodus 13. 11. to the end of verse 16. Hear O Israel; leaven also, God, Jehovah is one &c. Deut. 6.4. to the end of v. 9. And it shall be, if you caning ye shall harken unto my commandement, &c. Deut. 11.13. to the end of verse 21. These four sections (containing in all 30 verses) written upon parchments, folded up, covered with leather, they tyed to the forehead, and to the hand. Those that were for the head, they wrote on four parchments,

ments, and rolled them up every one severally, and put them in four places which were joyned together in one skinne, or peece of lether. For the hand, they wrote the same 4. sections of the law, in 4. columns upon one parchment, and rolled it up from the end to the beginning. These all were written exactly according to Moses copy, not a letter more or lesse, otherwise the phylacteries were not lawfull to bee worn. They were also artificially fowen up in the lether, and tied with strings upon the head, from the crowne forward; and upon the left hand or arme, above the elbow, on the inside, that they might be towards the heart: (as Deut. 6. 6.) Howbeit the Sadduces used to weare them upon the forehead (or brow) and upon the palme of the hand (as Maimony obserueth in *Tephillin*, chap. 4. S. 3.) They used these phylacteries religiously, alwaies blessing God for the commanding of their things, when they put them on, which they used to doe by day onely, not by night; and upon the working daies, not on Sabbaths or feast daies, because (say they) it is written, *It shall be to thee for a signe*, whereas the Sabbath it selfe was a signe. And though they might weare them all the day, (so it were not in an uncleane place) yet specially they put them on when they went to read the Law, or to pray, (wherupon they call them in their tongue, *Tephillin*, that is, *Orationes, or Prayer ornaments*:) and abused them to great superstitution, teaching, that all the while a man had the phylacteries upon his head and arme, he was meeke and fearing God, and not drawne away by laughter or vaine meditation, nor concerned any evill thoughts, but turned his heart to the words of trub and justice. These and many other particulars about them, are largely set downe by Maimony in his treat. *Tephillin*: and the like rites they had for their *poltrophies*, (from the law in Deut. 6. 9.) and for their *fringes*, (from the Law in Numb. 15. 38.) And our Saviores blameth the Pharisees hypocritise, in wearing their phylacteries broad, and their finger long; Math. 23. 5. And how well they thought of themselves for dñe things, appeareth by the saying of the Chal-

dee paraphraſt, upon Song 8. 3. *The congregatiōn of Israel said, I am chosen above all peoples, because I binde phylacteries to my left hand, and to my head, &c.* But God hereby taught them diligently to regard, and dutifullly to professe and practise his Lawes, having them written and laid up in their heart and soule, Deut. 6. 6. and 11. 18. Prov. 3. 3. 21. and 7. 2. 3. With this we may compare that in Rev. 14. 1. of those holy ones that had Christs Fathers name written in their foreheads, as a ſigne of the profeffion of Gods Law: (for that which in the Gofpelle is called his Name, Math. 12. 21. in the Prophets is called his Law, Eze. 42. 4.) So againe, Antichrist exacteth the obedience of his preceſts, as by a marke upon mens right heads, or on their foreheads, Rev. 13. 16.

Ver. 10. *from yeere*,] Hebr. *from daies to daies*: but daies often ſignifieth a full yeere, as is shewed on Genes. 4. 3. The Chaldee translathet, *from time to time*: the Greekke keepeth the Hebrew phrase: wherefore daies are prophetically ued for *yeeres*, in the Grecke of the new Testamente, Rev. 11. 2.

Ver. 11. *to pſſe*,] namely either *throu h the fire*; as ths phyl.afe is explained in Deut. 10. 2. King. 16. 3. and i. Eze. 20. 26. Levit. 18. 21. and the Law for the hiftlings, sheweth in Numb. 18. 17. and hec in ver. 15. it is expounded *sacrifice*. Or, *thou ſhalt caufe to pſſe*, namely, under the rod, as in Levit. 27. 32. and to *confirme*, or (as the Greekke translathet) *put apart unto the Lord*: and ſo make it paſſe from under thy power, and all, &c.] Hebr. *and eve ry opening*: whi. the Greekke translathet, *all that openeth the womb*: ſee ver. 2. And this is meant of cleane beaſts, as the exception of the aſſe, and of mankind, in the verfe following theweth: therefore and, in Hebrew is by way of explanation of the former ſpeech, for *even*, or *that is*, as is noted on Genes. 13. 15. *of the young*,] *the increate*; or, as the Greekke translathet it, *of the herds*: for this word is ſpoken of kinge, as *stocks* is applied to ſheepe, Deut. 28. 4. 18. 51. but the Chaldee here expoundeth it *youngling*. *Shall be teborabs*] or, *thou ſhalt nuke pſſe* (*thalke ſacrifice*) to *teborab*;

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teborab; the Chaldee faith, *thou ſhalt ſacrifice before the Lord*.

Verſ. 13. *an aſſe*,] ſo in Exod. 34. 20. but in Numb. 18. 15. it is ſaid, *of an unclean beast*: ſo that the aſſe here, may be implied all other unclean beasts, not meet for ſacrifice. Howbeit ſome of the few Doctors understand the *unclean beast* there, to meane the *aſſe only*; as Maimony in *Mishne*, treat. of *Fift fruits*, chap. 12. S. 3. and R. *Solomon Luria*, upon this text, *a lambe*] or *kid*, as the word implieth both, Exod. 12. 2. 3. And this the Jewes take ſtrictly, of a living lambe onely, ſaying, *it may not be redemeed with a calfe*, or *with a male beaſt*, nor with a *lambe* that is killed, &c. Maimony treat. of *Fift fruits*, chap. 12. S. 8. This *lambe* was to be given to the Lord, that is, to his Priet. Numb. 18. 8. 15. and then the owner of the aſſe might uſe it for his owne ſervice; which otherwise he might not doe, Deut. 15. 19. *breakē the necke*] or, *cut off the necke*, the word is tranſlated in Deut. 21. 4. and Eze. 66. 3. where it is ſpoken of a *dogge*. The Ierusalem paraphraſt heere expoundeth it, *kill it*. Redeme:] for five ihekelis of money, Numb. 18. 16. And (by the Hebrew Doctors) the Father when he redemeed his ſonne, was to bleſſe God who gave this commandement, and preferred his ſonne life. And if the father tranſgreſſed, and redemeed not his ſonne; he was when he came to age to redeme himſelfe. Maimony treat. of *Fift fruits*, chap. 11. S. 2. 5. See the annotations on Numb. 18. Heereby was ſignded the redempcion of Gods elect, (the church of the first borne which are written in heaven, Hebr. 12. 23.) from the ſecond death: for in reſpect of the first death, no man can give any ranſome to God, Psalme 49. 8. 9. Hel. 9. 27.

Ver. 14. *to morrow*] that is, in time to come: ſee the notes on Genes. 30. 33. The Greekke translathet, *hereafter*: elſewhere the Greekke keepeth the Hebrew phraſe, as in Deut. 6. 20. Jof. 4. 6. 21. *us out*] the things done to the fathers, are to be remembred as if they were done to the children: ſo the Prophets explaine things, as

Psalm. 66. 6. they paſſed through the river on [oo], there did we rejoyce in him: and Hof. 12. 4. he found him in Bethel, and there he ſpeak with us. So the Hebrew canons fay, *Throughout all generations, a man is bound to ſhow himſelfe, as if he were himſelfe that came now ou from the bridgē of Egypt*, as it is written, **AND HE BROUGHT VS OUT OF EGYPT**, and for this cauſe the holy bleſſed (God) hath commanded in the Law, **AND THOU SHALT REMEMBER THAT THOU WAST A SERVANT**, (Deut. 15. 15.) as if he ſhould ſay, as they ſaith, thou thy ſelfe waiſt a ſervant, and cameſt out free, and waiſt redemeed. Maimony treat. of *Lever*, chap. 7. S. 6. The Apoſtle ſpeaking of the things that befell Iſrael, ſaith, *the things were our examples*, 1 Corinth. 10. 6. and the Rabbines have a common ſaying, *it haſſover hapned to the faſters, is a ſigne unto the children*. R. Menachem on Gen. 12.

Ver. 15. *was hard to ſend us*] that is, was ſlubberne, refuſing to ſend us away. Or, hardened himſelfe, againſt ſending us away, so that he would not let us goe. The Hebrew word which commonly ſignifieth to ſend, is ſometime ued for from, as is noted on Gen. 36. 6. and ſo here Pharaoh hardened his heart, from ſending; that is, he would not ſend. In 2 Chron. 11. 4. it is ſaid, *they returned from going*: whereaſon 1 Kings 12. 24. it is written, *they returned to goe*. Compare, both for phraſe and matter, that in Job 9. 4. who hath hardened himſelfe againſt (God) and hath proſpered? *the males*] or, being males: and this the Jewes understand of males ſimply: for if it be a female, or both male and female, they hold it free from this ſervice; not holy at all. Maimony treat. of the *Fift borne*, chap. 2. S. 5.

Ver. 16. *phylacteries*:] or, frontlets: in Hebrew *Tataphoth*, typicall monuments: called in ver. 9. a memorial: the Greekke translathet them, *an immovable monument*: the Hebrew Doctors u.ſ. call them *Tephillin*, *prayer monuments*, becauſe they ued to binde them upon them when they prayed; as is noted on ver. 9. The Syriake in Matt. 23. 5. keepeth that name, but the Euangelist in Greekke nameth them *phylacteries*, or *confirmeing*

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conserving or keeping the memorial of Gods Law whom we follow in this translation. So in *Dent. 6. 8*, and *11. 18*. see the annotations there.

17 Here beginneth the 16. Section of the Law; see *Gen. 6. 9*, and *28. 10*.

Ver. 17. *the way of it*; that is, *towards the land*: in *Numb. 13. 25*, *the way of the redites*, is *towards it*. *Or, by the way*; as in the verse here following. *see notes*; that is, be warned against by the Philistines; who would deny them passage: for they had before this killed some of the Israelites, whiles they dwelt in Egypt, in the cities of Ephraim sonne of Lot: as is mentioned in *1 Chron. 7. 21, 22, 23*. Thus God provideth for his peoples infirmitie, lest at the first they shoulde be discouraged; and wold not suffer them to be tempted alone that they were able, *1 Chron. 10. 13*. So in his law, he ordained that no *sunfalle* or *sunfalle-cartered* shoulde goe to warre, *Dent. 20. 8*. See also the note on *Gen. 11. 31*.

Ver. 18. *went up*; it is the usuall phrase in the Scripture, to call the journeying from Egypt to Canaan (which was northward) *agony up*; as here, and in *Gen. 13. 1*, and *44. 17*, and often. On the contrary, from Canaan into Egypt, they are laid to *go downe*, *Gen. 12. 10, and 26. 2*, *Dent. 10. 22*, *Act. 7. 15*, and usuall.

languisched; or *marshalled by five in a ranke*: the word in Hebrew hath the name of *fr.*, either of the harneſſes girded under the fifth rib, (as the Chaldee tranſlated it *gradi*;) or, of marching five in a rowe. The Greekke version, *faith in the fifth generation*: but not well; for Ifrah went out in the *fourth generation*, as God foretold, *Gen. 15. 16*; and this word is elsewhere ſet for *armed*, or *armiferd*; as *Is. 1. 14*, and *4. 12*, *Jude. 7. 11*. Thus God led out his people *with a high hand*, *Exod. 14. 8*, and trained them for future wars, to conquer Canaan. See *Numb. 1. 5*, and *14. 3. 9*, &c.

Ver. 19. *fixing jowne*; or, as the Greekke hath it, *jowne with a nail*; that is, ſtrately and earely aqued. Of this, see *Gen. 50. 25*.

Ver. 20. *Succoth* [the place of Boothes; see *Exod. 12. 37*. *Ethion*] in Greekke, *Othom*. Of this and their other journeys, see *Numb. 33. 6*, &c. *the edge* [or the end] that is, which Etham was in the end (or edge) of the wildernes, *Numb. 33. 6*. The Greekke tranſlateþ, *by the midwildernes*.

Ver. 21. *Iehu-sh* [called in *Exodus 14. 19*, the *Angell of God*; meaning *Craft* whom the Israelites *tried* in the wildernes, *1 Corint. 10. 9*; hee is named *Iehu in our Justice*, *Jerom. 23. 6*, *went before them*] that is, as the Greekke expondeth, *gad them*. *pillar* [which in Hebrew is named of *shadowng up*, or *shadown tie*: and is ſimilitud: here applied to the *cloud* and *fire*, that stood over the hoſt of Israel, (as elsewhere *sunfalle arifing* is called a *pillar*, *Judges 22. 40*, and *pillars of sunfalle*, *Ex. 2. 30*, are by the Apostle called *signes of knowlage*, *Act. 2. 19*.) In *Psalme 105. 39*, this cloud is laid to be *spread for a covering*; that it shadowed them from the heat of the Sunne: and in they were *baptifed*, *Exod. 13. 10, 12*, and as there was occation it removēd, sometime before, sometime behinde them, *Exod. 14. 19*, and in it God ſo lette appeared and ſpake, *Dent. 31. 15*. *I. Iacob. 5. 9. 7*, but the ordinary ſite of it, was to leade and to cover them, *Numb. 9. 17, 18*. And it figured, Chrifh his guidance and protection of his Church, traveſling through this world, under his heavenly roof; as it is laid, *The Lord will create upon every dwelling place of man a ſtar, and upon his ſignes, a cloud, and ſunfalle by day, and the ſhadowing of a ſhining fire by night: for upon all the glory that hee ſhadoweth*, &c., *Ezay 4. 5, 6*. *of fire* [the ſame darke cloud, which shadowed them by day] was alio fire, and gave them light by night, *Exodus 14. 19, 20, 24*. So Chrifh baptifed the Israelites in the cloud, with the Holy Ghost and with fire, *1 Corint. 12. 2*, *Math. 3. 11*, *Ezay 4. 2, 4, 5*. Therefore Ifrah in faith, did breake themſelves under the shadow of Gods Majestie in this cloud; and Moſes ſanctified the action by prayes, *Numb. 9. 17, 18, 19, 23*, and *10. 34. 36*.

CHAPTER XIV.

1. *God inſtructeth the Israelites in their journey*. 5. *Pharaoh purſueſt after them*. 10. *The Israelites are ſore afraid, and murmur*. 13. *Moses conſolateth them*. 15. *God inſtructeth Moses to lead the people forward, and with his hand and rod to divide the ſea, for Israel to goe throug*. 19. *Gods Angell and cloud remoue behind the campes*. 21. *The Israelites paffe thorow the red ſea*. 23. *The Egyptians follow them into the ſea*. 24. *The Lord out of the cloud troubleth the Egyptians*. 26. *Hee bideth Moſes ſpread his hand over the ſea*. 27. *It returneth to his strength*; and drowneth the Egyptian.

1. *AND Iehovah ſpake unto Moſes*, ſaying; *Speake unto the ſonnes of Israel, that they turne, and encampe before Pi-hahiroth, betweene Migdol and the ſea, before Baal-zephon: over-againſt it ſhall ye encampe, by the ſea*. And Pharaoh will ſay of the ſonnes of Israel, *They are intangled in the land, the wildeernes hath ſhut them in*. And I will make ſtrong the heart of Pharaoh, and he thal follow after them; and I will be honoured upon Pharaoh, and upon all his hoſt; and the Egyptians ſhall know that I am Iehovah: And they did ſo. And it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his fervantes was turned againſt the people; and they ſaid, Why have we done this, that wee have ſent away Israel from ſerving us? And he bound his charet, and

7. *tooke his people with him*. And he tooke ſix hundred choen charrettes, and all the charrettes of Egypt, and capraineſ over every one of them. And Iehovah made ſtrong the heart of Pharaoh king of Egypt, and he followed after the ſonnes of Israel: and the ſonnes of Israel went out with a high hand. And the Egyptians followed after them, and overtooke them encamping by the ſea, all the horses, the charrettes of Pharaoh, and his horſe-men, and his armie, beside Pi-hahiroth, before Baal-zephon. And Pharaoh drew nigh; and the ſonnes of Israel lift up their eyes, and behold the Egyptian marched after them; and they were ſore afraid: and the ſons of Israel cried out unto Iehovah. And they ſaid unto Moſes, Because there were no graves at all in Egypt, haſt thou taken us away to die in the wildeernes? wherefore haſt thou done this unto us, to bring us forth out of Egypt? Is not this the word which wee ſpoke unto thee in Egypt, ſaying, Let us alone, that we may ſerve the Egyptians? For it had bene better for us to ſerve the Egyptians, than that we ſhould die in the wildeernes! And Moſes ſaid unto the people, Feare yee not, ſtand ſtill, and ſee the ſalvation of Iehovah, which he will doe for you to day: for the Egyptians whom ye haue ſeen to day, ye ſhall not againe ſee them any more for ever. Iehovah will fight for you, and you ſhall hold your peace. And Iehovah ſaid

16 said unto Moses, Wherefore criest thou out unto me? Speak unto the sonnes of Israel, that they goe forward. And thou, lift up thy rod, and stretch out thy hand over the sea, and cleave it: and the sons of Israel shall goe in to the midst of the sea, on drie ground. And I, behold, I will make strong the heart of the Egyptians, and they shall goe in after them: and I will be honoured upon Pharaoh, and upon all his armie, upon his charers, and upon his horse-men. And the Egyptians shall know that I am Ichovah, when I am honoured upon Pharaoh, upon his charers, and upon his horse-men. And the Angell of God, which went before the campe of Israel, removed and went behinde them; and the pillar of the cloud removed from before them, and stood behinde them. And it came betweene the campe of the Egyptians, and the campe of Israel; and it was a cloud and darknesse, and it made light the night: and the one came not neare the other all the night. And Moses stretched out his hand over the sea; and Ichovah caused the sea to goe backe, by a strong east wind, all the night, and made the sea drie land: and the waters were cloven. And the sonnes of Israel went in to the midst of the sea, upon the drie ground: and the waters were a wall unto them, on their right hand and on their left. And the Egyptians followed, and went in after them, all Pharaohs

17 horses, his charers, and his horse-men, into the midit of the sea. And it was in the morning watch that Ichovah looked unto the campe of the Egyptians, in the pillar of fire, and of the cloud, and troubled the campe of the Egyptians. And tooke off their charer wheeles, and led them heavily: and the Egyptians said, Let us flee from the face of Israel, for Ichovah figheth for them, against the Egyptians. And Ichovah said unto Moses, Stretch out thy hand over the sea, and the waters shall returne upon the Egyptian, upon his charers, and upon his horse-men. And Moses stretched out his hand over the sea, and the sea returned to his strength, at the looking forth of the morning: and the Egyptians fled against it; and Ichovah shooke off the Egyptians into the midit of the sea. And the waters returned, and covered the charers and the horse-men, with all the armie of Pharaoh that came after them, into the sea: there remained not so much as one of them. But the sons of Israel walked on drie land, in the midit of the sea, and the waters were a wall unto them on their right hand, and on their left. And Ichovah saved Israel in that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the sea shore. And Israel saw the great hand which Ichovah did upon the Egyptians; and the people feared Ichovah, and they believed in Ichovah, and in Moses his servant.

Annotations.

mercy upon the elect, Rom. 9.22, 23. So Ezek.28.22.

Ver. 6. *bord*] in Greeke joyed, to wit, the horses to his chariot; made ready: so Gen. 46.29.

Ver. 7. *captaines*] or *Princes*, the third sort of governors in the kingdome: having the name of *tree*, or *third*: the Chaldee calleth them *Mighties*.

Ver. 8. *a high hand*,] that is, powerfully, openly and boldly, like armed men, as in Exod. 13, 18. and in the sight of the Egyptians, Numb. 33.3; not like fugitives. So to sinne with a *high hand*, Numb. 15.30, is to doe it boldly and openly. The Chaldee changeth the phrase, saying they went out *with unclosed* (or open) *hand*: which meaneth, openly, boldly, cheerfully: as, the covering of the head, signifieth sorrow and shame, 2 Sam.15.

30. Jer.14.4.

Ver. 9. *armie*] Hebr. *power*; used for an *armie* or *host*, as the Greeke here translathet it; so in ver. 17, 28. And here againe is to be understood, they followed and overtooke them.

Ver. 10. *wi* [or *we*] *fear* [or *afraid* :] or, feared vehemently. This was for want of faith and love towards God, Mat. 8.26. 1 John 4.18. But was occasioned by the straights they now were in: in the congregation of Israel was Jesus in, from the fewe parts of the world: before them was the sea, behinde them followed the enemie: and on each side of them were wildernes full of fierie serpents, which did bite and kill men with their venome: faith the Chaldee paraphrase upon Song. 2.14.

Ver. 11. *at all*,] or, *none*: a double deniali shewing the earnest passion and distemperature of their unfaithfull and unthankfull mindes. Of this David said, they remembred not the multitude of thy mercies, but rebelled at the sea, at the red sea: yet he scolded them for his names sake, 1.1d. 106.7.8.

Ver. 12. *Let us alone*,] or, *Cesse from us*. They returne to their former rebellious carriage in Egypt, mentioned in Exod. 6.9.

Ver. 13. *fear not*] the Greeke saith, be bold, (or, of good comfort.) *womyn have feene*,] or, as the Greeke translathet, *fo* [or *ye*] *fee*: meaning, they shold see them no more

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Exodus, Chap. 14.

more alive, but dead, as verse 30. ^{not again see] Hebr. not add to see. By these promises, God would stay their murmurings, strengthen their faith, and shew his grace to an unfeeling people: for which he is after celebrated, in Neh. 9.9. thou heardest their cry by the red sea.}

Ver. 14. shall hold your peace] or, shall be silent, shall cease from speaking or doing any thing in this battell. The original word is often used for ceasing to heare or speake, as they that are dead; but applied also to actions, signifieth silence or ceasing from deeds, as they that neglect and fit still. ^{2 Sam. 19.11. Psal. 83.2, and 50.3. Esa. 42.14, 15.} It may also be meant, bold ye your peace, that is, cease from murmuring against God and me.

Ver. 15. wherefore] Hebr. what, that is, For what criest thou? God encouraged Moses to goe on with the worke in hand, which the peoples murmuring began to hind r. So after (in Exod. 17.4) he cried unto the Lord, upon the like occasion. Though here no words of prayer be mentioned, yet Moses might cry unto God by the Spirit, which maketh intercession for the Saints, with groanings which cannot be uttered, Rom. 8.26. The Chaldee paraphraſt turneth it, I have accepted thy prayer: speake to the fomes of Israel, &c. as if he had cried out for fear of wrath to come upon them for their finne, as they deserved. So elsewhere another Chaldee paraphraſt (on Song. 1.9.) more plainly saith, When Pharaoh and his host were drowned, Israel also, ad lukeſiſe preſerved, if Moses the Prophet had not stretched out his hands in prayer before the Lord, and turned away the Lords wrath from them. A like preſervation of them by Moses prayer, is after recorded in Deut. 9.13, 14-19, 20.

Ver. 16. thy rod] wherewith miracles were done in Egypt, Exod. 4.2. and 7.9, &c. the rod of God, Exod. 17.9. it signified the word of God, which is the rod of his mouth, wherewith he smiteth the earth, Esa. 11.4. that is, forcible diſpoſe, and (as the Greek translateth) rent it. It is a commandement implying a promise.

Ver. 17. honoured upon] or, as the Greek turneth it, glorified in Pharaoh: get me glory and honour upon him. The Lord knew that they dealt proudly against his people, so hee made himselfe a name, as it is this day, Neh. 9.10.

Ver. 18. the Angell,] that is, Christ, called Jehovah, Exod. 13.21. So the Hebrew Doctors have acknowledged this Angell to be Michael the great Prince, who was made a mail of fire, betweene the Israeties and the Egyptians; Parke R. Eliezer, chap. 42. And others of them say, this Angell was (Shechinah) the presence (or Majestie) of God, and called an Angell and Prince of the world, because the government of the world is by his hand: R. Menachem upon this place. This 19. verse, and the 20. and 21. following, have every of them in the Hebrew, 72. letters, from which the Hebrew Rabbines have their curious speculations, of many Angels, concurring in this glorious worke of dividing the sea, and leading Israel through it.

Ver. 20. a cloud and darknesse,] that is, the cloud was thicke and darke to the Egyptians, and made light (or illuminated) the night to the Israeties. And so the Chaldee paraphraſt, and Thargum Jerusalim expalneth it, the cloud was halfe light, and halfe darkesse: the light, gave light unto Israels; and the darkesse, gave darkesse unto the Egyptians. The Greek translateth, and there was a darkesse and thickne darkesse, and the night came. A like manifeſtation of Gods glorie, the Psalmist celebrazeth; He ſet darkenesse, his ſecret place; round about him his pavillion: darkenesse of waters, (that is, of watric clouds), thicke clouds of the ſkies, Psalme 18.12.

Ver. 21. to give backe,] O ſcar what axed thee, that thou ſealeſt? Psal. 114.5. The waters ſaw thee, o God, the waters ſaw thee, they trembled: the depths alſo were troubled, Ps. 77.17. This worke of God figured the afflictions of this world, made caſe for Christs people to paſſe thorough by the power of God, Psalme 66.12. Eſay 43.2. egypt wind] which being violent, is uſed to denote Gods anger, Jerem. 18.17. Eze. 19.12. Psal. 48.8. And of this worke, the Prophet ſaith, was thy wrath (Lord) againſt the ſea?

Exodus, Chap. 14.

ſea? Habakkuk 3.8. and David ſaith, he rebuked the ſea, and it was dried up, Psalme 106.9. It figured alſo the power of Gods Spirit, for the ſalvation of his Church by Christ, Eſay 11.15. who for the helpe of his people, ſitteth swiftly on the wings of the windes, Psalme 18.11. dry land;] Come and fee the works of God, he is ſcarfull in his doings, toward the ſomes of men; he turned the ſea into dry land, Psalme 66.5, 6. clozen] or, forcibly diſſeſed, into parts, as Psalme 136.13. from which the few Doctors teach, that there were 12. according to the number of the 12. tribes of Israel: Parke R. Eliezer, cap. 42. and Thargum Jerusalim, on Deut. 1.1.

Ver. 22. went in following the Lord by faith: for he led them by the right hand of Mofis, with his glorious arme dividing the water before them, to make him ſet an everlasting name, Eſay 63.12. and, by faith they paſſed through the reſeaſ by dry land, which the Egyptians affyng to due, were diſpoſed, Hebr. 11.9. And in this ſea they were baptiſed, i. Cuiſinib. 10.2. a wall] ſtanding up ſtrately, as an aſape, Psal. 78.13. to which they went ſafely: God led them through the deſet, as a horſe in the middeleſſe, that they ſhould not ſtumble: as a beaſt getheth downe into the alluys, the ſpirit of the Lord quietely led the people, to make him ſelfe a glorious name, Eſay 63.13, 14.

Ver. 24. watch,] or ward, cuſtodiſe; ſo calked because men kept watch and ward there certaine hours in the night. As here, and in 1 Sam. 11.11. 12. is mentioned the morning watch; ſo in Lament. 2.19. the beginning of the watches; and in Judg. 7.19. the middle watch is spoken of: in Luke 12.38. the ſecond and third watch; and in Matth. 14.25. the fourth watch of the night; which in Mat. 13.35. are named, evening, midday, cock-crowing and day-damning. See also after in verſe 27. looked,] and manifeſted his preſence with Israel, and wrath againſt Egypt; for the clouds preſumed above the waters, the ſkies gave out a ſound, Gods arrowes (or baſtilles) were aim'd, the voice of his hande was in the air, highnings lignted the world, the earth trembled and quakē, Psalme 77.18, 19.

pillar of fire,] where in God did as it were ride upon his horſes, his

chariots of ſaſeration, for his people, Habak. 3.8, 9. troubled the campes] or made a tumult in their boſt; and terribly ſtrooke them downe. The Jerualem Thargum here ſaith, God threw downe upon them pitch, and fire, and bruleſons, and affoſhed the boſt of the Egyptians. This word is aliter uſed, when God promiſeth to deſtroy the Canaanites from before his people, Deut. 7.23. And David in like fort, celebrazeth his victories, ſaying; he ſent out his armes, and ſcattered them: and he hurled forth lightnings, and troubled them, Psalme 18.15.

Ver. 25. heavily,] Hebr. with heaviness: Greek, by force. For the raine and tempeſt ſo ſotned the ground, that they could drue but ſlowly, and with much adoe. Egyptians] Hebr. the Egyptianſaid, let me flee: ipoken as of one man, to note their joyne conſent. So in verſe 26.

Ver. 26. ſhall returne] the Greek translateth, let the water retarne and cover the Egypt. The word cover, is borrowed from verſe 28. This was done with a wind, as before, verſe 21. Exod. 15.10.

Ver. 27. the looking forth,] or, turning towards the morning, at the day dawning: which time the Scripture notheth, both for judgement upon the wicked, as in this place; and for mercy to the city of God, as in Psalme 46.6. It was alſo the time of Chrifts reſurrection, Mat. 28.1, 2. The like phrase, is of the evening, in Genſ. 24.63. Spoke off,] that is, left away, deſpoiled: to this word is aliter uſed, Job 38.13. Nehem. 5.13. Herein God recompenced them, according to their worke; for they had drowned the children of Israel in the river, Exod. 12.22. and now they themſelves were drowned in the ſea. This overthorw of the Egyptians, was alſo a figure of Chrifts victory over our spiritual enemies, by ſubduing ouer iniquities and caſting all our ſinnes into the depths of the ſea, Mat. 7.15, 19.

Ver. 29. rankled,] or, mantained dry land, as before, fo whileſte the waters ſtarced and drowned the Egyptians. Of this miraicle Afaph ſung, O God, thy way was in the ſea, and thy pathes in the many waters; and thy

thy footes were not knowne : thon didst lead thy people like a flocke, by the hand of Moyses and Aaron, Psal. 77. 20, 21. A like marvellous worke, was at the river Jordan, when Israel entred into Canaan, Isr. 3. 16.

Verl. 30. *[shore.]* Hebr. lip of the sea.

Verl. 31. *[hand.]* that is, handy worke ; so in Psalm 109. 27. the Chaldee translateth it, the power of the great hand. *[in Iehovah.]* The Grecce translatheth, believed God : so in Genesis 15. 6. where is shewed, that the Apostles approve the version. *[in Moses,]* that is, in the word which Moyses

taught them from God : as the Chaldee explineth it, they believed in the word of the Lord, and in the prophete of Moyses his servant. So in 2 Chron. 20. 20. it is said, believe in Iehovah &c. beleev in his Prophets : and in Exod. 19. 9. that they may beleev in thee. It meaneth trust or confidence in the faithfullenes of any ; as in 2 Cor. 2. 3. Gal. 5. 10. Alike speech is of Sion, in Eze. 14. 32. the poore of his people shall trust in it. So, in 1 Sam. 12. 18. the people feared Iehovah and Samuel. See further in the notes on Exod. 19. 9.

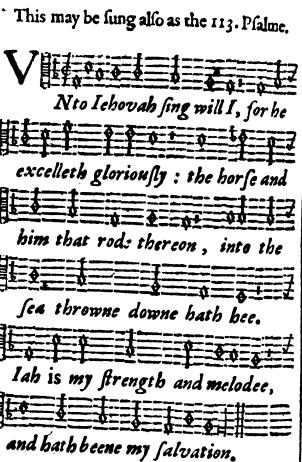
CHAPTER XV.

1. The song of Moyses and Israel; wherein they celebrate Gods power and grace, for drowning the Egyptians and saving of Israel, in the red sea : 13. for leading his people through the wilderness. 14. for terrifying the nations round about. 17. for seating his people in Canaan. 20. Marie and the women, answere the men in singing Gods praise. 22. The people in the wilderness, are brought to bitter waters, 25. a tree sweetneth them. 27. At Elim are twelve wells, and seventeen palm trees.

Then sang Moyses and the sonnes of Israel this song unto Iehovah ; and they said, saying ; I WILL SING unto Iehovah, for he excelleth gloriously : the horse and his rider hath hee throwne into the sea.

Iah is my strength and song, and he hath beene to me a salvation : this is my God, and I will make him an habitation ; the God of my father, and I will exalte him.

Iehovah is a man of warre : Iehovah is his name.



This is my God, and for his sake I will an habitation make ; God of my father is this same, And I will bightly him preferre. Iehovah is a man of warre : Iehovah his renowned name.

Charets

4 Pharaohs charets and his host hath he cast into the sea ; and the choise of his capaines are drowned in the red sea.

5 The depths have covered them : they sanke downe into the bottomes as a stome.

6 Thy right hand, ô Iehovah, is become glorious in power : thy right hand, ô Iehovah, hath dafted in peeces the enemie.

7 And in the greatnessse of thine excellencie, thou hast overthrowne them that rose up against thee : thou sentest forth thy wrath, which did eat them up as stubble.

8 And with the blast of thy nostrils the waters were gathered together ; the floods stood upright as an heape, the depths were congealed in the heart of the sea.

9 The enemie said, I will pursue, I will overtake, I will divide the spoile : my soule shall be filled with them ; I will draw out my sword ; mine hand shall destroy them.

10 Thou didst blow with thy wind, the sea covered them ; they sanke as lead, in the mighty waters.

11 Who is like thee amongst the gods, ô Iehovah ? who is like thee, glorious in holiness, fearfull in praises, doing wonders !

12 Thou stretchedst out thy right hand ; the earth swallowed them.

13 Thou leadest forth in thy mercie, this people which thou hast redeemeed : thou guidest them in thy strength, unto the habitation of thine holiness.

Charets of Phar'oh, and his host, He drowne into the sea bath cast :

His capaines eke each chosen one, He did them in the Red sea drowne. The depees them coverd : they sanke Into the bottomes, as a stome. (downe)

Thy right hand, ô Iehovah, is Glorious become, in powerfulness : Iehovah, thou with thy right hand, Hast daft in peeces th enemie.

And in thy great excellencie, (stand : Throw down them that did thee with-

Thy servet wrath thou forth didst poure, Which them as stubble did devour, And wates with thy nostrils blast, Together gathered were ; as heaps The floods stood upright &c. the depees In seas heart were congealed fast.

The enemie said, I will make Pursuit, I will them overtake, I will divide the gotten spoile : My soule shall be replenished With them ; my sword I will unsheathe, Mine hand shall utterly them foile.

Then with thy wind thou diddest blow, The sea them cov'red : they sanke low, As lead, in waters vehement. Among the Gods, who is like thee, Lord ? who like thee ? in sanctifice Glorious, in praises reverent,

Thou doest wonders ! Hast ouer spreid Thy right hand ; the earth swallowed. Thou in thy mercy leadest on This people which thou didst redeeme: And in thy strength thou guidest them Vnto thine holy mansion.

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14 The peoples shall heare, and be stirred : sorrow shall take hold on the inhabitants of Palestina.

15 Then the Dukes of Edom shall be amazed ; the mighty men of Moab trembling shall take hold upon them : all the inhabitants of Canaan shall melt away.

16 TERROR and dread shall fall upon them; by the greatness of thine arme they shall be as still as a stome ; till thy people passe over, ô Iehovah, till this people passe over, which thou haft purchased.

17 Thou wilt bring them in, and plant them in the mountaine of thine inheritance, in the place, ô Iehovah, which thou haft made for thee to dwell in, in the Sanctuarie, ô Lord, which thy hands have establisched.

18 Iehovah shall reigne for ever and aye.

19 For the horse of Pharaoh went in, with his charets and with his horse-men, into the sea, and Iehovah brought againe the waters of the sea upon them : but the sonnes of Israel went on drie land, in the mids of the sea.

20 And Mary the Prophetesse, the sister of Aaron, tooke a timbrell in her hand, and all the women went out after her, with timbrels, and with dances.

21 And Mary answered them : SING ye to Iehovah, for he excelleth gloriously ; the horse and his rider hath he throwne into the sea.

The peoples they shall heare & quake :
Sorrow shall hold upon them take,
That in Palestina remaine.
The Duke of Edom shall be then
Amazed ; Moabs mighty men, (paine,
Take hold on them shall trembling

In Canaan shall melt away
The dwellers all. Fearfull dismay
And dread shall fall on the fro thicke:
They shall as still be as a stome,
By thy great arme, till over gone
Thy people, ô Iehovah, be ;

Untill this people over past
Shall be, which purchased thou haft.
Thou wilt bring in & plant the same,
In mount of thine inheritance,
In place which for thine habitanee
Thou, ô Iehovah, doſt procure :

Even in the Sanctuarie, Lord,
Which thy hands firmly haue prepar'd.
Iehovah e'er' and aye is king.
For Phar'obs horse, cars and horsemen,
Went into sea ; Iehovah then
Did the sea waters on them bring :

But goe the sonnes of Isr'el did
Upon drie land, the sea amid.
Unto Iehovah sing doe yee,
For he excels with glorious fame ;
The horse and rider on the same,
Into the sea throwne downe bark be.

And

22 And Moses removed Israel forward from the red sea; and they went out into the wildernes of Shur : and they went three dayes in the wildernes, and found no water. And they came to Marah; and they could not drinke of the waters of Marah, for they were bitter ; therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drinke ?
23 And he cried out unto Iehovah; and Iehovah shewed him a tree, and he cast it into the waters, and the waters were made sweet : there he appoyned to him a statute and a judgement, and there he tempted him. And he said, If hearknay thou wilt hearken to the voice of Iehovah thy God, and wilt doe that which is right in his eyes, and wilt give ear to his commandements, and keepe all his statutes ; I will not put upon thee any of the diseases which I haue pur uppon the Egyptians; for I am Iehovah, that healeth thee. And they came to Elim, and there were twelve Wels of water, and sevente palme trees, and they encamped there by the waters.

Annotations.

VNIS Iehovah] that is, unto his praise, as David saith, They believed in his words, they sang his praise, Psal. 106. 12. So the Chaldee beginneth the song thus, We will sing praise and confess unto the Lord. With this song of victory over Pharaoh, the Holy Ghost compareth the song of those that

have gotten victory over the spirituall Pharaoh, the Beast (Antichrift) when they stand by the sea of glasse mingled with fire, (as Israel here standeth by the red sea,) having harps of God, (as the women here had timbrels, verse 20.) and they sing the song of Moses the servant of God, and the song of the Lamb, the Sonne of God, Rev. 15.23, 4. [gloriously] or excellently ; Hebr. excellency excelleth ; which the Greeke translatheth, is become gloriously glorious, The Chaldee paraphraſeth, for he excelleth above the excellent, and excellency is bis.

Veri. 2. *Iah.*] this is one of the proper names of God, Psalme 68. 5. first used in this song ; and seldom but in songs and psalmes. The Hebrew *Haleliah*, (that is, Praie je lab) is kept by the Holy Ghost in Greek, *Alleluia*, Rev. 19.1.3,4, 6. The memorall of this name, was kept also among the Heathen Romans, who called their greatest god *Ia-piter*, that is, *Iah* father. The Greeke Bible usually translatheth *Iah* *Lord*, the Chaldee, *Feare* : and *Thaygum Ierusalem* on this place expoundeth it, *The Feare of all the world*. Other Hebrewes make it an abridgement of the name Iehovah, and a part of it ; *Maimony* in *Iefudei batorah*, chap. 6. S. 4. so it signifieth the essence or being of God, (as *Iehoudah* alio doth, whereof see the notes on Genesis 2. 4.) or, as *Iah* is pronounced with breathing, it may signifie God, who giveth to all, Life and Breath, and all thing, Acts 17.25. [my strength] he which giveth me strength, as in Psalme 68. 36. (so the Greeke here translatheth it *Helper*) or, he to whom I give strength, that is, strong prale ; as in Psalme 29.1. give ye to Iehovah glorie and strength : so, out of the mouth of babes and sucklings, thou haſt founded strenght, Psalme 8. 3. is expounded by our Saviour, thou haſt perfecled prale, Matib.21. 16. Howbeit, we may heere retaine the name Strength, which the Holy Ghost often ascribeth to God among other his praisies ; as in 1 Tim. 6. 16, to whom be honour and strenght : in 1 Peter 4.11. to whom be glory and strenght ; and sundry the like, Revelat. 1. 6. and 5. 13. Strength is here and alwaies ascribed unto God, for by his owne strenght shall no man prevaile, 1 Sam. 2. 9. [song] or psalme, melodie ;

die; that is, the argument of my song; or, whom I praise with Psalme 5; so the Chaldee translathet it, *my praise*: also the Greek in E[ph] 12.2, though here it turneth it, *my protection*. It is generally all *melodie*, with voice of man, E[ph] 51.3, or instruments of musick, Amos 5.23. These words the Prophets after use, when they sing of Christ and of his graces, as Psalme 118.14, and E[ph] 12.2, where the name *Iehorah* is added, for Iah *Iehorah* is my strength and song. There immediately before, he hath reference to Israels salvation from the Egyptians, E[ph] 11.15, 16, which being by him applied to our salvation by Christ, sheweth that all these things hapned unto them for types, as the Apostles faith, I Cor 10.11. *and he*] or, *for he*: as, *and he* heard, E[ph] 39.1, is expounded For he heard, 2 K[ing] 10.12. And thou wilt save, 2 Sam. 22.28. *For thou will have*, Psalme 18.28. *a salvation*] or, *for a salvation*: that is, *had saved* [helped or delivered] me from mine enemies, who were too strong for me. So this phrase meaneth, as in 2 Sam. 10.11. *If the Syrians be too strong for me, then thou shalt be to mee a salvation*; that is, *shalt help or rescue mee*. Thus Christ is called Gods salvation, Luke 2.30, because by him God hath saved and delivered us out of the hands of our enemies, Luke 1.71-74. The Chaldee here paraphrathet, *be said by his word, and hab bee me to a redeemer, an habitation, or a comely dwelling*; and so, will dwell with him: the Chaldee explaineth it, *I will build him a sanctuarie*. Or we may English it, *I will adorn him; will doe him seemly bonos*; as the Greek translathet, *I will glorie him, my father*] this the Chaldee expoundeth *my fathers*: refemeth principally to intend Abraham, the father of many nations, Genesis 17.5, and with him, Isaak, Jakob, and the rest, to whom God gave his promises; which now beganne to be performed to their children, Genesis 15.14. *exalt*] with song and praise, as this word is often used in Psalms, wherein God his name and actions are extolled, Psalme 30.2, and 118.28, and 145.1. E[ph] 25.1.

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V[er]l. 3. *man of warre*,] that is, a noble

warriour: for the word *man*, added to other things, often signifieth excellency: as, *a man of armes*, is a mighty one, Job 22.8; *a man of words*, is an eloquent person, Exod 4.10. And so the Chaldee here expresseth it, calling him the *Lord*, and *Victor of wars*; and the Greek, *a breaker of warres*. Now did the Lord ride upon his horses, and his chariots of salvation: his *bowe* was made quite naked; Habakkuk 3.8,9. This also may have reference to Christ, the Conquerour, as Psalme 24.8. Revel. 19.11, &c. *Iehorah*] this name among other things, noteth Gods powerful effecting of judgements upon his enemies, for the salvation of his Church; and he is therefore called *Iehorah* of both, Psalme 83.14-19, and 46.7,8,12. See the notes on Gen.2.4, and Exod.6.3.

V[er]l. 4. *the cloife*] that is, as the Greek translathet, *bis chyon* captaines; meaning the fairest, best and valiantest; as the Chaldee translathet, *the fairest*: so in Genesis 23.6. Of these *captaines*, see Exodus 14.7. Like triumph shall be over the enemies of Christ, when all the fowles of heaven shall be called to eat the flesh of Kings, and of Captaines, and of mighty men, and the flesh of horses, and of them that sit on them, &c. Rev.19.17,18,21.

V[er]l. 5. *as a flone*] that they could not helpe themselves with swimming; neither rise up any more for ever; as Ierem.51.6,54. So after in verse 10, *they sank as lead*. This is remembred in Nehemiah 9.11. *their persecutors thou threwest into the deapes, as a flone into the mighty waters*. A like judgement God will bring upon Babylon, the spirituall Egypt; for as a *flone cast into the sea*, so with violence shall that great citie Babylon be thrown downe, and shall be found no more at all, Rev.18.21.

V[er]l. 6. *become glorious*,] or, *wondrous excellent, ample and magnificient*. It may also imply, *become glorious to me*. So David extolleth the workes of Gods right hand, Psalme 118.15,16.

V[er]l. 7. *against thee*,] the Chaldee faith, *against thy people*: for that which is done against them, is against God himselfe, Zec.2.8.

Matth.

Math.25.45. Alt. 9.4. *eat them up*] that devoure and consume them; as the Chaldee explaineth it, *consumed them as the fire doth the stubble*. So Gods wrath is likened to fire, Psalme 89.47, and the wicked, to *stubble*, E[ph] 5.24, and 47.14.

V[er]l. 8. *blast*,] or, *spirit, or wind of thy wrath*, as the Greek translathet it: because the Hebrew *Aph*, signifieth both *anger*, and the *nostrils*: and this speech is used in cases of judgement upon Gods enemies, as in Job 4.9, by the *blast* of God they perish, &c. The Chaldee heire translathet, *with the word of thy mouth*. It respecteth Gods command, in Exodus 14.26,27, which was performed alio by a *winde*; as after verse 10. So the Lord will confunge Antichrist, *with the spirit of his mouth*, 2 Thessal.2.8. *gathered* or, *heaped-up*: became as heaps. And this being done with a mighty *winde*, was with a great noiss; to which the Prophet hath reference, saying, *the deepe uttered his voice, and lift up his hands on high*. Habakkuk 3.10. *congealed*,] as ice, frozen, hardened. It may be meant of the seas bottome, which being muddy and soft, was hardened, that they went as on dry land. He led his people through the *deepe*, *as an horse in the wilderness*, E[ph] 6.13. Some understand it of the waters, that they were congealed as ice. *the heart*] that is, the *mids*, or *deepe* of the sea, fo Psalme 46.3. Ezek. 28.2. And new, the *charnels of waters were feene*, and the *foundations of the world were reeved*: at the rebuke of the Lord, at the breath of the *winde* of his anger; as David singeth for his victories, Psalme 18.16.

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V[er]l. 9. *divide the poile*] which is done after victory, Luke 11.22, and with joy, E[ph] 9.3. Thus the enemie vainely promised themselves the victory: so in Iudg.5.30. *soule*,] that is, *lufi*, or, *will*: so in Psalme 27.12, and 41.3, and 78.18. *destroy them*,] or, *reposefie them*: for so the original is used sometime for destroying or *dishabitizing*; as Numb.14.12, sometime for *causing to inherite*, or taking *posseſſion*, Numb.14.24. The Chaldee here translathet, *destroy*: the Greek, *have dominion*, (*or Lord over them*) The Egyptians came

out as a *whirlewinde* to scatter Israel: their rejoicing was even to devoure the poore, in secret, Hab.3.14.

V[er]l. 10. *blow*,] the Chaldee translathet it, *thoudid say with thy word*. Of this winde there was no mention in Exod.14.27, but it is gathered from verse 21, where the Lord, by a *strong east winde*, caused the sea to goe backe, *covered them*: God made the *waters* of the red sea to *flow over their faces*, as they pursued after Israel, Deuteronomie 11.4. *the waters covered the diffresers of Israel*; not one of them was left, Psalme 106.11. And heire God brake the heads of the *Dragons*, in the *waters*: the heads of *Livathan*, Psalme 74.13,14.

V[er]l. 11. *the Gods*,] or, *the Mightyites*, the *Potentates*: so the Princes of the world are calld, Psalme 82. and 89.7. *wonders*] or *marvels*: to the Greek also and Chaldee translathet it: the Hebrew being singular, *a wonder, or miracle*: but one is often put for many, as is noted on Gen.3.2. So in Psalme 78.12.

V[er]l. 12. *the earth*,] in the bottome of the sea: *fo lonas in the sea, faid the earth with her bars was about me for ever*, Ier.2.6.

V[er]l. 13. *leadest*,] to wit, *softly* or *quietly*, as a flocke is led: this was done by the pillar of the cloud and fire; also by the hand of Moses and Aaron, but ascribed to God as the principal; even as in verse 12, God is said to *stretch out* his hand, which was ministerially done by Moses, Exodus 14.26. So in Psalme 77.21, *thou didst leade thy people like a flocke, by the hand of Moses and Aaron*. *habitation of thine holynesse*] in Greek *thine holy lodging* (or mansion). It is a continuance of the former similitude of a shepherds flocke or habitation, which is in pleasant pastures to feed & give rest to his flocke; as, *in all the cities thereof*, shall be *an habitation of shepherds*, *causing their flocke to lie downe*, 1cr. 33.12. It meaneth the land of Canaan, where God would give his people rest, & feed them with his Word. So when God promiseth to returne them out of Babylon, he iuteth this word, *I will bring Israel againe to his habitation*, and he shall feed, &c. Ier.50.19, and in that land Ierusalem was as the fold of the flocke; and

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is called a quiet habitation, *Ezay 33. 20*. The fulfilling of this prophesie, is celebrated by Asaph, shewing how God made his people to goe forth like sheepe, and guided them like a flocke in the wildernes; and led them on in safetey, and they dreaded not: but the sea covered their enemies. And he brought them to the border of his Holinesse, to that mountaine which his right hand had purchased, *Psal. 78. 52, 53, 54*.

Ver. 14. *flied*,] with feare, or anger: both which do stirre the minde and body, and cause it to quake and tremble: and these were in the peoples hearing of Gods works for Israel, *Deut. 2. 25. 10. 2. 11. Numb. 20. 18. 20. and 22. 3. 6*. The Greek heero translated it, *angrie*.

Ver. 15. *amazed*,] or suddenly troubled: it implieth both feare and hestate: and so the Greek translathet it *hasten*. See this fulfilled in *Deut. 2. 4*. and of Edoms Duke, see *Gen. 36. take bold*,] that is, they shall greatly tremble. For passions of the minde, fear, trembling, astonishment, and the like, are laid to take bold, or fall upon men, when they are overcome by them. In *Luke 5. 26*, it is said, *amazement took all*; which in *Mar. 2. 12*, is expounded, *all were amazed*. *mel*,] that is, faint with feare: as was accomplished *10f. 2. 9. 10. 11. and 5. 1*. A similitude whereby the heart is likened to *mase*, which melteth with feare, as wax with fire, *Psalme 22. 15. and 68. 3*.

Ver. 16. *terrow*,] this also is signified in *Deut. 2. 25. and 11. 25*. *Thargum Ierusalem* expounds it the terror of death: which pharise David useth in *Psalme 55. 5. terrors of death here fallen upon me*. The Hebrew *emathab*, hath here a letter added in the end, to denote the excesse of feare, *great terror*. This, though it was in respect of the people, as it is said, *your terror is fallen upon us*, *10f. 2. 9*. yet proceeded it from God, as he saith, *I will send my terror before thee*, *Exod. 23. 27*. *purchased*,] or gotten, bought, and possessed. The Hebrew *Kanab* signifieth to get either by generation, as *Gen. 4. 1*. or by buying and purchasing, whereby it becommeth ones owne possesstion, *Gen. 25. 10. Exod. 21. 2*. All are in God,

creating, redeeming, and regenerating his people in Christ. So Moses elsewhere saith, *Is not he thy father that hath gotten (or bought) thee?* *Deut. 32. 6*. and Asaph saith, *Remember thy congregation which thou hast purchased*, *Psal. 74. 2*. and the Apostle speaketh of such as *dy the Lord that hath bought them*, *2 Pet. 2. 1*. The Chaldee here translathet it, *redeemed*, as in *ver. 13*.

Ver. 17. *plant*,] that is, give them a settled dwelling: a similitude from the vine tree, as *Psal. 80. 9. and 44. 3*. *mountaine*,] that is, mountainy country; such as Canaan was, *Deut. 11. 11. and in speciall*, Mount Sion, where the Temple was after builded. This land and Sanctuarie, did also figure heaven, as is noted on *Gen. 12. 5. and Exod 25. 8*. So the Hebrew Doctors say here, the *santuarie signifieth the Ierusalem which is above*. R. Menachem on *Exod. 15*.

Ver. 18. *and aye*,] or, and yet: in this world, and that which is to come: as the Chaldee explaineth it, *for ever, and for ever and ever*. God is said to reign or be King, when he manifelth his power and goodness, in subduing his enemies, and saving his people. So after Antichrist overthroweth, *voices in heaven say, The kingdome of this world are become the (kingdomes) of our Lord, and of his Christ; and he shall e. gue for e. ver and ever*. We give thee thanks O Lord God almighty, &c. because thou hast taken to thee thy great power, and reignest, *Rev. 11. 15. 17*.

Ver. 19. *Marie*,] in Hebrew *Mirjam*, in Greek *Mariam*: which was also the name of the mother of Christ, *Matth. 1. 16*. This *Marie the prophetess*, was one of the three principall guides, which God sent before his people, which mercy is remembred in *Mitch 6. 4. I sent before thee, Moses, Aaron, and Marie, timbrell*,] see the notes on *Gen. 31. 27*. These and other instruments were used not only in civil mirth, but in spirituall joy, and thanksgiving unto God: as here, lo in *Judg. 11. 34. 1 Sam. 18. 6. 7. 2 Sam. 6. 5*, prophesied also of, in *Jer. 31. 4. O Virgin Israel thou shalt againe be adorned with thy timbrels, &c.* *dances*,] or, fester, as the word sometime signifieth, *Psal. 150. 4. and 149. 3*, but the Greek and Chaldee

see translate it here, *dances*: which were wont to be used religiously, as *Judges 21. 17. 10. 31. 4. 14*.

Ver. 21. *them*,] that is, the men, to whom the word in the original, plainly hath reference. Wherefore her words answer to theirs in *verse 1*, which it may be also the repeated at the end of every verse of the foreaid long, as the *136. Psalme* repeateth in every verse, *for his mercie endureth for ever*. So also in *2 Chron. 5. 13*.

Ver. 22. of *Shur*,] called also, *the wilderness of Etham*, *Numb. 33. 8. Exod. 13. 20. Of Shur*, see *Gen. 16. 7. three daies*;] so long a journey they requested of Pharaoh, *Exod. 3. 18*, and now found it full of wants and tentations. So after, in *Numb. 10. 33*.

Ver. 23. *Marah*,] that is, by interpretation *Bitternesse*: so called of the bitter waters, Whiche the Israelites not being able to drinke, leade us to consider the nature of afflictions; both spiritually by the terrors of the Law, upon the coniectures of sinnes; and other tentations, wants, and earthly miseries, all which are bitter as wormwood, and sorrowfull to the flesh, *Lament. 3. 15. Psalme 80. 6. Mer. 10. 38. and 1. 36. Heb. 12. 11. was called*,] to the Greeks also translathet the Hebrew phrase *he called*: whih may intend chiefly Moses, who called it *or*; he, that is, *every one* called it. So where it is said, in *2 Sam. 5. 9*, he was called: in *1 Chron. 11. 7*, it is said, *they called*. See the notes on *Gen. 16. 14. Rev. 11. 15. 17*.

Ver. 25. *a tree*,] the *Ierusalem* Thargum saith, *And Moses prayed before the Lord, and the word of the Lord shewed him the tree Araphith*. This is said to be a tree that hath flowers like lutes, but very bitter: *Elias in Lixico Chalda*. It seemeth to figure out the Tree of Christ, the Croesse; whereby the *bitternesse* of our afflictions, (likened to waters, *Psal. 69. 2.*) is turned into sweetenesse and joy, *Galat. 3. 13. 1 Pet. 2. 21. 24. 2 Cor. 1. 5. 7. 10. Rom. 5. 3. and 6. 3. 4*. So Elihu healed evil waters with salt, *2 Kmg. 2. 21*. The Hebrew Doctors, (in *Thanchuma*,) upon this, say, *It is the manner of the blessed God, to make that which is bitter, sweet, by that which is bitter*. Some thought the wood at selfe had this vertue to sweeten the waters:

of whose minde was *Iesus the sonne of Syrach*, saying, *It as not the water made sweet with wood, that the vertue thereof might be knowne?* *Ecclesi. 38. 5*. Others expound it mystically, of the tree of life, which removed Satan away: as R. Menachem on this place sheweth, *be appointed to him*,] or he (meaning God) *imposed upon him*, that is, upon Israel, the people, spoken of as one man, *tempted him*,] meaning Israel: whom God tempted or proved by this affliction, as by other the like afterward, to know what was in their heart, and to doe them good at their latter end: as *Deut. 8. 2. 15. 16*.

Ver. 26. *right*,] or, *pleasing*; for so the phrase also signifieth, *2 Sam. 19. 6*, and so the Greeks translathet it here: and the Holy Ghost useth the like, in *1 John 3. 22. Whatsoever we acknowledge, we receive of him, because we keepe his commandments, and doe those things that are pleasing in his sight*. This is often mentioned in the scriptures; see *Deut. 6. 18. disaster*,] or, *sofenesse*: the plagues of Egypt, threatened to the transgrefors, in *Exod. 28. 27. 60*. So Gods blessings, under the name of health and welfare, are promised to the keepers of his Law, *Prov. 3. 7. 8. and 4. 22. Psal. 103. 3. health*,] this word is applied to the soule as well as to the body: and implieth the forgiuenesse of finnes: as *heale my soule, for I have sinned against thee*, *Psalme 41. 5*. And Christ when he *healed diseases, forgafe sones also, Matthe. 9. 2. 6. and breaking of men, Mat. 13. 15*, is expounded to be *forgiving of their finnes*, *Mark 4. 12*.

Ver. 27. *palm trees*,] or, *daterees*: which are upright and tall of stature, beare sweet fruits, the leaves alwaies greene and flourishing, good for shadow, *Song. 7. 7. 8. Levit. 23. 40. Psal. 92. 13*. To bear the branches of this tree, is a signe of victory over afflictions, *Rev. 7. 9*. The number of *12. mels*, and *70. palm trees*, the *Ierusalem* Thargum maketh answeraable to the *12. tribes of Israel*, and the *70. Elders of the Synedriion*, mentioned in *Gen. 49. 28. and Numb. 11. 16*. It accordeth also to the number of *70. soules of Israel*, that came into Egypt, *Gen. 46. 27*. Likewise to the *12. Apostles*, and *70. Disciples of Christ*, *Luke 9. 1. and 10. 1. Rev. 21. 12. 14*.

CHAPTER XVI.

1. The Israelites come to the wilderness of Sin.
 2. They murmur for want of bread. 4. God promises them bread from heaven. 11. Quails are sent, 14. and Manna, 16. The ordering of the Manna, 25. It was not to be found on the Sabbath, 32. An Omer of it is kept for the generations following.

AND they journeyed from Elim; and all the congregation of the sonnes of Israel came unto the wilderness of Sin, which is betwene Elira and Sinai, in the fifteenth day of the second moneth after their departing out of the land of Egypt. And all the congregation of the sons of Israel murmured against Moses and against Aaron in the wilderness. And the sons of Israel said unto them, O we wish we had died by the hand of Ichovah, in the land of Egypt, when we sate by the flesh pots, when we did eat bread to the full: for ye have brought vs forth into this wilderness, to kill this whole assembly with hunger. And Ichovah said unto Moses, Behold, I will raine unto you bread from the heavens; and the people shall goe out and gather a dayes portion in his day, that I may prove them, whether they will walke in my Law, or not. And it shall be, in the sixt day, then they shall prepare that which they bring in, and it shall be twice so much as they gather day by day. And Moses and Aaron said unto all

the sonnes of Israel, In the evening then ye shall know that Ichovah hath brought you out from the land of Egypt. And in the morning, then ye shall see the glory of Ichovah, for that he heareth your murmurings against Ichovah: And what are we? that ye murmur against us? And Moses said, (This shall be) when Ichovah shall give unto you in the evening flesh to eat, and bread in the morning to the full: for that Ichovah heareth your murmurings, which ye murmur against him: and what are we? your murmurings are not against us, but against Ichovah. And Moses said unto Aaron, Say unto all the congregation of the sons of Israel, Come neare before Ichovah: for he hath heard your murmurings. And it was, as Aaron spake unto all the congregation of the sonnes of Israel, and they looked toward the wilderness, that behold the glory of Ichovah appeared in the cloud. And Ichovah spake unto Moses, saying, I have heard the murmurings of the sons of Israel: Speak unto them, saying, Betweene the two evenings ye shall eat flesh, and in the morning ye shall be filled with bread: and ye shall know that I am Ichovah your God. And it was in the evening, that the Quails came up, and covered the campe; and in the morning there was a dew that lay round about the campe. And the dew that lay went up, and behold, upon the face of the wilderness was a small round thing, small

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Distribution of Manna. Exodus, Chap. 16. None in the Sabbath.

as the hoare frost, on the earth. And the sons of Israel saw it, and said each man unto his brother, It is Manna; for they knew not what it was: and Moses said unto them, This is the bread which Ichovah hath given unto you to eat. This is the word which Ichovah hath commanded: gather ye of it, every man according to his eating; an Omer for an head, according to the number of your soules; ye shall take every man for them which are in his tent. And the sonnes of Israel did so; and they gathered, both he that did (gather) more, and he that did (gather) less. And they did mete it with an Omer; and he that had gathered much, had nothing over; and he that had gathered little, had no lacke: they gathered, every man according to his eating. And Moses said unto them, Let no man leave of it till the morning. And they hearkned not unto Moses, but some men left of it until the morning, and it bred wormes, and stanke: and Moses was wroth with them. And they gathered it morning by morning, every man according to his eating: and when the Sunne waxed hot, it melted. And it was in the sixt day, they gathered twice so much bread, two Omers for one man: and all the rulers of the congregation came, and told Moses. And hee said unto them, This is that which Ichovah hath spoken, To morrow is the sabbathime, the Sabbath of holinesse to Ichovah: bake that which yee will

bake, and seeth that which yee will seeth; and all that remaineth over, lay up for you, for a reservation until the morning. And they laid it up until the morning, as Moses commanded; and it did not stinke, neither was there a worme therein. And Moses said, Eat that to day, for it is the Sabbath to day unto Ichovah: to day ye shall not finde it in the field. Six dayes ye shall gather it: but in the seventh day, the Sabbath, in it there shall be none. And it was, in the seventh day, some of the people went out to gather, and they found none. And Ichovah said unto Moses, How long refuse yee to keepe my commandements, and my lawes? See, because Ichovah hath given you the Sabbath, therefore he giveth you in the sixt day the bread of two dayes: abide yee every man in his place; let no man goe out of his place in the seventh day. And the people rested in the seventh day. And the house of Israel called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers with honey. And Moses said, This is the word which Ichovah commandeth: Fill an Omer of it, for a reservation for your generations, that they may see the bread which I have given you to eat in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take thou one golden pot, and put there an Omer full of Manna, and lay it up before Ichovah, for a

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reservation for your generations. As Iehovah commanded unto Moses, so Aaron laid it up before the Testimoni, for a reservation. And the sons of Israel did eat Manna forty yeeres, until they came to a land inhabited : they did eat Manna untill they came unto the border of the land of Canaan. Now an Omer is the tenth (part) of an Ephah.

Annotations.

Of Sin] after they had beeene againe by the red sea; which iourney here omitted, Moses exprefceth in Numb. 33. 10. 11. It had the name of Sin a strong citie of Egypt, neare whic this wildernesſe lay, Exod. 30. 15. 16. The wildernesſe whereinto God brought his people, was a place of great wants and afflictions, as is noted on Exod. 3. 18. therein God tried their faith and patience, and ſuffered their manners forty yeeres, Act. 13. 18. It fifted the peoples of the world, through whom God leadeth his Church; as it is faid, I will bring you into the wildernesſe of the peoples, and there will I pleade with you face to face, as I pleaded with your fathers, in the wildernesſe of the land of Egypt, Exod. 20. 35. 36. **Sinai**] the mount called also Horeb, where the Law was given; see Exod. 3. 1. and 19. 1. 18. after 1 or, from their departing : fo an whole moneth, they lived of their provifion brought out of Egypt: which being spent, they murmur. Here the Hebrew leſeth, departure, is put for miſerib, from or after their departure: fo in Exod. 19. 1. Numb. 33. 38. Exod. 3. 8. The Scripture sometime ſtheweth this, as laſkeſh, 1 Kings 12. 24. is explained milleſteth, from going, 2 Chron. 11. 4.

Verf. 3. O we wifh [Hebr. who will give: which is a wife, ob that ſome would give; or, that God would grant; namely, to have ones request, as is explained in Job 6. 8. by the

hand;] the Chaldee faith, by the word: the Greek explainith it, [mitten of the Lord. This was in them a desperate unthankfulness, with contumelious carriage againſt God and his minifters: and is written for an example to us, not to doe the like; as 1 Cor. 10. 10. 11. So they murmured againſt Numb. 14. 2. the whole affembly] or, all this church. The wildernesſe whereto God brought his people, was a land of drought, and of the shadow of death; a land that no man paſſed through, and where no man dwelt, Iter. 2. 6. They that wandred there, hongre and thirby, their ſoule fainted in them, Psalme 107. 5. There the Lord affiſted Israel, and ſuffered them to hunger, that he might prove them, and doe them good at their latter end, Dent. 8. 3. 16. But as yet, this generation had not prepared their heart aright, and their ſpirit was not ſatthfull with God, Pſal. 78. 8.

Verf. 4. bread, [Manna, the wheat of heaven, whereof they made themſelves bread or meat, Pſal. 78. 24. portion,] Hebr. word: Put for any thing, and here for the portion of meat by the day. Whereby God taught them alſo, to take no thought for the morrow, what they ſhould eat or drinke; as Mat. 6. 31. 34. prove them] or teny them, Heb. hūn, meaning the peoples, ſpoken of as of one man. Therefore the Scripture ſpeaketh indifferently, as is ſewed on Genſ. 22. 17. And this end of proving (or tempting) the people, is alſo mentioned in Deut. 8. 2. Exod. 15. 25.

Verf. 5. then they ſhall [Hebr. and they ſhall prepare. This is meant of every fixt day, the evening of the Sabbath; then were they to make ready their foodes, that there might be no working, or fire kindled on the Sabbath day: as verfe 23, and Exod. 35. 3. day by day,] that is, daily. ſee Gen. 39. 10.

Verf. 6. Iebrah hath brought] and not we of ourſelves, as was objected, vijfe 3. So he affureth them (by the miracle of Quailes which God would give) that their calling into that place and ſtate, was of the Lord.

Verf. 7. the glorie] a viſible ſigne of Chrifts glorious preſence among them, appearing in the cloud; as verfe 10, to affure them, that

that the Lord was with them in the midſt of all their wants: (whereof they alſo doubted now, as againe afterward, in Exod. 17. 7.) and that he heard their murmurings. By ſuch ap- partitions God ſued to repreſe the peoples tumultuous rage, Numb. 14. 10. and 16. 42. and 12. 5. But when hee withdrew the cloud, it was a ſigne of his face and favour withdrawn from them, Exod. 33. 7. 9. 10. Or by the glorie of Iebrah, may be meant that glorious worke of his, the Manna which they ſaw in the morning, verfe 15. So Chrifts divine worke, in raiſing Lazarus from the dead, is called the glory of God, John 11. 40. So glory is uſed for glorious works, in Numb. 14. 21. 22.

Verf. 8. This ſhall be, [or, understand from verfe 6, ye shall know this.] Such wants are often to be ſupplied, as in Exod. 4. 5. not againſt us,] to wit, us onely, or, ſo muſch as againſt the Lord: for it was alſo againſt them, verfe 2. The like ſpeech is in 1 Sam. 8. 7. John 12. 44. See alſo Gen. 32. 23. against Iebrah,] the Chaldee expounds it, againſt the word of the Lord.

Verf. 9. before Iebrah] that is, affembled together before the cloud: wherein Iehovahs glorious preſence was manifeſted, verfe 10. So Vzzah died before God, 1 Chron. 13. 10. that is, by the Ark of God, 2 Sam. 6. 7. And the commandement to appear before the Lord Iebrah, Exod. 23. 17. was at the place which he did chufe to put his name there; namely, the Tabernacle, or Temple, Deut. 12. 5. 6. Levit. 17. 4. 5. 1 King. 14. 2. 1.

Verf. 10. the wildernesſe] where the cloud went before the people to guide them, Exod. 13. 21.

Verf. 11. between the two evenings, [towards evenide, as the Greek explainith it: ſee Exod. 12. 6. The Quailes came at evening, for naturally they flew in the day time over the ſea: and came to land towards evenide: ſee Numb. 13. 31. And Manna came at morning, because it fell with the morning dew. The Quailes are not in Scripture noted to be a spiritual meat, as was the Manna, 1 Cor. 10. 3. the fleſh therefore which was to fill their bellies came towards night, the time of darknes: but the bread of heaven came in the morning, which

usually ſignifieth the time of grace from the Lord, Pſal. 30. 6. and 143. 8. Lam. 3. 22. 23. filled with bread,) meaning with Manna, a figure of Christ, the Bread of life that came downe from heaven, John 6. 48. 58. Unto this ſpeech Moses ſeemeth to have reference, in Pſal. 9. 2. 14. Fill us in the morning with thy mercy.

Verf. 13. the quailes, [Hebr. the quale: put for a multitude of quailes: (as frogs, for frogs, Exod. 8. 6.) A like miracle God wrought for them about a yeaer after this, Numb. 11. 1. This David rehearſeth, in Pſal. 107. 40. they asked, and he brought the Quale, that lay,] or, that lay poured out: Hebr. a bed (or, an effuſion) of dew: the Chaldee tranſlath a deſcenſion of dew, that is, dew which defended or fell downe, which agreeth with Numb. 11. 9. And the Psalmit ſaith, God opened the dores of heaven and rained upon them Manna, Pſal. 147. 18. 23. 24. The dew is often uſed to ſignify the bleſſing and favour of God, as Genſ. 27. 28. 1ob 29. 19. Eſa. 26. 19. Hof. 14. 6. Mich. 5. 7. Zech. 8. 12. and in myſtical ſpeech of the birth of Christ, (figured by this Manna) the dew is mentioned, Pſal. 110. 3. And as the preaching of the Word is likened to the dew, Deut. 32. 2. ſo Manna falling in and with the dew, figured Christ given unto us by the preaching of the Goffel, Rom. 1. 16. 17. and 10. 8. 14. Gal. 3. 1. 2. The Hebrew Doctors ſay of the dew, that the body blaſted God will raiſe up the dead into life therewit, in the time that is to come: and that is the Manna prepared for the ſuſt in the world to come. R. Menachem on Exod. 16.

Verf. 14. went up, into the ayre, vaniſhing with the heat of the Sun. So going up is uſed for going away, or vaniſhing, in Ierem. 48. 15. round-about, [or bare thing, as the Chaldee tranſlath it, piled. The Greek ſaint, like corande, according to verfe 31. So that the Manna was covered, and as it were hiddeп with the dew upon it, till it alſeended, and lay all over dew under it, Numbers 11. 9. to which it ſeemeth the Scripture hath reference, when it promiſeth Manna,] to the Chaldee and the Holy Ghost in Greek callef in, John 6. 31. of the Hebrew Man, which by interpretation ſignifieth

fieh a prepared (or distributed) portion: for it was a ready meat to eat as it was gathered, if they would, or to beat, grind and bake, as the people liked, Num. 11.8. And the few Doctors, some of them so explaine it, calling it Angels Food, a prepared bread sent from heaven, without mens labour, able to content every mans delight, and agreeing to every taste, Wld. 16.20. Others, as the Lxxj. Greek interpreters, Philo. 2. of the Allegories of the Law, R. Solomon, &c, and others tranlate it, What is this? because (as Moles saith) they knew not what it was. The Manna whereof Gaden and other Physitians write, and which at this day is used for medicine, not for meat, differeth in many things, from this Manna which God gave unto Israel every day, the space of 40. years, till they came into the land of Canaan, Jos. 5.12. God by it both fed their bodies and soules, teaching them hereby, that man liveth not by bread only, but by every word that proceedeth out of the mouth of the Lord, Deut. 8.3. and it was a spirituall meat, 1 Cor. 1.30. and a figure of Christ, the true Bread, whom the Father hath given us from heaven, John 6.31,32,48,49,53. and of the spirituall comforts which Christ filled his people with, Revelat. 2.17. And so the lewes (though now ignorant of this grace) have heretofore acknowledg'd it to be a figure of the food of just men in the world to come; R. Jakk on Gen. and R. Menachem on Exodus 16. See more in Num. 11.7,8. Psl. 78.23-25.

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munication of Gods blessings one with another, 1 Cor. 8.14,15. It figured also the equal portion which all sorts of beleivers have in Christ our heavenly Manna, Galat. 3.28,29, 2 Pet. 1.1.

Verse 20. it bred,] Hebr. wormed worms, that is, bred abundantly, or crawled full of worms. This miraculous judgement God shewed for their unbelieve, uniofisue, and disobedience; and taught them to be contented with things present, without covetous caring for the morrow; as Heb. 13.5. Mat. 6.31,34. Compare also the law of the Passover, whereof nothing might bee left till the morning, Exod. 12.10. Iesus said unto the Iewes, Moses gave you not the bread from heaven, but my Father giveth you the true Bread from heaven, Joh. 6.32,36. Manna was but a shadow and figure, whih when the truth is come by Christ, is (as all other shadows) become vaine and unprofitable, to the corruption and hurt of those that retaine them, Col. 2.16,17. Gal. 4.9,10,11. Heb. 13.10.

Verse 21. and when,] or, for when the Sunne mixed hot, and so heated the Manna, it melted; therefore they were to gather it in the morning: whereby God taught them diligence to provide for the food of their bodies and soules, whiles they had time and means. Compare Pro. 10.4,5, and 6.6.8. Joh. 12.3; Gal. 6.10. The like here followeth, for no Manna to be found on the Sabbath day, ver. 25,26.

Verse 23. Sabbath,] that is, rest, or ceffation: but as the Hebrew Sabbath, is retained by the holy Ghost in Greece, Sabbathon, Mat. 12.5.8. So the Hebrew Sabbathon, (here used) is by the Apostle Sabbathos, a sabbathime; in Hebr. 4.9. by interpretation, a Rest, whereof see Gen. 2.2. Hereby it appeareth, that the keeping of the Sabbath was before the Law given at mount Sinai, Exod. 20. of holyness] that is, an holy Sabbath: and bothe joyed together, signifie an exact and carefull rest. So Exodus 35.2. Levit. 23.3. for reservation; that is, to be reserved on keps: toke in 32.13,34.

Verse 25. eat that to day,] as they that laboured in the six days, had what to eat on the Sabbath: so they that in this life (whiles

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God giveth time to worke,) doe labour in Christ, shall have in the life to come, the fruition of their labours, with eternall rest in heaven, John 6.27,29,58. Gal. 6.7,10.

Ver. 26. there shall be none] This life and world is the time and place of working; the world to come is for reward; when it will be too late to seek for Manna, if wee have gathered none before, Mat. 25.8,9,10. And thus the Hebrews of old understood this figure, saying; As in the six days a man must prepare for the Sabbath, both in respect of food and of work: so if a man prepare not aright his works in this world, he shall have nothing to eat in the world to come. Againe they say, The Sabbath, in it there shall be none, Exod. 16, this signifieth the world which shall be all Sabbath; for there shall be there no doing of the Law, but receiving of reward; as our Doctors of belied memory have explaine it, Who laboured in the evening of the Sabbath, shall eat in the Sabbath. R. Elias, in Sepher rabbi thochmoh, tract. of Hallelujah, cap. 22. folio 19.4.

Ver. 29. Out of his p'ase] The Sabbath was sanctified with an holy con'ocation, or assembling of the people in Synagogues, Lev. 17.3. 3. Acts 15.21. This place therefore whereto God restraineth them, was not their private tents, but the camp of Israel: out of which they might not goe on the Sabbath. From hence the Hebrews gathered a general prohibition of going out of towne on such days; and held it unlawfull to travell beyond the suburbs of any citie, which suburbs they set to be two thousand cubits, from the Law in Numb. 35.5. and a like space was betweene the Arke of God and the people, at their pallage over Jordan, Joh. 3.4. The Chaldee paraphrase on Ruth 1.16. (in the Maiorites Bible,) faith, Naomi said unto Ruth, wee are commanded to keep the Sabbath and good dyes, (that is, feasts,) and not to goe above two thousand cubits. The like measure is set in the Bab. Talmud, in Erubin, chsp. 4. And R. D. Kimchi in his annotations on Ezr. 48.7. faith, two thousand cubits are a mile; meaning an Italian (or English) mile. Hereupon in the A'pelles dyes the speech was common of a Sabbath dyes journey, and forfar Mount Oliver

was from Jerusalem, Act. 1.12. where the Syriak explained it, almost seven furlongs. In the Hebrews canon it is said; If so goeth out of the limits of a citie on the Sabbath day, is to be beaten: for it is said, Let no man goe out of his place in the seventh day, (Exodus 16.29.) this place is the limits of the citie, &c. By the doctrine of the Scribes no man may goe out of a citie above two thousand cubits; to goe further, is unlawfull; for 2000. cubits, are the suburbs of a citie, &c. Maiomory in Misneh, tract. of the Sabbath, c. 27. S. 1, 2.

Ver. 31. like coriander] in shape and quantity: but the colour white as bethium, or crystal, Numb. 11.7. The Hebrew Gad is not found in this signification, but here, and in Numb. 11.7. some think it to be mustard seed: but the Greek corion, and the Chaldee Cuf-bar, (in Thargom Ierusalem,) which is the Arabick name of Coriander, do confirm the common translation. It was gathered and uncoocked, was like honey waters; but being baked &c. it tasted like fresh ale, Numb. 11.8.

Ver. 33. golden pot,] so the Apostle in Hebr. 9.4. (following the condition Greek version) translatest this word, whih is not found but in this onely place, put there,] Hebr. give there the funfle of an Omer, before Ierobab:] that is, before the Ark of testimony, which was a signe of Gods presence. So it is explained in ver. 34. And in z. chron. 20.13. all Iudah stood before Ierobab, that is, in the house of Ierobab, ver. 5.

Ver. 34. Tu'minozies,] that is, the tables of Gods law which were in the Ark, which testified Gods will to the people: see Exod. 25.16. 21. These were given afterward at mount Sinai, and there the Ark was made; although therefore Moles rehearseth the thing here, to make a full end of the storie of Mania, yet the performance of this was not till after.

Verl. 35. did eat Manna:] all of them for their natural food, and it preferred their lite: but many of them pleased not God, by reason of their unbelieve, 1 Corinthians 10.5. Jude verse 5. therefore though they did eat Manna, yet they are dead,

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dead, Job, 6.49. even as they that now eat the Lords Supper unworthy, are guilty of his body and bloud, and doe eat judgement to themselves, not discerning the Lords body, 1 Cor. 11. 27. 29. but they that by believing in Christ, doe eat the true bread which came downe from heaven, doe not die, but have life eternall, and he will raise them up at the last day, John 6.35. 47. 51. 54.

Ver. 36. *Ephah*, a common measure, much like an English bushel, containing three Seabs (or pecks) mentioned in Gen. 18. 6, as the Chaldee here translateth, an Omer of one of ten (that is, the tenth part) of three Seabs: so also the Greekke faith, the tenth of three measures. The *Ephah* therefore contained so much as 432. hens eggs; about 7. gallons and a halfe of our measure. So the *Omer* was more than twice so much as the *Chenix*, (a measure spoken of in Rev. 6.6.) which *Chenix* was wont to be a mans allowance of bread come for a day. By which Gods bouny appeared to his people, in allowing for every of them daily, an *omer* of Manna (verse 16.) which contained so much as 43. hens eggs, and somewhat more.

CHAPTER XVII.

1. The people murmur for water at Rephidim. 4. Moses crieth to the Lord, who sendeth him for water to the Rocke in Horeb. 7. The place is called *Maslah* and *Meribah*. 8. Amalek fighting with Israel, is overcome by the holding up of Moses hands. 14. God threateneth to root out Amalek. 15. Moses buildeth the altar Iehovah Nissi.

AND all the congregation of the sonnes of Israel journeyed from the wildernes of Sin, after their journeys, according to the mouth of Iehovah: and they camped in Rephidim; and there were no waters for the people to drinke. And the people contended with Moses, and

said, Give ye us waters, that we may drinke: and Moses said unto them, Why contend you with me? why tempt ye Iehovah? And the people thirsted therefor waters, and the people murmured against Moses, and said, Wherefore is this, that thou hast brought us up out of Egypt, to kill us, and our sonnes, and our cattell, with thirst? And Moses cried unto Iehovah, saying, What shall I doe unto this people? they be almost ready to stome mee. And Iehovah said unto Moses, Goe on before the people, and take with thee of the Elders of Israel; and thy rod, that wherewith thou smotest the river, take in thy hand, and goe. Behold, I will stand before thee there, upon the rocke in Horeb, and thou shalt smite the rocke, and waters shall come forth out of it, and the people shall drinke: and Moses did so, in the eyes of the Elders of Israel. And he called the name of the place *Maslah*, and *Meribah*, because of the contention of the sonnes of Israel, and because they tempted Iehovah, saying, Is Iehovah among us, or not? And Amalek came, and fought with Israel, in Rephidim. And Moses said unto * *Iosua*, Chuse us out men, and goe thou out, fight with Amalek: to morrow I will stand on the top of the hill, and the rod of God in my hand. And Iosua did as Moses had said to him, to fight with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill. And it was, when Mo-

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fesheld up his hand, then Israel prevailed; and when he let downe his hand, then Amalek prevailed. And Moses hands were heavie; and they tooke a stone, and put it under him, and he sat upon it: and Aaron and Hur staied up his hands, one on this side, and one on the other side; and his hands were steadike until the going downe of the Sunne. And Iosua discomfited Amalek and his people, with the edge of the sword. And Iehovah said unto Moses, write this for a memoriall in a booke, and put it in the eares of Iosua, That wiping I will wipe out the remembrance of Amalek from under the heavens. And Moses built an altar, and called the name of it, IehovahNissi. And said, Because the hand upon the throne of Iah, Iehovah will have warre with Amalek from generation to generation.

doubted of Gods presence with them, verse 7. and would by miracles be assurid thereof: which is to temp God; as Matth. 16. 1. Psalme 78.18. 19.

Ver. 3. *us*,] so the Greekke also translateth it: the Hebrew is, *me, and my sonnes, &c.* speaking of the multitude, as of one man.

Ver. 4. *cried*,] the Chaldee translateth, *praised*. This was Moses usuall refuge, in such troubles: see Exod. 14.15. and 15. 25. Num. 11. 10. 11. *they be almost ready*:] Hebr. yet a little, and they will fone me. Like outray they shewed also, in Numb. 14. 10.

Ver. 5. *Goe on*,] or, *passe on*: that is, journey towards Mount Horeb, and goe thou and the Elders foremost. *rod*,] or *slaffe*, mentioned also in Exod. 7.20. Numb. 20. 8. 9.

Ver. 6. *I will stand*,] Hebr. *I standing*: to wit, in the pillar of the cloud, (the signe of my presence) standing at mount Horeb: whereof see Exod. 3. 1. *in the eies*,] or, before the eies of the Elders, as witnesses of this glorious miracle; whereby God (turning the Rocke into a lake of water, the fount into a fountain of water, Psalme 114. 8.) gave them drinke, both for their bodies and soules. For the Rocke, and water out of it, signified Christ, and is therefore called a *spirituall Rocke*, 1. Cor. 10. 4. He being smitten with Moses rod, and bearing the curse of the *Law*, for our finnes; and by the preaching of the Gospell alio, crucified among his people, Gal. 3. 1. from him floweth the spirituall drinke wherewith all believeng hearts are refreshed; and out of their bellies flow rivers of water of life, John 7. 37. 38. 39. Esa 51. 4. 5. Gal. 3. 15. Therefore this water out of the rocke, is often mentioned to the praise of God, and strengthening of his peoples faith, Deut. 8. 15. Psal. 78. 15. 16. and 105. 41. Neh. 9. 15. The Hebrew Doctors say, *the turning of the rocke into water, was the turning of the property of judgement, signified by the rocke, into the property of mercie, signified by water*. R. Menachem, on Exod. 17.

Ver. 7. *Maslab*] that is in English *Tension*: which name was given both for a memoriall of their sinne, and for a warning to generations following, that they should not tempt the Lord, as they tempted him in *Maslab*, Deut.

Annotations.

¹ After their,] or, by their journeys; which were from *Sin* to *Dophkah*, from *Dophkah*, to *Alysh*: and from thence to *Kephidim*, the place here spoken of, Numb. 33. 12. 14. *the mouth*,] that is, as the Greekke and Chaldee doe translate, *the word* of the Lord. See Gen. 24. 57. *Rephidim*,] in Greekke *Raphide*.

² Ver. 2. *contended*,] or, *did chide*: with many and reproachfull provoking speeches: so they did againe in Numb. 20. 3. & upon the like occasion. *give ye*,] thou and Aaron who have brought us hither: see Exod. 16. 2. 3. *tempt ye*,] by unbelieve: for they

Deut. 6.16. Psalm 95.8.9. Heb. 3.8.9. *Mebribas*, that is, *Contestation*, or, *Bitter chiding*, and so *provocation* to anger : which therefore the Holy Ghost calleth in Greekke *Parapicrasmos*, that is, *Provocation*, or *bitter contention*: which here was with Moses *verso 2*, and not so much with him, as with the Lord himselfe, *Exod. 16. 8. Numb. 20.2.13. Heb. 3.8.9.* *Is Iehovah &c.* that is, the gracious presence of Iehovah, and testimony thereof : or, are wee deluded by Moles ? The Chaldee explaineth it thus ; *Doth the Majestie of the Lord dwelle among us, or not?* Of this they would be confirmed by some signe or miracle, which was to tempt God; whose presence and power they had so often feene.

Ver. 8. *Amalek*] the Amalekites, the posteritic of Amalek, a Duke of Eliphaz, the sonne of Esau, the brother of Israel, *Genes. 36.15.16.* This was the first of the nations, who warring against Israel, procured their owne utter destruction, *Numb. 24.20. Deut. 25.19. 1 Sam. 15.2.3.* But for Israels sinnes, came this chafisement upon them ; as the Iewes themselves acknowledged, saying, *After they had passed through the sea, they murmured for waters : then came against them, the wicked Amalek, who hated them for the first birth-right and blessing, which our father Iacob had taken from Esau ; and hee came and fought against Israel, because they had violated the words of the Law, &c. Thargum on Song 2.15.* *fought*, i or, *warred*; but treacherously : for he smote the hindmost of Israel, even all that were feeble behinde them, when they were faint and weary, and he feared not God, *Deut. 25.18.*

Ver. 9. *Iesouab*] or, *Iesus*: in Hebrew *Iesouab*, whom the Holy Ghost calleth in Greekke *Iesus*, *Act. 7.45. Hebr. 4.8.* He was first called *Hoses*, and Moses called his name *Iesus*, that is, *Saviour*, *Numbers 13.17.* Hee was a figure of Iesus Christ the Saviour of the world, both in his name and actions, fighting the battels of the Lord, and bringing his people into Canaan : he was the minister or servant of Moles, and his successor in the government of Israel,

Exodus 24.13. Numbers 27.18-23. Deut. 34.9. Iosf. 1. &c. *the top*] Hebr. the side of the hill : so in *verso 10*. There Moses holding up his rod as an ensigne, might bee seene of the people, for the strengthening of their faith. Compare *Iosf. 8.18.19. roode of God* :] The Chaldee expoundith it, *the rod wherwith miracles have beene done before the Lord.* Of it, see *Exodus 4.20. and 7.9. &c.*

Ver. 10. to fight, that is, as the Greekke explaineth it, *and fought*. See the notes on *Genes. 23.3.* A like phrase also is in *Numb. 18.22. Deut. 2.16. 1 Kings 12.33.* The Hebrew text sometime manifesteth this ; as to *build*, *1 Chron. 14.1.* for which in *2 Sam. 5.11.* is written, *and they built.* *To say*, (or *Saying*) *1 Chron. 13.12.* for which in *2 Sam. 6.9.* is written, *and said.* So in *1 Chron. 34.16.* compared with *2 Kings 22.9.* *Hur* : or *Chur* : called in Greekke *Oor*, he was a Prince of the Tribe of Iuda, being the sonne of Caleb, the sonne of Ezron, the son of Pharez, the sonne of Iuda, *1 Chron. 2.5. 9.18.19.* This *Hur* was also left with Aaron to judge controversies, when Moles went up unto God, upon mount Sinai, *Exod. 24.14.* His sonnes sonne Bezaleel, was the master workman of the Lords tabernacle, *Exod. 31.2.5.*

Ver. 11. *held up*, i or, *held aloft* his hand, with the rod of God in it, for a signe of Gods power and helpe unto his people; and consequently, praying unto God for assistance ; as the lifting up of the hands also signifieth, *Psalm 28.2.* And so the Thargum *Ierusalem* explaineth it, when Moles held up his hands in prayer, the house of Israel prevailed ; and when he let downe his hands from prayer, the house of Amalek prevailed. Hand is here for hands, as the Greekke translatereth, and the verse following manifeſtereth.

Ver. 12. heavy :] that he could not continue to hold them up : a signe of mans infirmities, not able to endure long in spirituall exercises. *The spirit is willing, but the flesh is weake*, *Matth. 26.41.43.* See also *Luke 18.1. Rom. 12.12.* *a stone* :] under-

which shall prevale most hightly. R. Menachem on *Exodus 17.*

Ver. 13. Iehovah nissi,] that is, *Iehovah my banner*. So the altar was to sacrifice thankes offerings upon to the Lord, and acknowledge the victorie to bee from him. The Greekke translatereth it, *the Lord my refuge.* It is a sacramental speech ; whereof see *Gen. 22.14.* The Chaldee paraphratheth thus, *And Moles built an altar, and served upon it before God, who had done signes (or miracles) for him.*

Ver. 16. upon the throne] or, *against the throne of Jabb* ; that is, *of God.* This referred to Amalek, meaneth thus ; because the hand of Amalek is upon (or against) the throne of the Lord : therefore Iehovah will have warre with Amalek. By the throne of Iah, meaning heaven, (as *Ezay 66.1.*) and so God himselfe that sitteth thereon, (as *Mat. 23.22.*) against whom Amaleks hand was, while it was against his people and Church, *Zach. 2.8. Acts 9.4.5.* And so *Ierusalem* is called the Lords throne, *1er. 3.17.* Otherwise, if it bee referred to God, or Moles his servant, and his hand upon (of *satio*) the throne of Iah, it may signifie an oath, vowing perpetuall warre with Amalek : for so the lifting up of the hand to heaven, (which is Gods throne,) is a signe of swearing, *Revel. 10.5.6. Gen. 14.22.* And thus the Chaldee paraphratheth upon this place ; *With oath this is said from before the fearfull (God), whose majestie is upon the throne of glorie, to wage warre from before the Lord, against the men of the house of Amalek, to destroy them from the generations of the world.* So Thargum *Ierusalem* explaineth it to bee an oath, and appliedeth the fulfilling of it, to King Saul, and to Mordecai and Esther, *1 Sam. 15. Ebs. 8. and 9. &c.* The Greekke translatereth, *with hidden hand*, the Lord will warre against Amalek, from generation to generation. In *Pirket R. Eliezer. c.44.* it is said, *When God would root out and destroy all Amaleks seed, he streched forth his right hand, and tooke hold on the throne of his glorie, and swar to root out and to destroy all Amaleks seed, out of this world, and out of the world to come.*

CHAPTER XVIII.

1. Iethro bringeth to Moses his wife and two sonnes. 7. Moses entertaineth him, and sheweth him what the Lord had done for Israel. 10. Iethro blesseth God, and offereth sacrifices. 13. Moses fitting alone to judge the people, Iethro counselleth him to appoint judges for inferior causes, that the burden might be eased. 24. Moses hearkeneth to his counseil, and chooseth able men into office. 27. Iethro departeth to his owne land.



1 AND Iethro the Priest of Midian, the father in law of Moses, heard of all that God had done for Moses, and for Israel his people; that Iehovah had brought forth Israel out of Egypt. And Iethro Moses father in law, tooke Zipporah Moses wife, after he had sent her backe. 2 And her two sonnes, of which the name of the one was Gershom: for he said, I have beeene an alien in a strange land. And the name of the other was Eliezer: for the God of my father hath beeene my helpe, and delivered me from the sword of Pharaoh. And Iethro Moses father in law, came, and his sonnes and his wife, unto Moses into the wildernesse, where he was encamping, at the mountaine of God. And he said unto Moses, I thy father in law Iethro, am come unto thee, and thy wife, and her two sonnes with her. And Moses went unto

out to meet his father in law, and bowed himselfe downe and kissed him; and they asked each other of their peace; and they came into the tent. And Moses told his father in law, all that Iehovah had done unto Pharaoh, and to the Egyptians for Israels sake: all the travaille that had found them in the way, and how Iehovah had delivered them. And Iethro rejoiced for all the goodnesse which Iehovah had done to Israel: whom he had delivered out of the hand of the Egyptians. And Iethro said, Blessed be Iehovah, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath delivered the people from under the hand of the Egyptians. Now I know that Iehovah is greater than all gods: for in the thing wherein they dealt proudly, (he was) above them. And Iethro Moses father in law, tooke a burne offering and sacrifices for God: and Aaron came, and all the Elders of Israel, to eat bread with Moses father in law, before God. And it was on the morrow, that Moses sate to judge the people: and the people stood by Moses, from the morning unto the evening. And Moses father in law saw all that he did to the people: and he said, what is this thing that thou dost to the people? why sittest thou thy selfe alone, and all the people stand by thee, from morning unto evening? And Moses said unto his father in law: because the people commeth unto

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16 unto me, to enquire of God. When they have a matter (every one) commeth unto me; and I judge betweene a man and his neighbour: and I make knowne the statutes of God, and his lawes. And Moses father in law said unto him: the thing is not good which thou doest. Fading thou wilt fade away; both thou and this people that is with thee: for the thing is too heavy for thee; thou art not able to doe it thy selfe alone. Now hearken unto my voice, I will give thee counsell, and God shall be with thee: Be thou for the people to God-ward; and thou shalt bring the matters unto God. And admonish them of the statutes and the lawes; and make knowne unto them the way wherein they shall walke, and the worke that they shall doe. And thou provide out of all the people, men of ability, fearing God; men of truth, hating covetouesse: and set them over them, (to be) rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all time: and let this be, every great matter let them bring unto thee, and every small matter let them judge: so make thou (the burden) lighter for thy selfe; and let them bearre it with thee. If thou shalst doe this thing, and God command thee so, then thou shalt be able to stand; and all this people also, shall come to their place in peace. And Moses hearkned to the voice of his father in law, and did all that he had said. And Moses chose men of abilitie out of all Israel, and made them heads over the people; rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all time: the hard matter they brought unto Moses, and every small matter they judged themselves. And Moses sent away his father in law; and he went his way unto his owne land.

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Annotations.

¶ Here beginneth the 17. Section of the law: see Gen.6.9.

THe priest] the Chaldee calleth him prince; the Greekke, Iother priest of Madiam: see Exod.2.16. and 3.1.

Ver. 2. *be had sent her backe*] Heb. after her sendings backe: that is, she and her children were sent backe by Moses, for that trouble which befell in the way, Exod.4.26.

Ver.3. *an alien* or, *forreiner*: so Ger. the first part of his name signifieth: see Exod.2.22.

Ver.4. *Eliezer*] by interpretation, My God is my helpe: Abrams steward was of this name, Genef.15.2. *hath beeene my helpe*] Hebr. in my helpe; which the Greekke translateth my helpe: the Chaldee, his word hath beeene for my helpe.

Ver.5. *of God*] the mountaine (saith the Chaldee,) upon which the glorie of God was revealed: that was Horeb, where God gave his Law, Exod.3.1. Deut.5.2.

Ver.6. *be fad*] to wat, by messengers sent before him. So the Centurion said unto Iesus, that which his messengers spake,

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Matt. 8. 6. & 8. compared with Luke 7. 3. 6. To make this plaine, the Greeke changeth the phrase, thus, And it was told Moses, saying; Loe Ithor thy father in law cometh, &c.

7 Verf. 7. *eats other*] Hebr. *man his neighbour*: this speech the Greeke explaineth, they *saluted one another*: and to *ask*, may imply not only a question, but a *wish* of their welfare, as *Psal. 122. 6*. So in *1 Sam. 25. 5*. and *10. 4*.

8 Verf. 8. *found them*] that is, *beset*, or *come upon them*: as the Greeke explaineth it. A phrase often used of afflictions that come upon any, as *Numb. 9. 32*; *Psal. 115. 3*, and *119. 143*; *Eph. 8. 6*.

9 Verf. 9. *rejoyced*] the Greek translathet, *was adorbed*. Accordingly all that love Jerusalem are willed to *rejoyce* with her, *Esa. 66. 10*.

10 Verf. 10. *the hand*] that is, *the power and tyranny*: as the Chaldee translathet, *the anguish of the domination of the Egyptians*.

11 Verf. 11. *in the thing*] Hebr. *in the word*: which is often used for any thing or cause. The Greek translathet, *for this cause*, he was *above them*] that is, above the *Egyptians*. Or, *wherein they dealt proudly against them*, that is, against the Israelites, this lenit the Greek affordeth: and so we are to understand words wanting, as *there is but he been greater than the Egyptians*; and hath gotten himselfe a name, as is expressed in *Numb. 9. 10*, which place giveth light unto this. For lethpros speech is broken off, through that joyful astonishment of his, *as if* *as* passions of the minde doe often follow up words: as is noted on *Exodus 4. 5*. The Chaldee paraphrase here saith, *is the thing whereof the Egyptians thought to judge Israel, in that are they judged*. They drowned the children of Israël in the river, *Exod. 1. 22*, and themselves were drowned in the sea, *Exodus 4*.

12 Verf. 12. *take burnt-offering*] the Greek translathet, *take burnt offerings* (what of see *Gen. 8. 20*). Then he take for, *take* and offered unto God; as taking of gifts, *Psal. 68. 19*, is by the Apostle expounded, *giving of gifts*,

Ephes. 4. 8. So Exod. 25. 2, *sacrifices*] to wit, of peace, or for *thanksgiving*, which word is sometime added, as in *Exod. 24. 5*, and now keeping a banquet before the Lord, it is to be understood of peace offerings, which men did eat of, *Levit. 7. 15*, whereas no man did eat of the *burnt-offering*, *Levit. 1. 9*. *bread*] which word is used for *all meat*, *Gen. 3. 19*, and *21. 14*, and *eating of bread*, is here for *feasting*; as bread is put for *a flesh*, *Ecl. 10. 19*; *Dan. 5. 1*, and the *flesh* of the sacrifices, is also called *bread*, *Levit. 3. 11*, and *21. 6*; *Numb. 28. 2*, *before God*] for it was a religious banquet, eaten before the Majestie of God, appearing in the cloud; as after in the place chosen of God for his worship, they offered sacrifices, and did eat before the Lord, *Deut. 12. 5-7*; *1 Chron. 29. 21, 22*.

13 Verf. 15. *to enquire of God*] or, *to seek God*: which the Greeke explaineth, *to seek judgement of God*, and the Chaldee, *to seek doctrine from the face of the Lord*: which was done by Moses, bringing their matters unto God, *verse 19*; *Numb. 27. 5, 6*, and *15. 33, 34, 35*; and for doubtful things, they used in Israël to *enquire of God* by the Prophets, *1 Sam. 9. 9*. Hereupon Moses told the Judges whom he appointed under him, that the *judgement was Gods*, *Deut. 1. 17*. And this teacheth such as goe to law one with another, not to *seeke after their owne affections*, but *after the will of God*, and therein to rest.

14 Verf. 16. *a master*] Hebr. *a word*: which the Greek rightly translathet *a controversy*; so in *Exod. 24. 14*. See also *Deut. 1. 12*. *make knowne*] the Greek faith, *I instruct them*: which version the Holy Ghost approved, *1 Cor. 4. 16*, from *Esa. 45. 4*.

15 Verf. 18. *faulx*] a similitude from the leaf of a tree, which faulx is want of moisture: so the care of judging so great a people, would weary and ware him out. This Moles himselfe acknowledged, *Deut. 1. 9. 12*.

16 Verf. 19. *God shall be with*] the said conference will proprieby proceedings for the god of thy selfe and thy people; see *Cte. 27. 5*, and *32. 5*, and *39. 2*. The Chaldee translathet, *the word of the Lord shall be my help to Godward*. *Chalde. inquirings doctrine from*

the face of the Lord: as verf. 15. *thou shalt bring*] or, *bring thou the masters*; (or words:) in Greeke, *their words*: meaning their hard controversies, which could not be determined without counsell from God; as sometyme fell out, *Numb. 15. 33, 34, 35*, and *27. 3, 6*.

20 Verf. 20. *the worke*] or *dead*: in Greeke, *the work*. This Moles explaineth to be *all the things* which they *should doe*, *Deut. 1. 18*.

21 Verf. 21. *men of abilitie*] or, *of power, vertue, and arrofit*; that is, virtuous, active, and able men, in bodie and minde, as *Gen. 47. 6*; *1 Chron. 26. 6*. The Greek translathet also (or mightie) men. The Hebrewes describe them thus: *Anshei chail* (that is, *Men of abilities*), are such as be *mightie in the commandments*, and *exaltly look to themselves, and subdue their affections*; so that there be no *dissens* (or *contemptible*) thing among them, nor will *name*. And generally, able men are such as have a *strong* (or *courageous*) heart, to deliver the oppressed out of the opprivers hand; as it is said of Moles, *hee stood up and saved them*, *(Exod. 2. 17)*. *Mammon in Sambedin*, chap. 2. *S. 7*. *men of truth*] the Greek call eth them *just men*. So in *Zach. 7. 9*, *judgement of truth*, the Greek there translathet *just judgement*. Againe, *justice* is put for *truth*, in *Psal. 52. 5*, because these vertues are neare allied. So in the Hebrew canon it is explained; *Men of truth*, are such as follow *after justice*, for *it selfe*, out of their owne minde *desire the truth*, and *hatte violence* *versus* *them*, and *flie from all kinde of unjustice*. *Mammon in Sambedin*, c. 2. *S. 7*.

22 Verf. 22. *the place*] that is, *the land of Canaan*, whither they are travelling: as *Numb. 10. 29*; or, *returne home with an end* of their controversies, without long waiting. So ones *house*, or *home* is called his *place*, *Iudg. 7. 7* and *9. 5*, and *15. 8, 9*.

23 Verf. 23. *to stand*] that is, *to endure*. *concerning to their place*] that is, the land of Canaan, whither they are travelling: as *Numb. 10. 29*; or, *returne home with an end* of their controversies, without long waiting. So ones *house*, or *home* is called his *place*, *Iudg. 7. 7* and *9. 5*.

Verf. 25. *Moles chose*] by the peoples consent, who brought fit men unto him, *Deut. 1. 13*; *14, &c.* *made them*] Hebr. *gave* (or *set*) *them heads*, that is, *rulers*. This he did, with a charge unto the rulers to judge *justly*: see *Deut. 1. 16, 17*.

24 Verf. 27. *bis mos*] or, *himselfe*: as *Gen. 12. 1*.

And by *Numb. 10. 29, 32*, it appeareth, that Moles earnestly requested his comming againe, to guide the people.

CHAPTER XIX.

1. The people come to Sinai. 3. God calleth Moses up into the mount; and by him propoundeth unto Israel the keeping of his covenant. 8. The people answer, that they woud doe all, is returned to the Lord. 10. The people are sanctified against the third day. 12. The mountaine is bounded and must not be touched. 16. The fearfull presence of God upon the mount: 19. whereat Moses is afraid. 21. The people and priests are againe charged, not to breake their bounds, upon paine of death.

1 IN the third Moneth, after the going forth of the sonnes of Israel, out of the land of Egypt; in the same day came they into the wildernes of Sinai. For they had journeyed from Rephidim, and were come to the wildernes of Sinai, and encamped in the wildernes: and there Israel camped before the mountaine. And Moses went up unto God: and Iehovah called unto him out of the mountaine, saying; Thus shalt thou say to the house of Iacob, and tell the sonnes of Israel. You have seen what I did unto the Egyptians: and I have borne you upon Eagles wings, and brought you unto my selfe. And now, if hearkning ye will hearken unto my voice, and keepe my covenant, then yee shall bee a peculiar treasure unto me above all peoples; for all the earth is mine. And you shall be unto me a kingdome of priests, and an holy nation: These are the words

which thou shalt speake unto the sons of Israel. And Moses came, and called for the Elders of the people, and laid before their faces all these words which Iehovah commanded him. And all the people answered together and said; All that Iehovah hath spoken we will doe: And Moses returned the words of the people unto Iehovah. And Iehovah said unto Moses, Lo I come unto thee in the thicke cloud; that the people may heare, when I speake with thee, and may beleve in thee also for ever: And Moses told the words of the people unto Iehovah. And Iehovah said unto Moses, Goe unto the people, and sanctifie them to day and to morrow: and let them wash their clothes. And let them be ready against the third day: for in the third day Iehovah will come downe, in the eies of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying; Take heed to your selves, that ye goe not up into the mountaine, or touch the border of it: all that toucheth the mountaine shall die the death. There shall not a hand touch it, but he shall be stoned with stones, or shot through with a shot: whether it be beast or man, it shall not live: when the sound of the trumpet is drawne long, they shall goe up into the mountaine. And Moses wene downe from the mountaine unto the people: and he sanctified the people; and they washed their clothes. And he

he said unto the people; Be ye ready against the third day: come not yee nigh unto a wife. And it was in the third day, when it was morning, that there was voices, and lightnings, and a heavy cloud upon the mountaine; and the voice of the trumpeter exceeding strong: and all the people that was in the Campe trembled. And Moses brought forth the people out of the Campe, to meet with God: and they stood at the nether part of the mountaine. And mount Sinai was all of it on a smoke, because that Iehovah descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace; and all the mountaine trembled exceedingly. And the voice of the trumpet was going and waxing strong exceedingly: Moses spake; and God answered him by a voice. And Iehovah descended upon mount Sinai, on the top of the mountaine: and Iehovah called for Moses unto the top of the mountaine, and Moses went up. And Iehovah said unto Moses; Goe downe, testifie unto the people; lest they breake thorow unto Iehovah, to see, and many of them fall. And the priests also, which come neare unto Iehovah, let them sanctifie themselves; lest Iehovah breake forth upon them. And Moses said unto Iehovah; The people cannot come up unto mount Sinai: for thou hast testified unto us, saying; Set bounds about the mountaine and sanctifie it. And Iehovah

said unto him, Goe downe, and come up thou and Aaron with thee: but the priests and the people, let not them breake through to come up unto Iehovah, lest he breake forth upon them. And Moses went downe unto the people, and said it unto them.

Annotations.

Moneth] or, now moone; which was the first day of every moneth among the Hebrews: therefore here followeth in the same day, to signifie not the moneth only, but the first day thereof to be meant. Or (as some thinke) the same day meaneh the third day, as it was the third moneth, and this was 430. yeeres after the promise made unto Abraham: but the covenant of the Law now given, could not disannull the covenant (of grace) that was confirmed afore God, in respect of Christ, Gal. 3. 17. **Sinai**] in Greeke, the holy Choff writteh it Sina: which is a mountaine in Arabia, situate in the wildernes, called therupon, the wildernes of mount Sina, Gal. 4. 25. *Acts 7.30.*

Ver. 3. unto God] the Greek faith; unto the mountaine of God: the Chaldee, into the presence of the word of the Lord: this was Christ, who is called the Angel, *Acts 7.38.* the Angel of Gods Face, (or presence) *Eph 6.39.* It seemeth that the cloud by which God conducted them, now rested upon that mount. See *Num. 9.17.* &c.

Verl. 4. you] or, your selves have seene, &c. This speech was to prepare them to receive Gods covenant now to be made: and the like was spoken at the renewing of the covenant, *Deut. 29.2.* &c. **Eagle wings**] to carry you out of your place of bondage, openly, safely, speedily; as the Eagle doth her young ones, from their sluggish nest. This similitude is more explained in *Deut. 32.11.* And as the Church of Israel here, fled from the dragon

dragon Pharaoh, (as he is called in Exe. 29.3.) so the Christian Church fled from the Serpent, (or Dragon) into the wilderness, with two wings of a great Eagle, Rev. 12. 14. The Greek and Chaldee here translate, *as upon Eagles wings unto my selfe*] to serve me at this mount (as was promised in Exod. 3.12.) and for ever : for the Chaldee explaineth it, *to my service*; and Thargum Ierusalemithy saith, *to the doctrine of my Law*.

Vers. 5. *my voice*] the voice of my word, faith Thargum Ierusalemithy. *a peculiar treasure*] or jewel. The Hebrew *Segullah*, signifieth ones owne proper good, which he loveth and keepeth in store for himselfe, and for specificall use, 1 Corin. 29.3. Eccle. 2.8. Here it is applied to Gods Church, and translated in Greecee *a peculiar people*, which phrase Paul followeth, in Tit. 2.14. but Peter exprefeth it by another word, *a people for peculiars possession*, 1 Pet. 2.9. as the Greek version is in Mal. 3.17. The Chaldee translateth it, *beloved*: so doth other Hebrewes, saying, *Segullah, signifies that they shoulde be beloved before him, as a desirable treasure, which a king delivereth not into the hand of any of his officers, but keepeth it himselfe. And such is the case of Israel, of whom it is said, (in Deut. 32.9.) For the Lords portion is his people &c. R. Menachem on Exod. 19.* This grace (which the Apostles shew we have obtained by Christ) is fundy times mentioned to the praise of God, Deut. 7.6. and 14.2. and 26.18. For Iah habb chosen labb unto himselfe : *Israel for his peculiar treasure*. Psalme 135.4. *the earth*] with the plenty thereof is mine, yet my delight is in you, to love you, and to curse you and your feed above all peoples. So Moses openeth this speech, in Deut. 10.14, 15. and other Prophets; as, *Thou art my servant ; Labb, whom I have chosen ; the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and Iahd unto thee ; Then art my servant*; &c. Esey 41.8.9.

Vers. 6. *a kingdome of priests*,] which the Apostle (following the Greek version) calleth *a kingly priesthood*, 1 Pet. 2.9. The Chaldee saith, *ye shall be before me, kings, priests, and an holy people*. Such Christ hath made us, un-

to God his father, Rev. 1.6. Kings, to reign over the earth, Rev. 2.10. and priests to offer up spiritual sacrifices, 1 Pet. 2.5. Rom. 12.1.

Vers. 7. *Elders*] by them to communicate these things with the people : see Exod. 3.16, laid] or proposed; Heb. put.

Vers. 8. *together*] with one accord, as the Greek explaineth it : and elsewhere Moles saith, *with one voice*, Exod. 24.4. The people not yet knowing, the unpossibillity of the Law, which is *weak through the flesh*, Rom. 8.3, make promise of more than they were able to performe. After, when the Law was pronounced, they feare and flee away, Exod. 20.18.19. And it cannot be, but either men not understanding the Law, doe presume of their owne strength ; or understanding it, doe despise, unlesse the grace of God in Christ doth sustaine them, Rom. 7.9,10,24.25.

Vers. 9. *in the thicke cloud*] Hebr. *in the thicknesse of the cloud* : which the Greek explaineth, *the pillar of the cloud* : the Ierusalemithy Thargum expoundeth it, *my word shall be revealed unto thee in the thicke cloud*. *in the* see Exod. 14.31. This confidence in Moles the Iewes alwaies retained, and said they were Moles disciples, they knew that God spake with Moles, 1 John 2.28.29. They write of him thus : *Moles our master, Israel believed not in him because of the signe which he did : for he that believeth because of signes, there is in his heart a suspition that the signe may possibly be done by enchantment or sorcery. But all the signes which Moles did in the wilderness, he did them upon necessity, &c. we needed food ; he brought us drome Manna. They were albiit ; be clave the rocke for them. The congregation of Korab rebelled against him ; the earth swalloped them : and so all other signes. But wherefore believed we in him ? For that standing at mount Sinai, which our owne eyes did see and not a stranger ; and our ears did hear, and not another ; the fire, and the thunders, and the lightnings, and he went neare into the thicke darknesse, and a voice spake unto him and we heard it ; Moles Moles, go [to] us unto them thus and thus. And so it is said face to face the Lord spake with you, (Deut. 5.4.) &c. This standing at mount Sinai, it selfe alone was an evident confirmation of his prophecie, that it was truth, and without all suspition*

suspicion in it ; as it is written, Lo I come unto thee in the thicke cloud, that the people may bear when I speake with thee, and may believe in thee for ever, (Exodus 19.9.) So that before this thing, they believed not in him, with such a beleefe as continueth for ever ; but with a beleefe that had [doubtfull] conceit and thoughts after it. Maimon in Misn. in tisudis baturab, chap. 8. S. 1.

Vers. 10. *sancifie them*] that is, bid them, and looke that they doe sanctifie, and holily prepare themselves, that they may be humbled at my feet, to receive my words ; as Deut. 33.3. This was by cleansing themselves from all filthynesse of the flesh and spirit, 2 Cor. 7.1. inwardly by faith, Act. 15.9. outwardly by washyn their garments, (whereof see Gen. 35.2.) and their bodies, as appeareth by other places that shew the sanctifying of the priests and people, Levit. 8.6. and 15.5. 6. 8. 13. 16. 18. 21. 22. &c. and abstaining from their wives, as after followeth here, verfe 15. Which things figured our sanctification and cleansing by Christ Iesus, with the washing of water, by the Word ; even the washyn of regeneration, and renewyn of the holy Ghost, Ephes. 5. 26. Tit. 3. 5. From this precept the Hebrew Doctors gather their doctrine and practice, for baptyng all whom they admit unto their Church and covenant : as Maimon sheweth in Asore Biab, cap. 1.3. and is more fully set downe in the annotations on Genes. 17.12.

Vers. 11. *the third day*] which is thought to be the day that after was, called Pentecost, the 50. day after the Passover ; then was a yearly feast, Exod. 23.16. Lev. 23.15.16. &c. Act. 20.16. On this day the first law was now given on mount Sinai : on this day the first tongues were after given for preaching the Gospell in Ierusalem, Acta 1.2. &c. And many mysteries are of the *third day*, in the Scriptures : see the notes on Gen. 22.4.

Vers. 13. *touch it*] or, *touch him*, that is, the man or beast that shall touch the mountaine, shall be to execrable unto you, as ye shall not touch it with hand, but ston it, or shott it through. These ordinances were outward, concerning the mount that might

be touched ; terrible, that the people could not bear that which was commanded ; and shewed the nature and use of the law, contrary to the Gospell on mount Sion, as Paul explaineth it, Heb. 12. 18. 20. 22. &c.

with a *shot*] with arrows (or dart,) as the Apostle in Grecke openeth the Hebrew phrase flowing, shot through, Heb. 12.20.

the sound of the trumpet] or, *the sounding trumpet* : called in Hebrew *tobel*, translated in Grecke, *wypes* and *trumpets* ; but the Apostle seemeth to exprefe it by the *sound* (or *echo*) of the trumpet, Heb. 12.19. the Chaldee turneth it *the trumpet*. Every so. year was of the founding of trumpets called *tobel*, (the *Jubilee*). Levit. 25.10. see the annotations there, and 10f. 6. 4.5. *is drome long*] or, *drometh* (that is, *continueth*) the found : and so there bee an end of the trumpets sounding. *shall goe up*] that is, as the Chaldee paraphraefeth, *when the trumpet shall be withdrawne, they shall have leave to goe up* : and as the Greek translateth, *when the voices, and the trumpets, and the cloud, are departed from the mountaine, they shall goe up*. So that whiles the signes of Gods Majestie were on the mount, the people were forbiddyn to approach : but when they were ceased, the people might goe up to any other common mount, whereas until that time the mountaine was sanctified, verfe 23.

Vers. 15. *unto a wife*] or *to a woman* ; that is, of you unto his wife, to lie with her ; as the Ierusalemithy Thargum expoundeth it, *the mysterie of the bed*. A like speech passed between Achimenelech the priest and David, about eating of the holy bread, 1 Samuel 4.5. This was for the more humiliation and preparing of the people : as Paul teacheth that man and wife may abstaine with consent for a time, that they may give themselves to fasting and prayer, 1 Cor. 7.5. It seemeth also by the Law in Lev. 19.18, that there was a figurative uncleannesse by all such copulation : see the annotations on that place.

Vers. 16. *voices*] that is, *thunders* ; see Exo. 9.23. *heavy*] that is, *very thicke cloud*, the Greek translate, *darksome clouds*. These were signes of Gods glorious presence, and

and of his judgements against the breakers of his Law: the Prophets use the like words to signify his Majestie, *Ezekiel*, 9, 10. 12. 14. and 37. 3. 4. And these things were now done by the ministrer of Angels, *Exodus* 17. 5. 9. *Isaiah* 3. 19. for God came, with ten thousands of Saints, *Deuteronomy* 33. 2. *trumpeting* the nature of the Law, to manifest Gods will, mens transgressions, and to warne them of the wrath deserved, *Exodus* 32. 1. *Exodus* 33. 9. *Romans* 3. 20. and 4. 15. trembled [on], was afraid. The spirit of bondage which was in the people, caused them to fear, *Romans* 8. 15. for they were not perfect in the love of God, *1 John* 4. 18.

Ver. 17. *to meet with God* as the Chaldee paraphrath, *with the Word of the Lord*. Thus Moses as a mediatorium stood betwene the Lord and the people; because they were afraid, *Deuteronomy* 5. 5. *Galatians* 19. *at the nether part* without the bounds that Moses had limited, *verse* 12. They stood here (as the Hebrews write) after the order that Moses mentioned (in *Deuteronomy* 10. 11.) when after 40. years he renewed the covenant; *First there were the first-born* (the priests, *Exodus* 19. 22.) which came near unto the Lord: after them the Heads of the Tribes, the Elders; after them the Elders; then therofers after them all the men, of Israel; then the little ones; after them the women: and then the strangers, *Aba Ezra* on *Exodus* 19.

Ver. 18. *on a smoke* [With clouds] and smoke; God often manifested his glorious presence to his people, *Exodus* 40. 34. 35. 2. *1 Kings* 5. 10. and 6. 18. and 7. 13. *Revelation* 6. 4. *Revelation* 15. 8. there was the shining of his power, *Habakkuk* 3. 4. [defended] God who filleth heaven and earth, *Lamentations* 4. as said to defend or come downe to certaine places, when hee there manifestereth his glory: and it is spoken of him after the manner of men. See the notes on *Genesis* 6. 6. and 11. 5. *in fire* [for Gods Word is like to fire, *Jeremiah* 23. 29.] and his Law was fire, *Deuteronomy* 33. 24. as he himselfe is a consuming fire, *Deuteronomy* 4. 24. Thargum Ierusalem expaineth it thus, because the glorie of the Miserie of the Lord was revealed upon it, in a flame of fire. The mountaine burnt with fire unto the nuds of beavers,

with darkness, clouds, and thicke darkness, *Deuteronomy* 4. 11. all the mount [the mountaines] saw the Lord, and trembled, *Habakkuk* 3. 10. they leaped like rams, *Psalms* 114. 4. the earth quaked, the heavens also dropped at the presence of God; even Sinai is selfe, at the presence of God, the God of Israel, *Psalms* 68. 16. *Jude* 5. 5. The Greeks translately all the people was affrighted.

Ver. 19. *going and waxing strong* that is, continually proceeding and increaing in loudnes and strength more and more. See a like phrase in *Gen. 8. 3.* *Moses shooke* [so fearfull was the sight, that Moses said, I am sore afraid and tremble, *Hebrews* 12. 11.] *by a voice* [by a more gentle meane than the thunder, or loud shrilling trumpet]: that Moses might be confounded and not affrighted. (So Daniel being daunted with a vision was strengthened by the Angels words, *Daniel* 10. 8. 16. 17. 19.) And this voice was heard of the people; as is likely by that promise unto Moses, in *verse* 9. It signified also, that onely the Lords voyce takes awaye the terrors of the Law: for by Moses the Law was given, but by Christ (who answered the Law and fulfilled it,) commeth grace and truth, *John* 1. 17.

Ver. 21. *testifie unto* [or, charge (contest)] the people. Paul used to contest (or charge) before God and his Angels, *1 Timothy* 5. 21. *2 Timothy* 2. 14. and 4. 1. *left they breakyng* [or, that they brake not through], to wit, the bounds set them. *so far* [as Moses did at the first, till he was staled of God, *Exodus* 3. 3. Curiositie is forbidden, that men might walke by faith, not by sight, *2 Corinthians* 5. 7.] and learne humilitie, *Romans* 12. 3. The Grecie here translateth, *Left they draw neare unto God, to consider*; (or to behold) and Luke useth the word in that sense, in Stephens speech of Moses, *Acts* 7. 31. *fall*] that is, to be killed of the Lord, *verse* 12. as 50. thousand and 70. men of Bethphage were slain for looking into the Ark of God, *1 Samuel* 6. 19. So falling is used for shame, in *Genesis* 14. 10. *1 Corinthians* 10. 18.

Ver. 22. *which come neare* [that is, as the Chaldee explaineth, which come to minister before the Lord. These priests are after called young men of the sumnes of Israel, *Exodus* 24. 5. and were the first-borne of the people whom God

God had sanctified to himselfe, *Exodus* 13. 2. in whose place he afterward tooke the tribe of Levi, *Numb. 8. 14, 15, 17, 18.* *sanctifie themselves* [that is, prepare, wash, and keepe themselves from being defiled with sinne, by touching the mount, as *verse* 24. 12. *break forth*] which the Chaldee expoundeth, be strong (that is, very angrie) but it implieth death also, when God breaketh forth as the breach of waters upon men to destroy them; as *2 Samuel* 5. 20. and *6. 6, 7, 8.*

Ver. 23. *cannot* [or, shall not be able to] come up, by reason of the former charge and limitation. It seemeth therefore that Moses thought it needless to speake so often and affinately to the people: but God urgeth it again, *verse* 24. to restraining the curiositie of the people; and shewing the end of the Law, to be rather to exclude men from God, (by reason of their sinnes,) than to justify or give them life, as doth the Gospell; for it was the manifistration of death, *2 Cor. 3. 7.* *Gal. 3. 10, 11, 19, 21, 22, 23, 24.* Mount Sina, is in bondage with her children, *Gal. 4. 25.*

Ver. 24. *break through* [the Greek here translatchet, let them not violently preesse to come up: but that which the Law suffereth not, the Gospell admitteth, *Matthew* 11. 12. *Luke* 16. 16. *Heb. 12. 18, 22, 23, 24.*]

CHAPTER XX.

1. The ten Commandments are spoken by God, *on mount Sina*: 2. *With thunder, lightning, sound of the trumpet, &c.* interlaced the people are affraid. 20. Moses comforteth them. 21. God upon that occasion againe forbiddeth them Idolatrie. 24. Of what sort the altar should be.

1. **A**ND God spake all these words, 2. *saying*, 1. Iehovah thy God which have brought you out of the land of Egypt, from the house of servants. 3. **T**hou shalt not have any other gods before my face. 4. Thou shalt not make unto thee a graven thing, or any likenesse of things which are in the heavens above, or which are in the earth beneath, or which are in the waters beneath the earth. 5. Thou shalt not bow downe thy selfe to them neither serve them: for I Iehovah thy God am a jealous God, visiting the iniquite of the fathers upon the sons, upon the third & upon the fourth generation of them that hate me: 6. And doing mercy unto thousands of them that love mee and of them that keep my Commandments. 7. Thou shalt not take up the name of Iehovah thy God in vain, for Iehovah will not hold him guiltlesse, that shall take up his name in vain. 8. Remember thou the Sabbath day, to sanctifie it. 9. Six daies shalt thou labour, and shall doe all thy worke. 10. But the seventh day is a Sabbath to Iehovah thy God: in it thou shalt not do any worke: thou, or thy sonne, or thy daughter, thy man servant, or thy woman servant, or thy cardeitor thy stranger which is within thy gates. 11. For six daies Iehovah made the heavens and the earth, the sea and all which are in them, and rested the seventh day: wherefore Iehovah blessed the Sabbath day, and sanctified it. 12. Honour thy father and thy mother, that thy daies may be prolonged upon the earth which Iehovah thy God giveth thee. 13. Thou shall not kill. 14. Thou shalt not commit adultery. 15. Thou shalt not steal. 16. Thou shalt not bear false witness against thy neighbour.

other gods before my face. 17. Thou shalt not make unto thee a graven thing, or any likenesse of things which are in the heavens above, or which are in the earth beneath, or which are in the waters beneath the earth. 18. Thou shalt not bow downe thy selfe to them neither serve them: for I Iehovah thy God am a jealous God, visiting the iniquite of the fathers upon the sons, upon the third & upon the fourth generation of them that hate me: 19. And doing mercy unto thousands of them that love mee and of them that keep my Commandments. 20. Thou shalt not take up the name of Iehovah thy God in vain, for Iehovah will not hold him guiltlesse, that shall take up his name in vain. 21. Remember thou the Sabbath day, to sanctifie it. 22. Six daies shalt thou labour, and shall doe all thy worke. 23. But the seventh day is a Sabbath to Iehovah thy God: in it thou shalt not do any worke: thou, or thy sonne, or thy daughter, thy man servant, or thy woman servant, or thy cardeitor thy stranger which is within thy gates. 24. For six daies Iehovah made the heavens and the earth, the sea and all which are in them, and rested the seventh day: wherefore Iehovah blessed the Sabbath day, and sanctified it. 25. Honour thy father and thy mother, that thy daies may be prolonged upon the earth which Iehovah thy God giveth thee. 26. Thou shall not kill. 27. Thou shalt not commit adultery. 28. Thou shalt not steal. 29. Thou shalt not bear false witness against thy neighbour.

1. **A**ND God spake all these words, 2. *saying*, 1. Iehovah thy God which have brought you out of the land of Egypt, from the house of servants. 3. **T**hou shalt not have any other gods before my face. 4. Thou shalt not make unto thee a graven thing, or any likenesse of things which are in the heavens above, or which are in the earth beneath, or which are in the waters beneath the earth. 5. Thou shalt not bow downe thy selfe to them neither serve them: for I Iehovah thy God am a jealous God, visiting the iniquite of the fathers upon the sons, upon the third & upon the fourth generation of them that hate me: 6. And doing mercy unto thousands of them that love mee and of them that keep my Commandments. 7. Thou shalt not take up the name of Iehovah thy God in vain, for Iehovah will not hold him guiltlesse, that shall take up his name in vain. 8. Remember thou the Sabbath day, to sanctifie it. 9. Six daies shalt thou labour, and shall doe all thy worke. 10. But the seventh day is a Sabbath to Iehovah thy God: in it thou shalt not do any worke: thou, or thy sonne, or thy daughter, thy man servant, or thy woman servant, or thy cardeitor thy stranger which is within thy gates. 11. For six daies Iehovah made the heavens and the earth, the sea and all which are in them, and rested the seventh day: wherefore Iehovah blessed the Sabbath day, and sanctified it. 12. Honour thy father and thy mother, that thy daies may be prolonged upon the earth which Iehovah thy God giveth thee. 13. Thou shall not kill. 14. Thou shalt not commit adultery. 15. Thou shalt not steal. 16. Thou shalt not bear false witness against thy neighbour.

17 sver a false witness against thy neighbour. Thou shalt not cover thy neighbours house : thou shalt not cover thy neighbors wife, or his man servant, or his woman servant, or his oxe, or his alle, or any thing which is thy neighbours. And all the people saw the voices, and the lightnings, and the voice of the trumpeter, and the mountaine smoaking : and the people saw, and removed away ; and they stood afar off.

18 And they said unto Moses, Speak thou with us and we will heare ; and let not God speake with us, lest we die. And Moses said unto the people ; Fear not, for God is come for to tempt you ; and that his fear may be before your faces, that you may not faint.

19 And the people stood afar off : and Moses drew neare unto the thicke darkness, where God was. And Iehovah said unto Moses, Thus thou shal say unto the sonnes of Israel : You have seene that I have spoken with you out of the heavens. Yet shall not make with me gods of silver, or gods of gold ye shall not make unto you. An altar of earth thou shal make unto me, and shalt sacrifice thereon thy burne offerings, and thy peace offerings, thy sheep and thy oxen. In every place where I shall make the membraill of my name, I will come unto thee, and I will blisse thee. And if thou wil make unto me an altar of stones, thou shal not build it of hauen stones : for if thou lifte up thy topie upon it, thou hast polluted it. And

thou shalt not goe up by steps unto mine altar, that thy nakednesse be not discovered thereon.

Annotations.

God spake] The Law was given by the ministerie of Angels, Heb. 2.2. Act. 7.53. out of the midft of fire, cloud and darknes, with a great voice, which shooke the earth, Deut. 4.22. Heb. 12.26. [all these words] these ten Commandments following ; and he added no more, Deut. 5.22. wherefore they are called the *ten Words*, Exod. 34.28. that is, the ten Commandments ; as the *Word of God*, Mar. 7.13. is the *Commandment of God*. Matth. 15.6. See the notes on Exod. 34.28. The Apostle calleth the Law, *the voice of words*, Heb. 12.19.

Ver. 2. I Iehovah] understand, I am Iehovah, as the Greek explaineth it : or, I Iehovah am thy God. The words I Iehovah, note the unite of the Godhead, as elsewhere he saith, Iehovah our God, Iehovah is one, Deut. 6.4. what the name signifieth is noted on Genf. 2.4. Exod. 6.3. thy God] though he is so by creating us, yet here he specially intendeth the covenant of grace, made with his people ; whereby they are blessed that have Iehovah for their God, Psalm 33.12. From hence ariseth his authoritie to command ; and this is a reason of our obedience, because he is Iehovah, and our God : therefore as it is here prefixed to the first commandment, so is it annexed to the rest, as to the second, in Lev. 19.4.31. so the third, in Lev. 19.12. to the fourth, in Lev. 19.30. to the fift, in Lev. 19.3.32. to the sixt, in Lev. 19.16. to the seuent, in Lev. 18.6. &c. to the eight, in Lev. 19.11.12. to the ninth, in Lev. 19.16. and generally to all the commandments, Lev. 18.3. and 19.9.10. **[Afterwards the Greek and Chaldee faults of servitude br. bindage : see Exod. 13.3. & Exod. 21.5 was a figure of now, Deut. 4.20. a figure of our spiritual bondage and]**

and miserie under Satan : and the deliverance from it figured our salvation by Christ, Coloss. 1.13. Luk. 1.71.74.79. Act. 26.18. from these graces are forcible arguments to perwade us to faith and obedience : Ye are my witnessesse, saith Iehovah, &c. that ye may know and believe mee, and understand that I am hee. I, I am Iehovah : and beside me there is no Saviour. I have declared and have saved, Isa. 43.10.11.12. I am Iehovah thy God, the Holy one of Israel, thy Saviour, I gave Egypt for thy ransome, &c. Exod. 13.3.

Ver. 3. Thou shalt not have J or, There shall not be to thee : but this Hebrew phrase the holy Ghost changeth into another equivalent ; as, *There is not to us*, Luke 9.13. that is, We have not, Mat. 14.17. This and most of the other precepts are prohibitions, forbidding the evil, exprely commanding the contrary good inclusively : for we must both *eschew evil and doe good*, Psalm 34.15. But Gods forbide bindeth most strictly, and alwaies, and we are borne in evill and are prone unto it, rather than to good ; and are therefore called by these commandments from all corruption, unto the integritie wherein God first created us. **[other gods]** the Chaldee explaineth it singularly, *other god* : and so the Scripture also exprelyth it, in Exod. 34.14. Psal. 1.10. For, *Is there a god beside me ?* saith the Lord, Exod. 44.8. There is none other god but one ; though there be many that are called gods, 1 Cor. 8.4.5. unto whom the vaine heart of man falsly attributeth deute : for whatsoever the Gentiles sacrificed, was unto devils, and not to God, 1 Cor. 10.19. Levit. 17.7. Deut. 32.17. And the gods that have not made the heavens and the earth, they shall perish from the earth, and from under these heavens, Jer. 10.11. Hereby on the contrarie wee are commanded to have Iehovah for our God : which is, to know him, and to serve him with a perfect heart, and with a smiling minde, 1 Chron. 28.9. to loue him with all the heart, and with all the soule, and with all thy might, Deut. 6.4.9. to feare, beauen, obey, and cleave unto him ; Deut. 13.2. 1 Chron. 20.20. Psalm 22.24. 1 Sam. 15.22. Deut. 11.22. **[before my face, or against my face, that is, againsy or before me]**

the Greekke and Chaldee translate it, *but me*. After, in verfe 23. Moses saith, *with mee*. It impliyeth also all time and place : as, *before the Sunne*, Psal. 72.17. is, so long as the Sunne endureth ; so here *before me*, is so long as I am, for ever and ever. And all place, as, *Whither shall I flee from thy face* (or *presence*?) Psal. 139.7. Therefore also the *face or presence* of God is here mentioned, because hee beholde the secretes of the heart, Psal. 44.21.22. and 139.23.24. and the *Law*, (and for every precept) is *spirituall*, Rom. 7.14. and bindeth the whole man, bodie, soule, and spirit ; of the understanding, the will, and the effects of them both, for ever.

Ver. 4. Thou shalt not make] As the former precept forbade all feigned gods, so this forbids all feigned service, whether it be to the true God, or any other : and commandeth to worship God in *spirit and truth*, John 4.24. In the Chaldee paraphrase called *Iona-thans*, this is exprely said to be the *second Commandement* ; and such is the general opinion of the Lew Doctors ; as *Philo in exposit Decalogi*; *Iosephus antiqu. 1.3.* and others : yet some now would make this but a part of the first Co: mmandement. So the *Sabbath* is by him and other ancient Rabbites called the *fourth precept*, (as is observed on Gen. 49.12.) which by the others account must be the third. *Making* here meaneth not only with the hand, but with the heart or imagination : for we ought not to think that the *goodead is like unto gold*, &c. Act. 17.29. And to worship the Sunne or Moone, or any creature, is to make an idoll of it, Deut. 4.17.19. **[unto the J to (or for) thy selfe]** to wit, without commandement from God ; for by his commandement Moses made the *Cherubims* in the *sanctuarie*, Exodus 25.18. and the *brass Serpent* in the *widernes*, Numb. 21.8. And this forbiddeth not all images of creatures for civill use, (which are allowable, Matth. 22.20.) but for religous. So the Law explaineth it : as, *ye shall not set up any image of stone in your land, to loue dorne unto it*, Levit. 26.1. and the Prophets phras of images which yee made unto you, Amos 5.16. is expounded thus, *which yee made to worship*

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worship them, *Ezr. 7.43.* But to make any image of the invisible God, is altogether unlawfull, and impossible, *Deuter. 4.12.15.*, *Ezr. 40.17.18.* *Rom. 1.22.23.* And by this, for thy selfe, hee forbiddeth the making of any for others also; as when Aaron made one for the people, *Exod. 32.1.* &c. The Hebrew canons say, He that maketh an idoll for himselfe, though hee make it not with his owne hand, no serveth it, hee is guilty. Likewise hee that maketh an idoll with his hand for others, though hee make it for an infidell, hee is guilty. Therefore hee that maketh an idoll for himselfe with his owne hands, be it double guilty: Maimony in treatise of *Idolatry*, chap. 3. S. 9. [a graven thing] in Hebrew, *Pesel*; which is any thing hewen, graved, cut or carved: the Greek translateth it, an *Idoll*; the Chaldean, an *Image*; and the Thargum called Jonathans, addeth *Image* or *Figure*. And the holy Text elsewhere expressly condemneth *Images*, *Ezr. 16.17.* and not only graven, but molten, *Hos. 13.2.* or painted, *Ezr. 8.10.* So under this one particular, all pourtrayures, and humane devices are forbidden, not only things made with hand, but with heart and thought, *Acts 17.29.30.* Every such *Image* is a teacher of lies, *Hab. 2.18.* and, *Who so formeth a god, or melteth a graven image, it is profitable for nothing*, *Ezr. 44.10.* [*likenesse*] in Hebrew, *Temunah*: which Moyses openeth by two other words, *Semeh*, and *T'abith*; that is, *Similitude* and *Figure*, *Deut. 4.16.* and elsewhere hee namest also *Natsibah*, and *Makibah*, that is, *Status* (or pillar) and *Pictur*. *Levit. 26.1.* So that all shapes, pourtrayures, precepts and devices of men, are forbidden in Gods worship, *Ezr. 29.13.* *Mat. 15.8.9.* *Coloss. 2.23.* And on the contrarie, Gods commandements and statutes for his worship and service are to bee kept and practised, without adding any thing unto them, or taking any thing from them, *Deut. 5.32.* and 6. 17.18. and 12. 8.28.32. [in the heavens] as the *Spanne*, *Moone*, *Starres*, *Fowles*, or the like, *Deut. 4.17.19.* The worshipping of *Angels*, is also forbidden, *Coloss. 2.18.* [in the earth] as the *likenesse* of man or woman, or of beasts, or creeping things, *Ezr. 23.14.* *Deut. 4.16.17.18.* *Ezr. 44.13.* After this manner,

the nations of the world corrupted true religion, *Rom. 1.23.* [in the waters] as any fish, or the like, *Deut. 4.18.* So all resemblances whatsoever, are here forbidden, which men can make. Behold, they are all vniue, their works are nothing, their molten images are winds and confusion, *Ezr. 41.29.*

Ver. 5. not bow downe or, not worship: under this one, all other gestures of reverence are forbidden; as bowing the knee, *1 Kmg. 19.18.* killing, *Hos. 13.2.* lifting up of the eyes, *Ezr. 16.6.* spreading out of the hand, *Psal. 44.21.* and the like. Contrariwise they are to be broken downe, burnt, destroyed, and detected, *Deut. 12.3.* and 7.25, 26. *Ezr. 30.22.* [to them] that is, to any creature, *Rom. 1.25.* though an Angel, *Revel. 22.8.9.* or, to the *Image* of any creature, or of God himselfe, *Ezr. 40.18.41.* *Rom. 1.23.* or to any worke of our owne hands, *Ier. 1.16.* *Mic. 5.13.* And as we may not bow downe unto them, so neither before them, *2 Chron. 25.14.* yea these two phrases doe one expaine another; as to pray before the Lord, *1 Chron. 17.25.* is to pray unto him, *2 Sam. 7.27.* and to bow downe (or worship) before the devill, *Luke 4.7.* is to bow downe unto him, *Mat. 4.9.* But to bow downe unto men, for civil honour is lawfull, *Gen. 23.7.* *1 Sam. 24.8.* [serve them]

The Hebrew *grahad*, implyeth all manner of service, both that which in Greek is called *Latreia*, as in this place; and *Douleia*, as by it the Greek version explaineth it, in *Exodus 23.33.* and many other places. The Hebrew Doctors say, The root of the Commandement against *idolatrie*, is, that men should not serve any of all the creatures; neither *Azel*, nor *sheare*, nor *flare*, nor any of the four elements; nor any thing that is created of them. And although bee that serveth knowes that the *LO RD* is God, and serveth the creature after the manner that Enos and the mea of his age served at first; (whereof see the notes on *Gen. 4.26.*) yet bee hee an *idolater*, Maimony in *Mishneh*, treatise of *Idolatry*, p. 2. S. 1. Under this name *Serve*, is comprehended every religious worke, with hand, mouth, or heart; as prayer, or thanksgivings, *Ezr. 44.17.* *Ier. 2.27.* confidence in them, *Psal. 81.5.4.8.* offering of sacrifice,

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2 King. 17.35. burning of incense, *Ier. 18.15.* preaching for them, *Ierem. 2.8.* asking counsell of them, *Hosue 4.12.* building temples, altars, or other monuments unto them, *Hos. 8.14.* and 12. 11. erecting of ministeries, *Numb. 3.24.* or doing any ministeriall worke for their honour, *Amos 5.26.* compared with *Numb. 4.24.25.* contributing to their maintenance, *Numb. 7.3.5.* *Nehem. 10.32.39.* all fellowship with them, *Ezr. 44.11.* communion in the service of them, *1 Cor. 10.18-21.* *2 Cor. 6.16.17.* familiar converting with teachers of the idolatrie, *2 Iohn 10.11.* reading the booke thereof, *Acts 19. 19.* or any other way to learne their abominations, *Deut. 11.30.* The Hebrews say, Idolaters have made many books of their service, and of the works and rites of the same; the holy blessed (God) hath commanded us that wee should not at all read those books. Maimony treatise of *Idolatrie*, c. 2. S. 2. Also they say, He that serveth an *idoll*, after the manner of the usuall service thereof, although he do it in contempt thereof, he is guilty: Maimony ibidem, c. 3. S. 5. On the contrary, God calleth by reuertie, that we serve him, in such places, and with such things, and rites as himselfe hath commanded, *Deut. 12. 5.6. 14. 18.* and serve him onely, *1 Sam. 7. 3.* *Matth. 4.10.* *Jesus* and *a conuincing fire*, *Deut. 4. 24.* God is faid to be an *husband* unto his peple, *Ierem. 2.2.* *Ho. 2.19.* *idolatry*, is his *whoredome*, *Deut. 31.16.* *Jude. 2.17.* *Ierem. 3.9. 20.* Therefore Gods indignation against this sinne, is called *reuoerse*: and as that is the rage of a man, so that he will not share in the day of vengeance, *Prov. 6. 34.* so the Lord here threatened to *cift*, that is, to search out and punish this inuite: for to *swear* often signifieth, *Ier. 44.13.* and 5. 9. 29. and when he sitheth them, they shall fall and perish, *Ier. 6. 15.* and 10. 15. [the *females*] or *children*, *poisterie*; meaning such as are transgredors with their fathers, as after hee hath of them that hate me. So here the Chaldean paraphraeth, upon the rebellious *females*: Otherwise, if the sonne feare, and doe not such evill, God faith, he shall not die in the iniquitie of his father; but, he shall alwaies live, *Ezr. 18.4.10. 13. 14.17.* generation] this word is supplied both in the

Grecian and Chaldee versions. The Hebrew phrase is, *on the thrids, and on the fourths*: such defecte are common, see *Exod. 12.3.* *Gen. 4.20.* and 24. 22. So after in *verse 6.* *unto thousands*, that is, the thousand generation, of them that hate me] or, *to my haters*: whereunto the Chaldee addeth, *when the fames goe on to fame after their fathers*. For hereby they turne to be Gods enemies, *Mic. 2.8.* as they doe love him, that keepe his commandments, *verse 6.*

Ver. 6. *love me, &c.* Love is first named as that from which the keeping of the commandments proceedeth, *Iohn 14.15.* for the end of the Commandement, is Love out of a pure heart, &c. *1 Tim. 1.5.* and towards such as love him, and keepe his commandments, God keepeth covenant and mercie, *Dan. 9.4.* The Hebrew Doctors write, Let not a man say, loe I doe the Law, and exercise my selfe in the vnsidene of thereof, to the end that I may receive all the blessings that are written therein; or that I may be worthy of life, in the world that is to come: and I will keepe me from the transgressions which the Law warneith me of, that I may be delivered from the curse written in the Law, or that I be not cut off from the life of the world to come. It is not meet to force God after this manner. For he that serveth thus, forsooth of feare, &c. but bee that serveth *for love*, exerciseth himselfe in the Law, and walketh in the ways of wisdom; not because of any thing in the world, nor forfeare of evill, or that he may inherite good things: but doth the truth, because it is the truth, &c. And this is a very great dignite, which no w^e man is worthy of, and was the dignite of abraham our father, whiche the holy blessed (God) calleth his *Lauer* (or *Friend*, *1 Ies. 41.8.*) hee may be forced him not but by *Love*. And this is the dignite whiche God commandeth us, by the hand of Moses, saying, And thou shalt love the Lord thy God, (*Deut. 6.5.*) And at what time a man loveth the Lord, multo certiorer, immediately he will doe all the commandments, out of love, &c. Maimony treatise of *Repentance*, c. 10. S. 1. 2

Ver. 7. not take up] to wit, upon thy lips, or mouth; (as this phras is opened in *1 Kings* 16. 4. and 50.16.) that is, not speake, i.e., or mention. So to take up a proverbe, *1 Ies. 14.*

to take up a lamentation, *Ezek. 26.17*, is to speake or utter the fame. The Chaldee restraineth it to one particular, thou shalt not swere by the name, &c. and the Thargum call Ionathans, thus, *All people the house of Israel; Let not any of you swere by the name of the Word of the L O R D your God in vain*: But though swearing be a principall thing here intended, *Ezay 48. 1.* yet the precept is more large, forbidding all unreverent and unholie use of Gods name, in heart, mouth, or action; and commanding the sanctifying thereof, as it is *Holy and Reverend*, *Mat. 6.9*. *Psalme 111.9*, and to *swear by the same*, *Deut. 6.13*. *Name*] that whereby God hath made himselfe knowne; as his tides and attributes, *Exod. 34.5,6,7*, his Word, Law, Gofpel, *Deut. 32.3*. *Act. 9.15*. (as the Law of Christ, *Ezay 42.4*, is expounded to be his *Name*, *Math. 12.21*.) also prayer, *Gen. 4.26*. and Gods whole worship, and all ordinances pertaining thereto, *Deut. 12.5*. *Mat. 1.11, 12*. *Mat. 4.5*. his sacraments, *Math. 28.18, 19*. confuses, *1 Cor. 5.4,5*. *Math. 18.20*. and whatsoever belongeth to Christian religion, is comprised in this *Name* of God. That as the second commandment teacheth us wherewith to serve the Lord: so this third directeth us unto the holy use of all religion, in heart, profession, and action, in *vaine*] or, to *vaniise*: which word implieth also *falsitie*, (as after in *verse 16.*) and it is used to denote false religion or idolatry, *1 Cor. 18.15*. *1 Tim. 2.9.* false doctrine, error, and heresie, *Lam. 2. 14*. *Ezek. 13. 6,7.* but commonly vaine and fruitless speaking or doing, whereof no good commeth, *Psalme 127. 1, 2*. *Ezay 1. 13*. *1 Cor. 4.30*. and *6.29*. So two things chiefly are here forbidden; the mentioning or using of Gods name, in word or deed, when should not be used, for that there is no just cause so to doe: seconde, the using of it amisse, when duty bindeth us to use it with feare and holiness. As *swearing*, when there is no cause of an oath, *Mat. 6.34*. and swearing fally, *Levit. 19. 12.* swearing and not performing, a *Chor. 36.13.* vowing and not paying, *Deut. 23. 21.* vaine praying, in respect of matter or manner, *Job 35.13*. *Mat. 6.7.* corruption in teaching, or hearing the

Word of God, *Ezek. 21.29*. *2 Cor. 2.7*. *Math. 13. 19*. *Ezek. 33. 31.* abusing the Word to unlawfull arts, superstition, jesting, profane-ness, *Deut. 18. 11*. *Ezay 66. 5*, abuse of the sacraments and holy mysteries, *Mat. 1. 11, 12*. *1 Cor. 11. 27-29*. *1 Cor. 7. 4-10*, abuse of ecclesiastical censures, *Ezay 66. 5*, abuse of lots, *Ezib. 3. 7*. *Prou. 16. 33.* hypocrisie in any religious worke, *Mat. 15. 7, 8, 9*, and all unbelieve, *Rom. 14.23*. *Lam. 1. 6*, a finfull conversation, whereby the name of God is blasphemed among the Gentiles, *Rom. 2. 24*. with whatsoever else is contrary to the sanctifying of Gods name; which on the other part is heire commanded, *Lev. 22.31,32*. The Hebrew Doctors say, *If I infoever transgresseth willingly, and without constraint, any one of all the commandments spoken in the Law, with a contemptuous loue, to provoke (Gods) anger; loe this man pollueth the Name (of God): and if he transgresse in the presence of ten men of Israel, he pollueth the Name publickly*. *Also whosoever separateth himselfe from transgression, or doth that which is commanded, not for any thing in the world, nor for fear or dread, nor for to seeke honour; but for our blessed Creators sake, as Joseph the just restrained himselfe from his masters wife, (Gen. 39. 9.) loe this man sanctifieth the Name (of the Lord.) Maimony in Iesuies batailor, c. 5. S. 10.* *gudlefe] or, clear, innocent: that is, he will not leave him unpunished: (so the phrase signifieth, as is opened in 1 King. 2. 9.) b.t. he shall be plagued in this world, or in that which is to come, as Thargum Ionathan paraphrasteth, the Lord will not hold him just (or innocent) in the great day of judgment.*

*Ver. 8. Remember] Hebr. To remember: of which phrase, see *Exod. 13. 3*. God speaketh thus of this commandement, to note the importance of it; for he reckoneth the breach of this precept, as one of the greatest sins in Israel, *Ezek. 20. 12.* and *22. 8.* and *23. 38*, &c. Likewise to signifie the antiquity orit, as begining from the creation of the world, *Gen. 2. 23*, and for that it was to be kept but one day in seven; that when the time come it be not forgotten or neglected. In repeating this Law, Moses saith *Observe* (or keepe) the Sabbath, *Deut. 5. 12*. In *Ezay 58. 13*, the Lord addeth*

addeth two words more, to call the Sabbath a Delight, the holy day of the Lord honourable: all which doe shew the weight of this precept, Sabbath day] that is, the day of rest, or of ceasing, namely, from our owne worke, as God did from his, *Heb. 4.10*. See the notes on *Genesis 2. 2, 3*. A day is either large of twentie fourte hours, or strict of twelve hours, *John 11. 9*. This here is meant of the large day, which in Israel began at evening; as *Levit. 23. 32*, from evening to evening, you shall rest your Sabbath. *sanctifie it*] that is, separate it from common worke, such as pertaine to this natural life; and consecrate it to God and holy works, such as concerne the spirituall life. As to have holy convocations or assemblies of the Church, *Levit. 23. 3*, in them to pray, *Act. 16.13*, to read and expound the Scriptures, *Lu. 4.16-22*, *Act. 15. 21*, to dispute of matters of religion, *Act. 17. 2, 3*, and *18. 4*, to talke and meditate on Gods Word and worke, *Psal. 92*, to doe works of mercie to them that are in miserie, both to man and beast, *Mat. 12. 10, 11-13*. *Luke 13. 10, 11-17*, and all other like actions tending to sanctification. And as all things are sanctified by the word of God and prayer, *1 Tim. 4. 5*. so of the Sabbath, the Hebrews say, *It is commanded to sanctifie it with words, or, cleare, innocent: that is, he will not leave him unpunished: (so the phrase signifieth, as is opened in 1 King. 2. 9.) b.t. he shall be plagued in this world, or in that which is to come, as Thargum Ionathan paraphrasteth, the Lord will not hold him just (or innocent) in the great day of judgment.*

*Ver. 9. labour] or serve, which some doe understand thus: Six daies thou shalt serve the Lord, and doe thine owne worke also: for service is a dutie to the Lord, *Ex. 3. 12*, and *23. 25*. But comparing this place with *Exod. 34.21*, where it is opposed unto Rest, it seemeth rather to intend our owne worke or labour, which God of his bountie alloweth to be followed the six daies, that we may the more willingly and chearfully serve him in the seventh. *thy worke*] the Greek translateth, *thy worker*; hereby is meant things necessarie as well for bodie as soule; and things good and lawfull permitted us of God, as it is written, *Let him labour and worke with his hands the thing that is good*, *Ephes. 4.28*. So in *Psalme 91. 11. all thy mises*, meane such as God had appointed to walke in: which words Satan therefore omitted when he alledged that Scripture, tempting Christ to unlawfull waies, *Mat. 4.6*.*

Ver. 10. *But*] *Heb. And the seventh*. This is perpetual, that one day of seven be a Sabbath: but that seventh day which Moses commanded, is changed by Christ into the first day of the weeke, called the Lords day, *Rev. 1. 10*. because our Lord Christ (who renewed the world, and created new heavens, and a new earth, *Ezay 65. 17. 2 Cor. 5. 17*) finisched his worke and rose from the dead that day, *Mat. 28. 1, 2, 6*, and his disciples assembled in that day and after unto prayer and religious worke, *1 Cor. 10. 19, 26*. *Act. 20. 7. 1 Cor. 16. 1, 2*. And if the bringing of Israel out of Egypt, was such a worke, as God for a memoriall thereof, made that day and moneth the head and beginning of the moneths of the year, otherwise than had beeene before, as is shewed on *Exod. 12.2*. how shoulde not our redemption from death and hel, (manifested in the day that Christ rose from the dead, *1 Cor. 15. 14, 17*.) deserve much more to bee remembered in the day thereof: and the creation of the new world be celebrated, as of the old. The Hebrew Doctors have a saying, that *the world was not created but for the Messias*; *Talmud in Sanbedrin, c. Chelek*. And the bringing out of Egyptis made a reason why the lewes should keep their Sabbath, *Deut. 5. 15*. our deliverance by the Messias is a more weighty reaon. Therefore as the other Iewish Sabaths were figurative, and had their end in Christ, *Coloff. 2. 16, 17*. so the seventh day in this Sabbath was also figurative, and is ceased; but the Sabbath still remaineth,

maineth, *Math. 24.20.* in it] these words are added also in the Greek version, *any worke*] to wit, of thine owne, or for this naturall life; and under the name of *worke*, is comprehended buying and selling of wares, or of victuals, *Nehem. 1.3.16.17.* carrying of burdens, *Ier. 17.22.* embalming of the dead, *Luke 23. 54. 56.* dressing of victuals, *Exodus 16.23.* going of journeys, *Exodus 16. 29. Acts 1.12.* or any other thing that is of our owne *wares*, *pleasures*, or *peaking* our owne words, *Ezay 58.13.* even the worke of the Lords Tabernacle might not be done on the Sabbath, *Exod. 31. 13-17.* but it is expressly commanded to rest on that day, *Exod. 23.12.* Whereupon the Hebrew Doctors say, *they be things which are not worke, yet wey must rest from them;* namely, things like unto worke, as climbing of a tree, riding on a beast, or the like. Likewise, judging of civil causes, putting off the shooe, and taking the broders wife, (spoken of in *Deuter. 25. 5-9.*) separation of tithes, first fruits, &c. valuing of things, (spoken of in *Leviticus 27.*) And from the Law, in *Ezay 58.13.* they teach *it is unlawfull for a man to speake with his partner (on the Sabbath day) what bee will sell on the morrow, or what bee will buy, or how bee will build his boise, and the like.* Also that it is unlawfull for a man to visit his gardens or fields on the Sabbath, *for to see what they need, or how they grow, for this is to do his owne pleasure,* (*Ezay 58.13.*) neither might they punishe (execute) malefactors on the Sabbath, though the punishment of such is a thing commanded. *Maimony treat. of the Sabbath, chap. 21. & 23. & 24.* Neither was it lawfull to marrie a wife on the Sabbath day: neither married they on the evening of the Sabbath, nor on the first day of the weeke, lest they should pollute the Sabbath by dressing of meat for the feast. *Maimony treat. of Wives, chap. 10. S.14.* Howbeit things belonging to Gods service, (though laborious to the bodie,) as killing and dressing of the sacrifices, &c. were to be done on the Sabbath, *1 Chron. 23. 31. Math. 12.5.* and so for workes of mercy to men, *Huj. 6. 6.* So the lawes held it a Sabbath dayes worke, to visit the sickle; and say, that *perill of life putteth a-*

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way the Sabbath; therefore to a sicke person that is in dangers, they doe all things needed for him on the Sabbath day. *Maimony treat. of the Sabbath, chap. 24. S. 5. and chap. 2. S. 1.* *manservant, &c.*] that they may rest, as well as thou, *Deuter. 5.14.* Here the Hebrews say, *The man and woman servant, whom wee bid to keep Sabbath, are servants that are circumcised and baptised, &c. and have receaved the commandments which servants are bound unto.* But servants not circumcised nor baptised, but only have receaved the seven commandments given to the sonnes of Noe; they are as sojourning strangers, and may doe worke for themselves openly on the Sabbath, as an Israelite may on a working day. *Maimony treat. Sabbath, chap. 20. S.1.4.* But this perission seemeth unto mee, to be against Gods Law: which from the creation was given to all the world, *Gen. 2.23.* yet the lawes restraine it to themselves, from *Exod. 31.17.* see the annotations there, *cattell or beast,* which in *Deuter. 5. 14.* is amplified thus, *thine ox, or thine asse, or any beast of thine, thy stranger*] in Greek, *the proleter, thy gates*] the Chaldee expounds it, *thy cities.* So that which in *2 Sam. 10.8.* is called the *entring in of the gate,* is in *1 Chron. 19. 9.* the *entring in of the citie.*

Vers. 11, therefore] Hereby it appeareth, that the Sabbath was instituted from the beginning of the world; and so was given to all nations, and not to Israel only. Though upon their bringing out of Egypt, they were put in minde to keepe it, and in *Deuter. 5.15.* that their deliverance made a reason to the n. of this commandement.

Vers. 12. Honour] This is called the *first commandement with promise,* *Ephes. 6.2.* that is, the first of the second table, whch directeth us in all duties toward man: and this precept is to maintaine the order whih God hath set amongst men of superioritie and subjection. The Hebrew word for *Honour or Glorie,* hath the name of *weightiness;* and so Paul speaketh of the *weight of glorie,* *2 Cor. 4. 17.* and it implieth a dignitie and excellencie in parents and governors, which God would have to bee maintained; where-

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whereupon magistrates are called *Glories or Dignities,* *2 Pet. 2.10.* Honour is to be performed with the bodie in reverend gesture, *1 King. 2. 19. Levit. 19.32.* in reverend speeches, *1 Pet. 3.6. Exodus 32. 22. Numb. 12.11.* in action, as obedience to their instructions and commandements in the Lord, *Prov. 6.20. Ephes. 6.1.* in recompencing their love and care, and releaving them with our substance in their age and need, *Mark 7.10,11,12,13. 1 Tim. 5.4.* to cover their infirmities, *Gen. 9. 21.22.* and in heart to reverence, fear, and love them, *Leviticus 19. 3. Rom. 13.5.9.* and by all other like meanes to shew respect and honour unto them. In an Hebrew Commentarie upon Moyses, called *Chocktan;* it is said, *We rede, Honour the L ORD with thy substance, (Prov. 3.9.) and Honour thy father and thy mother, (Exod. 20.)* The *L ORD is to bee honoured, if thou haue it:* thy father and mother whether thou haue it or no; *for if thou haue nothing, thou art bound to beg for them.* Againie, as God commandeth Honour; so he forbiddeth all dishonour, contempt, and disobedience, in heart, word, gesture, or action, *Levit. 20. 9. Prov. 30.17. Deut. 21. 18-21. Eccles. 10. 20.* And as hee requireth children to honour their parents: so the parents are bound to educate and governe them with gravitie and lenitie, *in the instruction and information of the Lord, Ephes. 6.4.* *father and thy mother*] in *Leviticus 19. 3.* the mother is named before the father. Under these names, all superiors and governors are implied: *first, the father that beget, and mother that bare,* *Proverbs 23. 22. and 31.2.* then parents by law and affinitie, *Ruth 3.1.5.* parents that adopt chilidren, *Ephes. 7.20.* Kings and all magistrates, *Eza. 22.21. 2 King. 5.13.* Prophets and Church governors, as Elias and Elisha were fathers, *2 King. 2.12. and 6.21. and 13.14.* Deborah, a mother in Israel, *Judg. 5.7. and 17.10.* Ancients in yeares, parsons, instructors, protectors, and all such like, *1 Tim. 5. 1, 2. Job. 19.16. Gen. 45.8. and 42.21.* *may be prolonged*] in *Deut. 5.16.* Moses addeth, and that *it may be well with thee.* It may be Englished, *that they (thy parents by their prayers) may prolong thy dayes;* but such phrases are

often used impersonally, as is noted on *Gen. 2. 20. and 16.14.* and to the Apostle (according to the common Greeke version) faith, *that it may be well with thee, and that thou maist be long lived (or live a long time) in the land,* *Eph. 6.2-3.* Alfo the Chaldee said to bee Iongians, *translateth, that year dayes may be multiplied,* *the land*] of Canaan which was to be given unto Israel, and was a figure of an heavenly countrey, as is noted on *Gen. 12.15.* Thus pietie hath the promise both of this life and of that which is to come. *Maimony in Mijisch treat. of Repentance, chap. 8. S. 1.* saith; *That which is written in the Law (Deuter. 22.7.) that it may bee well with thee and thou maist prolong thy dayes, wee haue beene taught to understand thus: that it may be well with thee, in the world where all is well; and thou maist prolong thy dayes in the world which is all long, and that is the world to come.*

Vers. 13. *Thou shalt not kill*] or, *Thou shalt not murder:* for the Hebrew *Rasch* properly signifieth *Murder,* that is, killing of mankinde unjustly; and so differeth from another word *Haraq,* which is to kill a person, which sometime is jolly, *Deuter. 21.9.* Wee may also English it, *Kill not:* and to the rest, *Commit not adulterie:* *Sicte not,* &c. for both these wayes doth the holy Ghost translate these precepts into Greeke, *Math. 19. 18. Mark 10. 19.* This fixt Commandement is for preferring mans life: the seventh is, for the just propagation of mankinde: the eight concerneth his goods: the ninth his good name: the tenth teacheth every man to bee contented with his owne estate. The Chaldee translatheth this, *Thou shalt not kill a soule, that is, any person: and it forbiddeth all murther of toole, or of bodie,* *Ezek. 13. 19. and 3. 18. Genesis 9. 6.* of ones selfe, or of another, *Acts 16. 27, 28. Proverbs 1. 11-16.* and this not only in act, but in reproachfull words, *Mathew 5. 21, 22.* malitious gesture, *Mathew 27. 39. Genesis 4. 6.* inward unadvised anger, malice and hatred, *Math. 5. 22.* for, *whosoeuer hateth his brother,* *is a murderer,* *1 Iom. 3.15.* Contrariwise, it commandeth to preserue the life of all men, except such as God for their sinnes com-

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mandeth

mandeth to be killed, *Genesis* 9. 6. *1 Sam.* 15. 2, 3. 18. 33.

Ver. 14. *not commit adultery*] or, *not adulterate*: the original is one word, and forbiddeth all manner of whoredome, fornication and uncleanness, *Ephes.* 5. 3. and unnatural filthiness, *Levit.* 18. 22. 23. not only the outward act, but all lascivious words, gestures, and attire, *Ephes.* 4. 29. *1 Pet.* 2. 14. *Prov.* 7. 10. 11. 12. 13. 22. and all inordinate lusts, for *wis' so looketh on a woman to lust after her, hath committed adultery with her already in his heart*, *Math.* 5. 28. Likewise pluralities of wives, *Malac.* 2. 15. *1 Cor.* 6. 16. and 7. 2. unjust divorces, *Malac.* 2. 16. *Mat.* 19. 3. 4. 9. and incestuous marriages, *Leviticus* 18. 6. &c. Contrariwise, God here requireth chastitie in bodie and spirit, either in single life, *1 Cor.* 7. 34. or in lawfull married estate, *Hebr.* 13. 4. *that every one shoulde know how to possess his wif in holynesse and honour*, *1 Thess.* 4. 34.

Ver. 15. *not steale*] either persons, *Exodus* 21. 16. *1 Tim.* 1. 10. or any other things, by fraud, or by force, *1 Thess.* 4. 6. It forbiddeth all unjust taking, or keeping backe of things pertaining to God, *Leviticus* 5. 15. *Malac.* 3. 8. *1 Thess.* 5. 2. 4. or to men, *Leviticus* 19. 11. *Rom.* 13. 7. all unrighteousnesse in covenants, contracts, bargaines, &c. *Gen.* 31. 39. 41. *Leviticus* 19. 35. oppreſſion, *Deut.* 24. 14. extortion, *Luke* 3. 13. taking of bribes, *Deuter.* 16. 19. uſurie, *Exodus* 22. 25. or any filthie gaine, *1 Tim.* 3. 8. detaining of other mens goods, either lent, *Psalm* 37. 21. or pawned, *Exodus* 22. 26. or loſt, *Leviticus* 6. 4. withholding of tribute, custome, &c. *Mat.* 22. 21. *Rom.* 13. 6. 7. removing of landmarks, *Deuter.* 19. 14. All idle and inordinate walking, *2 Thess.* 3. 6. 10. 11. 12. covetouſneſſe, *Heb.* 13. 5. and unmercifulneſſe to the poore, *Deut.* 15. 7. Contrariwise, it requireth justice and equitie, faithfulness, diligence, and mercie in all our dealings, *Deut.* 16. 20. *Mat.* 20. 7. *Titus* 2. 10. *Prov.* 22. 29. *Psalm* 112. 9. and to doe unto all men whatsoeuer wee would that men should doe unto us, *Mat.* 7. 12.

Ver. 16. *not answer*] that is, *not speake*,

or *witnſſe*, as the Chaldee translateth; the Greekke faith, *not falſely witnſſe*, and so this Commandement is alledged in *Mat.* 19. 18. *falſe witnſſe*] or, *falſe testimonie*, as the Greekke and Chaldee translateth it, though the Hebrew Ed, signifieth also a *tſtifier*, as in *Leviticus* 5. 1. and so may here be Engliſhed, *a witnſſe* (or *tſtifier*) *of falſhood*. In repeatiſh this law, Moles ſeteth another word, *witnſſe of vanitie*, *Dicut.* 5. 20. the ſame word that was before, in verſe 7. for taking Gods name in vain. God here forbiddeth all lying and untrue ſpeaking, *Ephes.* 4. 25. elceſially in witnſſe bearing: all wreſting or depraving of the actions, words, or meaſuring of any, *2 Sam.* 10. 2. 3. *Matth.* 26. 59. 60. *Psalm* 52. 4. 5. 6. all rash and unrighteous judgement, without due triall and examination, *Iohn* 7. 24. 51. *Matth.* 7. 1. *Deuter.* 19. 18. wreſting of the Law, and of judgement, *Deuter.* 16. 19. *Zeph.* 3. 4. concealing the truth which one can witnſſe, *Leviticus* 5. 1. falſe records, *Eryx* 4. 19. raiſing or receiving of falſe rumours or reports, *Exodus* 23. 1. *Neh.* 6. 6. 7. 8. *1 Sam.* 24. 9. walking about with tales, *Levi.* 19. 16. whispering, backbiting, covenant-breaking, *Rom.* 1. 29. 30. 31. and all other wayes of hurting with the tongue, *Psalm* 101. 5. And he commandeth faithfull testimonie, *Prov.* 14. 5. 25. righteous judgement, *Deuter.* 1. 16. ſpeaking truthe, as it is in ones heart, *Psalm* 15. 2. and all other things that may preſerve the good name of a man, and of his neighbour, which is to be choſen rather than great riches, *Proverbs* 22. 1. *thy neighbour*] that is, any man, acquaintance or stranger, friend or foe: for though the Hebrew *Kegah*, ſometimes ſignifieth a ſpeciall friend, (as *Deuter.* 13. 6. *Iob.* 2. 11.) yet here it is to be taken in the largeſteſſe, as Christs anſwer to him that asked who was his neighbour, ſewedeth, *Luke* 10. 29. 30. 37. By neighbour then, is meant any other man, joyned to us, and living with us in humane ſocietie; as God hath of one blood made all nations of men, *Acts* 17. 26. So neighbour is uſed generally for another man or woman: *Genesis* 11. 3. *Eſt.* 1. 19. and in *Proverbs* 18. 17. the Greekke translateth it an

Adverſarie,

Adverſarie, according to the true meaning there. The Holy Ghost in Greekke calleth him *Pleſion*, that is, our Neighbour or Next, *Luke* 10. 27. 29. *Rom.* 13. 9.

Ver. 17. *not covet*] in *Deut.* 5. 21. another word *Defire*, is alſo uſed: and there the co-verting of the wife is first named; and then the coveting of the houſe: there alſo the field is added, whereof heere is no mention: howbeit the Greekke hath the ſame order and addition in this place. This Commandement forbiddeth covetouſneſſe and diſcontentment with our preſent estate, and all deſire of any thing which God hath beſtoſed upon another: though wee would have it without injurie to another; as by giving him the worth of it in mo-ney, or otherwife, *1 King.* 21. 2. And thus it diſſereth from the former Commandements, which forbid together with the outward act, the inward deſire of another mans goods, to his hurt. For as deſire after a mans wife, is adulterie, *Matthew* 5. 28. fo the deſire of any other mans house or beaſt wrongfully, is theft. But this Commandement forbiddeth an inferior de-gree of finne; and because mens deſires are not ſatisfied with that they have, but *Covetouſneſſe conveſteth all the day*, *Proverbs* 21. 26. therefore God here reſtraineſt every inordinate luſt, and teacheſt us to be content with ſuch things as we have; for he hath ſaid, *I will not leave thee nor forſake thee*, *Hebreys* 13. 5. and contentation faſh, *I have all things*, *Genesis* 33. 11. These five laſt preceptes, are in *Deut.* 5. joyned one to another, with this word *And*: for they mu-ually reſpect each other in the things forbiden; and binde us to the obſerving of eveyr one ſeverally, and all of them jointly; as it is written, *Whofeſer ſhal keepe the whole Law, and yet offend in one point, he is guiltye of all*. For he that ſaid, *Do not commit adultery*, ſaid alſo, *Do not kill*, *James* 2. 10. 11. Hereunto we may alſo reſerue the double accents, which moft of theſe ten Com-mandements haue, in the Hebrew Scripture; diſſerent from all the Bible beſides: which though they ſerve for a twofold man-

ner of reading, the one common as the other Scripture, the other leaſurely, and with a long pronunciation, as the Jewes uſed in their assemblies; yet they may lead us alſo, to obſerve a diſtinction of matter in ſome, and a conjunction or continued matter in other ſome.

Ver. 18. *ſaw*] this word is generally uſed for ſeeing, hearing, or perceiving: not one-ly by the eye, but by any ſenſe or under-standing: as Iacob ſaw that there was come in Egypt, *Genesis* 42. 1. which the Holy Ghost expoundeth, Iacob heard, *Acts* 7. 12. So here, they ſaw the voices, that is, heard them, *lightnings*] in Hebrew and Greekke, *lamps*; ſo called for that they burned and diſhined like lamps or torches: ſee *Ge-nesis* 15. 17. where ſuch appeared to Abram, at the covenant making with him. They here ſignified the brightness and re-rouſe of the Law: as did the shining face of Moſes afterward, *Exodus* 34. 30. *2 Cor.* 3. 7. *Psalm* 119. 105. *removed away*] be-ing afraid, as the Greekke translateth. Shew-ing the effect of the Law in their conſciences, to worke feare by the ſpirit of bond-age, which all that are borne of the bond-woman *Agar*, (or mount *Sina*), are poſſeſſed with, *Rom.* 8. 15. *Galat.* 4. 24. 25. For they had before come neere, and stood under the mount, *Deut.* 4. 11.

Ver. 19. *they ſaid*] by the chiefs of their Tribes and their Elders, *Deuteronomie* 5. 23. *will heare*] and doe it. This ſpeech of theirs God well approved of, *Deuteronomie* 5. 27. 28. For as they desired Moſes to be a media-tor betwene God and them; ſo the Law is a *Schoolemaſter to bring us to Christ*, the mediato-riuſe of the new Testament, *Galat.* 3. 24. *Hebr.* 12. 24. wherefore upon this ſpeech of theirs, God promiſed Christ unto them, *Deuteronomie* 18. 15. 16. 17. 18. *left mi-die*] for this great fire will conſume us; if we heare the voice of the Lord our God any more, we ſhall die, *Deuter.* 5. 25. Hereby was ma-nifested, that there was not a Law given which could give life; but that the *law ſhould live by faith*, *Galat.* 3. 11. 12. 21. For the Law of God, and the will of man are adverſaries,

20 series, which cannot be reconciled but by grace in Christ: only through fear man faileth to love the Law; but by faith it is fulfilled, Rom. 5.1.2. and 8.1.-4.

Vers. 20. *Fear not I but,* as the Greek translateth, *be of good comfort.* He encourageth them againſt the exceeding fear which dismayed them; (for otherwise, it was the purpose of God, that by this they might *learn to fear him*, Deuteronom. 4.10.) So when the Angel said, *Fear not, Matt. 28.5.* he meant, *be not affrighted* (or *dismayed*) Marke 16.6. *[is come]* as the Chaldee paraphraſeth, *his glorie is revealed.* *[to tempt]* or, *to prove:* *[for Exodus 15.25.]* *not ſinne]* thus the Law was added *because of transgrefſions*, Galat. 3.19. to manifest ſinne, and to reſtraine men from it, Romans 3.20. Psalme 119.11. James 2.9, for, *without the Law ſinne is dead, Rom. 7.9.* But ſinne, which dwelleth in us, that it might appear ſinne, and might become exceeding ſinfull, reviveth by the Law; taketh occation by the Commandement, deceiveth us, and ſlaieſt us; ſo that which was ordained *unto life*, we finde to be *unto death*, Romans 7.13. 9, 10, 11. But what the Law could not doe, in that it was weake through the flesh, God (hath done) ſending his owne Sonne, in the likeneſſe of ſinfull flesh, and for ſinne condemned ſinne in the ſlesh, Rom. 5.3.

Vers. 21. *thicke darkneſſe*] or, *tempeſtuous darkneſſe.* The Hebrew *guaraphel*, which ſignifieth *thicke* (or *obſcure*) *darkneſſe*, is by the Holy Ghost tranſlated in Greek *thubki*, Hebrew 12.18, which ſignifieth a *tempeſt*; and to the Lxx. tranſlate it in Deuteronom. 4.11. and 5.22.

Vers. 22. *the heavens*] This was when God came downe upon mount Sinai, Neh. 9.13. up-on earth alſo, he ſhewed them his great fire, and they heard his voice out of the midst of the fire, (which did ever people hear and live?) Deut. 4.36.33.

Vers. 23. *with me*] to wit, *any gods with me,* which the Chaldee translateth, *before me,* as in verſe 3. So *with me*, in Eſt. 7.8. is uied for *before me*; and, *with the arke of God,* 2 Sam. 6.7. is expounded before God, 1 Chron.

13.10. *god*] that is, *idols* of gold or ſilver, repreſenting God unto you. Thus Iſrael when they made the calfe in the wilderneſſe, (which was an *idoll*, Acts 7.41.) are ſaid to have made them *Gods of gold*, Exod. 32.8. 31. and the *idols* (or *images*) of the Philiſtines, are called their *gods*, 2 Samuel 5.21. 1 Chron. 14.12.

Vers. 24. *of earth*] This ſeemeth to differ from the brazen altar which was after made in the Sanctuarie, Exodus 27.1. 2. though ſome think it was the fame, and being hollow was filled with earth. But earthen altars were ued before, as is noted on Genesis 8.20. And an altar was made by Iſrael, Exodus 24.4. before that altar of braſe, Exodus 38. Hence an *altar of earth*, is oppoled to the *gods of silver and gold*, before prohibited. For God is to be worshipped in ſpirit and truth, not with outward, carnall pompe, Tobit 4.24. And as the altar figured Christ, Hebrews 13.10. ſo his earthly or humane nature, was hereby ſignified, for hee was made of the feed of David according to the flesh, Romans 1.3. *peace-offerings*] or *thank-offerings*; of these, ſee Leviticus 1. and 3. *make the memorials*] or, *cause the remembrance of my name to bee:* or, *make you to remember my name:* that is, all places of publike worship and ſervice of God; and monuments of him: ſuch as were the many encamping places in the wilderneſſe, and ſundry afterward in the land of Canaan: altars, arke, tabernacle, temple, &c. For as Abſalom erected a pillar, to keepe his name in remembrance, 2 Samuel 18.18. ſo God chose our places to put his name there, Deuteronom. 12.5. as in Ieruſalem, 1 Kings 14.21. and in his Temple there, 1 Kings 8.29. and before that, in his Tabernacle and Arke, where David ſet Levites to *make mention* (or *memorials*,) and to crie and praife the Lord God of Iſrael, 1 Chron. 16.4. So in the heavenly Ieruſalem, buildest by Christ, Eſay 62.6. The Chaldee paraphraſeth, *in every place, where I ſhall make my Divinitie (or my glory) to dwelle:* the Greek, *where I ſhall name my name:* which phrase

Paul

13.10. *bleffe thee*] Hereupon are those ſpeeches, *he bleffeth thy ſoule within thee* (Ieruſalem) Psalme 147.13. and Ichobal *bleffe thee out of Sion*, Psalme 134.3. and Obed-Edoms houſe was bleffed, be-cause of the *Arke of the Lord*, 2 Sam. 6.12. and ſundry the like.

Vers. 25. *of heven stones*] to the Greek and Chaldee expreſſe the Hebrew phrase of *bewing*: whereby is meant *stones of bewing* (as is expreſſed in 1 Kings 5.17.) that is, *ſtones bewed*: of ſuch the altar might not be buiſt, but of *whole ſtones*, over which no man had lift up any iron; as Iefus did on mount Ebal, Iof. 8.30.31. *thy toole*] or, *thy axe, thy ſword*: any iron or edge toole; therefore in Deuteronomie 27.5. Moles ueth the word *iron*. And the Hebrew *Chireb*, (*an axe, or ſword*) heere ued, hath the name of *wafing or deſtroying*, being instruments of warre for deſtruſion of men, and of towres, as in Eze. 26.6.9. and is here forbidden in making the altar: and in the building of Salomon's temple, *no iron toole was heard*, 1 Kings 6.7. *polluted*] Thus that which in mans judgement and art, ſhould poliſh it; Gods Law maketh to be *pollution*. So humane *wiſdom of ſpeech*, in preaching the Gofpelle, maketh the *crosse of Christ* *wane* and of none effect, 1 Cor. 1.17. and 2.4.5.

Vers. 26. *by flēps*] or, *by flaires, grecies*: albeit the altar was higher than other places, and the ſacrificers went up unto it, and downe from it, 2 Chron. 4.1. Leviticus 9.22. *nakedneſſe*] that is, *uncoverd parts, or ſham*; as the Greek translateth: which as honesty would have covered from the eies of man, Genesis 9.22.23. to religion teacheth us to cover in the prelence of God. And this rule extendeth to the conrey covering of all parts of our body, 1 Corin. 11.4. 5.13. especially to hide our ſpiritual shame and nakedneſſe, Reuel. 16.15. Wherefore God appointed *lamen breeches*, to cover the nakedneſſe of the priests, Exod. 28.42.43. and covereth of his grace the nakedneſſe of all his people, Eze. 16.8. Rev. 3.18.

CHAPTER XXI.

1. *Judicial lawes for men ſervants.* 5. *For the ſervant whose care is bored.* 7. *For women ſervants.* 12. *For manslaughter.* 16. *For ſtealers of men.* 17. *For curfers of parents.* 18. *For ſmifers.* 22. *For hurting a woman with childe.* 26. *For ſtaining a ſervant.* 28. *For an axe that goeth.* 33. *For him that is an occation of harme.*



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A ND theſe are the Judgements which thou ſhalt fet before them. When thou ſhalt buy an Hebrew ſervant, ſix yeares he ſhall ſerve, and in the ſeventh he ſhall goe out free for nothing. If he came in with his body, he ſhall goe out with his body: if he were the husband of a wife, then his wife ſhall goe out with him. If his master have given him a wife, and ſhe have borne him ſonnes or daughters, the wife and her children ſhall be her matters, and he ſhall goe out with his bodie. And if the ſervant ſaying ſhall ſay, I love my master, my wife, and my ſonnes: I will not goe out free. Then his master ſhall bring him unto the gods; he ſhall also bring him unto the doore, or unto the doore poſt: and his master ſhall bore his care through with an aule; and he ſhall ſerve him for ever. And when a man ſhall ſell his daughter, for a maid ſervant, ſhe ſhall not goe

8 goe out, as the servants goe out. If she be evill in the eyes of her master, * or, ^{that} he doe not betroth her, then shall he let her be her to him: redeemed: to a strange people he shall not have power to sell her, for that he hath unfaithfully transgreſſed againſt her. And if he shall betroth her to his ſonne, he shall doe unto her after the rightfull manner of daughters. If he take him another wife, her food, her rayment and her marriage dutie, ſhall he not withdraw. And if he doe not theſe three unto her, then ſhall ſhee goe out freely without money. He that ſmiteth a man and he die, ſhall be put to die the death. And if he hath not lien in wait, but God hath occaſionally delivered him into his hand; then I will appoint thee a place whither he ſhall flee. And when a man ſhall come preſumptuously upon his neighbour, to ſlay him with guile; from my altar ſhalt thou take him to die. And he that ſmiteth his father or his mother, ſhall be put to die the death. And hee that ſtealeth a man, and ſelleth him, or he be found in his hand, ſhall be put to die the death. And he that curſeth his father or his mother, ſhall be put to die the death. And when men contend, and a man ſmiteth his neighbour, with ſtone, or with fift, and he die not, but falleth on bed; If he riſe againe, and walke abroad upon his ſtaffe, then the ſmiter ſhall be innocent, onely he ſhall give his ſitting ſtill, and healing he ſhall heale

bim. And when a man ſmiteth his man-Servant, or his woman-Servant, with a rod, and he die under his hand, avenging he ſhall be avenged. But if he continue a day, or two daies, he ſhall not be avenged, for he is his money. And when men ſtrive, and ſtrike a woman with childe, and her births depart from her, and there be no miſchiefe; puñiſhing he ſhall be puniſhed, according as the womans husband will lay upon him; and he ſhall give by the judges. And if miſchiefe be, then ſhalt thou give ſoule for ſoule, Eie for eie; tooth for tooth; hand for hand; foot for foot. Burning for burning; wound for wound; ſtripe for ſtripe. And when a man ſmiteth the eie of his man-Servant, or the eie of his woman-Servant, and corrupt it; he ſhall ſend him away free for his eie. And if he ſhall ſmiteth the tooth of his man-Servant, or the tooth of his woman-Servant; hee ſhall ſend him away free for his tooth. And when an oxe shall push a man or a woman that he die; the oxe ſhall be ſtoned with ſtones, and his flesh ſhall not be eaten; and the owner of the oxe ſhall be innocent. And if the oxe were a pusher in time past, and it hath bene ſettified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the oxe ſhall be ſtoned, and his owner also ſhall be killed. If a ransome be laid upon him, then he ſhall give the redemption of his

his ſoule, according to all which ſhall be laid upon him. Whether he have puſhed a ſonne, or puſhed a daughter, according to this judgement ſhall it be done unto him. If the oxe have puſhed a man-Servant, or a woman-Servant, he ſhall give unto his master thirtie ſhekelſ of ſilver, and the oxe ſhall be ſtoned. And when a man shall open a pit, or when a man shall digge a pit, and not cover it, and an oxe or an aſſ fall there: The owner of the pit ſhall pay, he ſhall render money to the owner of it, and the dead beast ſhall be his. And when a mans oxe shall ſtrike his neighbours oxe, that he die, then they ſhall ſell the living oxe, and diuide the money of it, and the dead alſo they ſhall diuide. Or if it be knowne that the oxe was a puffer in time past, and his owner hath not kept him in, paying he ſhall pay oxe for oxe, and the dead ſhall be his owne.

Annotations.

Here beginneth the 18. Section of the Law, called Mispatim, that is, Judge-ments. See Gen. 6.9.

THE Judgements] the Iudicall lawes, annexed to the Law or ten Commandments fore-given: Exodus 20. for punishment of transgreſſors: as the ordinances about Gods worship, and ſacrifices, are commonly called Statutes, or decree, Exodus 12. 24. 43. 2nd 27. 21. and 29. 9. Levitius 3. 17. and 6. 18. 22. The Greek

here and often tranſlated them Dicohata, Iudgements: and ſo the Holy Ghost uſeth the word, in Revolut. 15. 4. The Statutes and judgements, are often diſtinctly mentioned, Deuter. 4. 1. 5. 45. and 5. 1. and 12. 1. and ſometime the Law or Commandments annexed with them, Deuter. 6. 1. and 26. 17. Mat. 4. 4. And theſe Iudicalls were propounded by Moſes, not by exprefte voice of God unto the people, as were thoſe ten Words, in Exodus 20. before them] that is, the Iraelites; and in ſpeciall, the Magiftrates of Irael. From hence the Hebrews gather, (as R. Solomon on this place) that it was not lawfull for them to have their cauſes judged by infidels. And Paul hath a much like doctrine, in 1 Cor. 6. 1.

Ver. 2. Hebrew ſervant] that is, as the Chaldee explaineth it, a ſonne of Iſrael: ſee Exod. 3. 18. A man might not buy an Hebrew, but either when hee willingly ſold himſelfe, for extreme poverty, Deuteronomie 15. 12. Levit. 25. 39, or when he was fold againſt his will, by the magiftrate, for theft which he was not able to reſore, Exodus 22. 3.

[ſhall ſerve] the Greek explaineth it, ſhall ſerve thee. This might not be with the ſervice of a bond-Servant, but as an hired ſervant; and without rigour, Levitius 25. 39. 40. 43. For the time, the Hebrew canons ſay, He whom the Syedron (the Magiftrates) ſell, ſerveth ſix yeeres from the day of his ſale: and in the beginning of his ſeventh yeere, he goeth out free. If the yeere of release (Deuter. 15. 1.) fall out within any of the ſix yeeres, yet he ſerveth in it: but if the yeere of ſublieue fall, though be ſold but one yeere before, yet he goeth out free, as Levitius 25. 40. 41. 54. Hee that ſelleth himſelfe, may doe it for moe than ſix yeeres, if it be for ten or twenty yeeres, and the ſublieue fall out within a yeere after he is fold, hee goeth out free. Maimonys Mispat, treat. of ſervants, cap. 2. 5. 2. 3. free] or, a free man, as both Greek and Chaldee doe interpret it. This ſtate of ſervitude, figured their ſubjection unto ſinne, under the Law, Rom. 6. 6. 16. 17. Galat. 4. 25. the ſeventh yeere, figured the time of grace by Christ, who proclaimed by his Gofpelli, the acceptable yeere of the Lord, Eſay